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# The emphatic diaglott



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THE

# EMPHATIC DIAGLOTT:

CONTAINING THE

**Original Greek Text**

OF WHAT IS COMMONLY STYLED THE

## NEW TESTAMENT,

*(According to the Recension of Dr. J. J. Griesbach.)*

WITH AN

**INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION;**

**A NEW EMPHATIC VERSION,**

**BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT**  
**CRITICS, AND ON THE VARIOUS READINGS OF**

**THE VATICAN MANUSCRIPT,**

*No. 1209 in the Vatican Library.*

**TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES,**  
**AND A COPIOUS SELECTION OF REFERENCES;**

**TO THE WHOLE OF WHICH IS ADDED,**

**A VALUABLE ALPHABETICAL APPENDIX.**

**By BENJAMIN WILSON.**

**NEW YORK:**

**PUBLISHED BY SAMUEL R. WELLS,**

**No. 889 BROADWAY.**

**1870.**

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## PREFACE.

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To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings, is deemed altogether unnecessary. Much information on this point has been given by others, who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics, that the Authorized or Common version of the Scriptures, absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words, which accordingly were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, “Plan of the Work;” and he is also invited to read the pages with the respective captions;—“To the Reader;” “History of the Greek Text;” and “History of English Versions.” Also, on another page will be found the “Letters and Pronunciation of the Greek Alphabet,” for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue, obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention, and, it is presumed, that there are even few Greek scholars, who are



so far advanced, but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek, may by careful reading, and a little attention to the Interlineary translation, soon become familiar with it. This Work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what it has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiassed submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men, has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions, and criticisms of friends, on words, phrases, and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

Many thanks are due to particular friends who have rendered pecuniary aid, or friendly counsel, during the prosecution of this undertaking; also to subscribers to the first edition, to whom it has been issued in parts, for their aid, and patience in waiting so long for its completion, and also for their frequent words of encouragement during its slow progress. The Work was begun about seven years ago with rather diffident feelings, yet with reliance on Divine aid, and has been prosecuted under discouraging and embarrassing circumstances; but it is now completed with feelings of unfeigned gratitude to the Supreme Being for his goodness and providential supervision.


The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men, as King James' version, but let it be remembered that *TYNDALE* alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith, and obedience inculcated therein, to obtain an inheritance in the aionian kingdom of Jesus the Anointed one.

Geneva, Ill., Aug., 1864.

B. WILSON.

# HISTORY OF THE GREEK TEXT.

 THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first printed edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis XIMENES de CISNEROS. The principal editor of the work was Lopes de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the first edition published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by translating the *Latin Vulgate into Greek*.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, ERASMUS published his fifth edition, which is the basis of the common Text.\*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELSEVIR, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "*Textus Receptus*."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens: and in the last volume there was a collection of various Readings from such MSS. as

were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1673.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first critical revision in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGEL followed on in the same work and published his edition in 1734, and in his "*Apparatus Criticus*" he enlarged the stock of various Readings.

WARTSEIN published his Greek Testament in 1751-2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GRIEBACH, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the older MSS. to the mass of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.

\* Erasmus, in his third edition of 1522, inserted the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

# HISTORY OF ENGLISH VERSIONS.

**THE** first English version of the New Testament was that made by JOHN WICLIFF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1721.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Wyllyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxliij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSH'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1567. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revival of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authenticall Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to re-

visé the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor; or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1715.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1718.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1788.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and Improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1826.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1849.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1854.

# TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it

"is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndal's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the *Vulgate*. And the Greek Text, with which it was compared, was compiled from Eight MSS., only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the *Vulgate* into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigie*, of the seventh century.

Besides valuable assistance from ancient MSS., the Dracolor has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittmann, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gausson, Turbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critics, it cannot adulterate the Original.

# PLAN OF THE WORK.

**1. Greek Text and Interlineary Translation.**—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear unsmooth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

**2. New Version.**—The column on the right hand side of the page is a NEW VERSION for general reading. This rendering is based upon that in the left hand column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters and Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

**3. Foot Notes and References.**—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

**4. Appendix.**—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words

and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

## SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words; and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, *small capitals*, and *CAPITALS*.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIAGLOT.

1. Those Words rendered *positively* emphatic by the presence of the Greek article, are printed in Small Capitals: as, "The *LIFE* was the LIGHT of MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "Thou *must* increase, but I *must* decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One *Body*, and One Spirit, even as ye are called in One Hope of our calling."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainly* and *intensity* are given to passages where they occur, as well as *viracity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

# LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
A α	Alpha	a	*.* Accents are said to sometimes assist the reader to discriminate between words, which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the <i>Diaglott</i> , leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.
B β	Beta	b	
Γ γ	Gamma	g hard, as in begin	
Δ δ	Delta	d	
Ε ε	Epsilon	e short, as in met	
Ζ ζ	Zeta	z	
Η η	Eta	e long, as in keen	
Θ θ	Theta	th	
Ι ι	Iota	i	
Κ κ	Kappa	k	
Λ λ	Lambda	l	
Μ μ	Mu	m	
Ν ν	Nu	n	
Ξ ξ	Xi	x	
Ο ο	Omicron	o short, as in lot	
Π π	Pi	p	PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.
Ρ ρ	Rho	r	
Σ σ, final ;	Sigma	s	
Τ τ	Tau	t	
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in chord	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in throne.	

The **LETTERS** are divided into seven vowels and seventeen consonants.

The **VOWELS** are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

**DIPHTHONGS** are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου and six improper, αι, ηι, φι, ηυ, ωυ, υι. The little stroke under α, η, φ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The **LABIALS**, (π, β, φ,) the **PALATALS**, (κ, γ, χ,) and the **DENTALS**, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of s with that of another consonant; thus, the Labials, πs, βs, φs, are equal to ψ, the Palatals, κs, γs, χs, to ξ and the Dentals, τs, δs, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like η; thus αγγελος (*angel*) is pronounced αν-γελος, not αγγελος.

# INTRODUCTORY REMARKS ON GRAMMAR.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, ('), as ἡλιος, (*syn*.) pronounced as if written *helios*; or with a smooth one, (̄), as ἐπι, (*upon*.) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over *ρ* and *ν* when they stand at the beginning of a word; thus ῥοδον, (*a rose*.) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱος, (*a son*.) pronounced *why-os*. When *ρ* is doubled, the last one takes the aspirate, as ἐρῶσα, pronounced *errhosa*.

Words in Greek are of eight kinds, called *Parts of Speech*; viz., *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction*.

The *Article, Noun, Pronoun, and Participle*, are declined with *Gender, Number, and Case*.

There are three *Genders*; the *Masculine, Feminine* and *Neuter*.

There are two *Numbers*; the *Singular*, which speaks of *one*, as λογος, *a word*; and the *Plural*, which speaks of *more than one*, as λογοι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five *Cases*; the *Nominative, Genitive, Dative, Accusative, and Vocative*.

The *Article δ, ἡ, το*, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ανθρωπος means *a man*, or *man* in general; and δ ανθρωπος, *the man*. It is thus declined:

SINGULAR.				PLURAL.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	δ,	ἡ,	το,	the.	Nom.	οἱ,	αἱ, τα, the.
Gen.	του,	της,	του,	of the.	Gen.	των,	των, of the.
Dat.	τω,	τη,	τω,	to the.	Dat.	τοις,	ταις, τοις, to the.
Acc.	τον,	την,	το,	the.	Acc.	τους,	τας, τα, the.

The *Article* has no *vocative*; ω, which sometimes precedes a noun in the *vocative*, is an *Interjection*.

The *Article* takes the consonant *τ* in every *Case*, except in the *nom. sin. masc.* and *fem. δ, ἡ*, and in the *nom. pl. masc.* and *fem. οἱ, αἱ*, where the *τ* is superseded by the aspirate (').

The *gen. pl.* in all genders and in every declension, ends in ων.

The *Personal or Primitive Pronouns* are three; ἐγω, *I*, plural ἡμεῖς, *we*, of the first person; συ, *thou*, plural ὑμεῖς, *you*, of the second; Gen. οὗ, *he* or *she*, plural σφεις, *they*, of the third.

The *Relative Pronouns* are ὅς, ἡ, δ, *who, which*, and αὐτός, αὐτή, αὐτο, *he, she, it, &c., &c., &c.*

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

\*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

[GLAD TIDINGS]

BY

MATTHEW.

ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

CHAPTER 1.

<sup>1</sup>Βιβλος γεννεσεως Ιησου Χριστου, υιου  
A record of descent of Jesus Christ, son of  
Δαυιδ, υιου Αβρααμ. <sup>2</sup>Αβρααμ εγεννησε τον  
David, son of Abraham. Abraham begot the  
Ισαακ· Ισαακ δε εγεννησε τον Ιακωβ· Ιακωβ  
Isaac; Isaac and begot the Jacob; Jacob  
δε εγεννησε τον Ιουδα και τους αδελφους  
and begot the Judah and the brothers  
αυτου. <sup>3</sup>Ιουδας δε εγεννησε τον Φαρες και τον  
of him. Judah and begot the Pharez and the  
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον  
Zara by the Thamar. Pharez and begot the  
Εσρων· Εσρων δε εγεννησε τον Αραμ· <sup>4</sup>Αραμ  
Ezron; Ezron and begot the Aram; Aram  
δε εγεννησε τον Αμιναδαβ· Αμιναδαβ δε  
and begot the Aminadab; Aminadab and  
εγεννησε τον Ναασσων· Ναασσων δε εγεννησε  
begot the Naasson; Naasson and begot  
τον Σαλμων· <sup>5</sup>Σαλμων δε εγεννησε τον Βοος  
the Salmon; Salmon and begot the Boos  
εκ της Ραχαβ. Βοος δε εγεννησε τον Ωβηδ εκ  
by the Rahab. Boos and begot the Obad by  
της Ρουθ. Ωβηδ δε εγεννησε τον Ιεσσα·  
the Ruth. Obad and begot the Jesse;  
<sup>6</sup>Ιεσσα δε εγεννησε τον Δαυιδ τον βασιλεα.  
Jesse and begot the David the king.  
Δαυιδ δε \* [ὁ βασιλευς] εγεννησε τον Σολομωνα  
David and [the king] begot the Solomon  
εκ της του Ουριου. <sup>7</sup>Σολομων δε εγεννησε  
by the of the Uriah. Solomon and begot  
τον Ροβοαμ· Ροβοαμ δε εγεννησε τον Αβια·  
the Rehoboam; Rehoboam and begot the Abia;  
Αβια δε εγεννησε τον Ασα· <sup>8</sup>Ασα δε εγεννησε  
Abia and begot the Asa; Asa and begot  
τον Ιωσαφατ· Ιωσαφατ δε εγεννησε τον Ιωραμ·  
the Josphat; Josphat and begot the Joram;  
Ιωραμ δε εγεννησε τον Οζιαν· <sup>9</sup>Οζιας δε εγεν-  
Joram and begot the Ozias; Ozias and begot  
νησε τον Ιωθαμ· Ιωθαμ δε εγεννησε τον Αχαζ·  
the Jotham; Jotham and begot the Achaz;  
Αχαζ δε εγεννησε τον Εζεκια· <sup>10</sup>Εζεκιας δε  
Achaz and begot the Ezechias; Ezechias and  
εγεννησε τον Μανασση· Μανασσης δε εγεννησε  
begot the Manasses; Manasses and begot  
τον Αμων· Αμων δε εγεννησε τον Ιωσιαν· <sup>11</sup>Ιωσι-  
the Amou; Amou and begot the Josias; Josias  
ας δε εγεννησε τον Ιεχονιαν και τους αδελφους  
and begot the Jehonias and the brothers  
αυτου, επι της μετακεισεως Βαβυλωνος.  
of him, near the removal Babylonian.

1 A Register of the  
† Lineage of Jesus Christ,  
Son of David, Son of  
Abraham.

2 From † Abraham pro-  
ceeded ISAAC; from † Isaac,  
JACOB; from † Jacob,  
JUDAH and his BRO-  
THERS;

3 from JUDAH, PHAREZ  
and ZARAH, by TAMAR;  
from Pharez, HEZRON;  
from HEZRON, RAM;

4 from RAM, AMMINA-  
DAB; from Amminadab,  
NAHSHON; from Nah-  
shon, SALMON;

5 from Salmon, BOAZ,  
by RAHAB; from BOAZ,  
OBED, by RUTH; from  
Obad, JESSE;

6 and from † Jesse,  
DAVID the KING. David  
had † SOLOMON by the  
[WIDOW] of URIAH;

7 Solomon had † RE-  
HOBOAM; Rehoboam had  
ABIAH; Abijah had  
ASIA;

8 Asa had JEHOSHAP-  
HAT; Jehoshaphat had  
† JEHORAM; Jehoram  
had UZZIAH;

9 Uzziah had JOTHAM;  
Jotham had AHAZ; Ahaz  
had HEZEKIAH;

10 Hezekiah had MA-  
NASSEH; Manasseh had  
AMON; Amou had JO-  
SIAH;

11 and † Josiah had  
JECHONIAH and his BRO-  
THERS, near the time of  
the CARRYING-AWAY to  
Babylon.

\* VATICAN MANUSCRIPT.—Title.—According to Matthew.

6. the KING—omit.

† A. Be reference to 2 Chron. xiii., and following chapters, it will be seen that the names of Ahaz, Jash, and Ahaziah, the immediate descendants of Jehoram, are omitted in the text.

† 11. Some MSS. read, "Josiah begot Jehoiakim, and Jehoiakim begot Jechoniah," probably in order to make up for the omission of verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

† 1. Luke III. 23.

† 2. Gen. xvi. 2; xiv. 20; xlix. 33.

† 6. 1 Sam. xvi. 1; xvii. 12;

† 8 Sam. xii. 24.

† 7. 1 Chron. iii. 10.



<sup>12</sup>Μεταδε την μετοικεσιαν Βαβυλωνος, Ιεχονιας  
 After and the removal Babylonian, Jeconiah  
 εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε  
 begot the Salathiel. Salathiel and begot  
 τον Ζοροβαβελ· <sup>13</sup>Ζοροβαβελ δε εγεννησε τον  
 the Zorobabel; Zorobabel and begot the  
 Αβιουδ· Αβιουδ δε εγεννησε τον Ελιακειμ· Ελια-  
 Abiud; Abiud and begot the Eliakim; Elia-  
 κειμ δε εγεννησε τον Αζωρ· <sup>14</sup>Αζωρ δε εγεννησε  
 him and begot the Azor; Azor and begot  
 τον Σαδωκ· Σαδωκ δε εγεννησε τον Αχειμ· Αχειμ  
 the Sadok; Sadok and begot the Achim; Achim  
 δε εγεννησε τον Ελιουδ· <sup>15</sup>Ελιουδ δε εγεννησε  
 and begot the Eliud; Eliud and begot  
 τον Ελεαζαρ· Ελεαζαρ δε εγεννησε τον Ματθαν·  
 the Eleazar; Eleazar and begot the Matthan;  
 Ματθαν δε εγεννησε τον Ιακωβ· <sup>16</sup>Ιακωβ δε  
 Matthan and begot the Jacob; Jacob and  
 εγεννησε τον Ιωσηφ, τον ανδρα Μαρίας, εκ ης  
 begot the Joseph, the husband of Mary, of whom  
 εγεννηθη Ιησους, ο λεγομενος Χριστος.  
 was born Jesus, that being named Christ.

<sup>17</sup>Πασαι ουν αι γενεαι απο Αβρααμ εως Δαυιδ,  
 All then the generations from Abraham till David,  
 γενεαι δεκατεσσαρες· και απο Δαυιδ εως της  
 generations fourteen; and from David till the  
 μετοικεσιαν Βαβυλωνος, γενεαι δεκατεσσαρες·  
 removal Babylonian, generations fourteen;  
 και απο της μετοικεσιαν Βαβυλωνος εως του  
 and from the removal Babylonian till the  
 Χριστου, γενεαι δεκατεσσαρες.  
 Christ, generations fourteen.

<sup>18</sup>Του δε Ιησου Χριστου η γενεσις ούτως ην.  
 Of the now Jesus Christ the birth thus was.  
 Μνηστευθεισης γαρ της μητρος αυτου Μαρίας τω  
 Being espoused for the mother of him Mary to the  
 Ιωσηφ, πριν η συνελθειν αυτους, ευρεθη εν  
 Joseph, before either came together them, she was found in  
 γαστρι χρουσα εκ πνευματος αγιου. <sup>19</sup>Ιωσηφ δε  
 womb having by a spirit holy. Joseph and  
 ο ανηρ αυτης, δικαιος ων και μη θελων αυτην  
 the husband of her, a just man being and not willing her  
 παραδειγματισαι, εβουληθη λαθρα απολυσαι  
 to publicly expose, was inclined secretly to release  
 αυτην. <sup>20</sup>Ταυτα δε αυτου ενθυμηθεντος, ιδου,  
 her. These but of him thinking on, lo!  
 αγγελος κυριου κατ' οναρ εφαινη αυτω, λεγων·  
 a messenger of a lord in a dream appeared to him, saying;  
 Ιωσηφ, υιος Δαυιδ, μη φοβηθης παραλαβειν Μα-  
 Joseph, son of David, not thou shouldst fear to take Ma-  
 ριαμ την γυναικα σου· το γαρ εν αυτη γεννηθεν,  
 ry the wife of thee; that for in her being formed,  
 εκ πνευματος εστιν αγιον· <sup>21</sup>τεξεται δε υιον, και  
 by a spirit is holy; she shall bear and a son, and  
 καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει  
 thou shalt call the name of him Jesus; he for shall save

12 And after the CAR-  
 RYING-AWAY to Babylon,  
 from Jeconiah descended  
 SALATHIEL; from Sala-  
 thiel, ZERUBBABEL;

13 from Zernbbabel, A-  
 BIUD; from Abiud, ELIA-  
 KIM; from Eliakim, AZOR;

14 from Azor, ZADOC;  
 from Zadoc, ACHIM;  
 from Achim, ELIUD;

15 from Eliud, ELEA-  
 ZAR; from Eleazar, MAT-  
 THIAN; from Matthan,  
 JACOB;

16 and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.

17 †[All the GENERA-  
 TIONS, then, from Abra-  
 ham to David, are four-  
 teen Generations; from  
 David till the CARRYING-  
 AWAY to Babylon, four-  
 teen Generations; and  
 from the CARRYING-  
 AWAY to Babylon till the  
 MESSIAH, fourteen Gen-  
 erations.]

18 Now the †NATIVITY of the \*CHRIST Jesus was thus: Mary his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.

19 Then Joseph, her affianced HUSBAND, being a just man, and unwilling to expose her, purposed to †divorce her privately.

20 But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:

21 she will bear a Son, and thou shalt †call his NAME †Jesus; for he will

\* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.  
 † 18. Fifth year before the common Anno Domini. † 21. Jesus—Heb. YANVA-SHUA, i. e., Yoh-shua, or Joshua. YAH, or JAH, I shall be; and SHUA, Powerful—hence the name signifies, I shall be the Powerful. "Thou shalt call his name JESUS," for this reason, "Because HE will save his people from their sins." See Acts vii. 43, Heb. iv. 8, and Appendix, word Jesu.

‡ 18. Luke i. 27.

‡ 19. Deut. xxiv. 1.

‡ 21. Luke i. 31; ii. 21.

τοῦ λαοῦ αὐτοῦ ἀπο τῶν ἁμαρτιῶν αὐτῶν<sup>22</sup> (Τοῦτο the people of him from the sins of them; This δε ὅλον γεγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπο and all was done, so that might be fulfilled the word spoken by τῶν κυρίου δια τοῦ προφήτου, λεγοντος.<sup>23</sup> Ἰδοὺ, the lord through the prophet, saying: "Lo, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τεξεται υἱόν, καὶ the virgin in womb shall have, and shall bear a son, and καλεσουσὶ τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ." ὁ ἐστὶ they shall call the name of him Emmanuel," which is μεθερμηνευόμενον, μεθ' ἡμῶν \* [ὁ] θεός.) being translated, with us [the] God.<sup>24</sup> Διεγέρθεις δὲ ὁ Ἰωσήφ ἀπο τοῦ ὕπνου, ἐποίησεν Being aroused and the Joseph from the sleep, he did ὡς προεταξεν αὐτῷ ὁ ἀγγέλος κυρίου· καὶ παρε- no commanded to him the messenger of a lord; and took λαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν the wife of him, but not he knew αὐτὴν ἕως οὗ ἔτεκε \* [τοῦ] υἱοῦ \* [αὐτῆς] τὸν till she brought forth [the] son [of her] the πρῶτοτοκον<sup>25</sup>· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν. first-born; } and called the name of him Jesus.

ΚΕΦ. Β'. 2.

<sup>1</sup>Τοῦ δε Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς The and Jesus being born in Bethlehem of the Ιουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, Judea, in days of Herod the king, lo, μαγοὶ ἀπο ἀνατολῶν παρεγένοντο εἰς Ἱερουσαλὺν men from an east country came into Jerusalem, μα, λεγοντες· <sup>2</sup>Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν saying: Where is the new-born king of the Ιουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ Jews? we saw for of him the star in the ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. <sup>3</sup>Ἄκου- rising, and are come to do homage to him. Having σας δὲ Ἡρώδης ὁ βασιλεὺς ἐταραχθῇ, καὶ πᾶσα heard and Herod the king was alarmed, and all Ἱερουσαλὺμ μετ' αὐτοῦ· <sup>4</sup>καὶ συναγαγὼν πάντας Jerusalem with him; and having called together all τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυν- the chief-priests and scribes of the people, he in- θανето παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. <sup>5</sup>Οἱ quired of them, where the Anointed should be born. They δε εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ιουδαίας· οὕτω and said to him: In Bethlehem of the Judea; thus γὰρ γεγραπταὶ διὰ τοῦ προφήτου· <sup>6</sup>Καὶ συ Βηθ- it is written by the prophet "And thou Beth- λεὲμ, γῆ Ιουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς leem, land of Judea, by no means least art among the ἡγεμόσιν Ιουδα· ἐκ σου γὰρ ἐξελεύσεται ἡγουμε- prince of Juda, out of thee for shall come forth a prince, νος, ὅστις ποιμαίνει τὸν λαόν μου, τὸν Ἰσραὴλ." who shall govern the people of me, the Israel."

<sup>7</sup>Τότε Ἡρώδης λαθρα καλέσας τοὺς μαγούς, Then Herod privately having called the wise-men,

† save his PEOPLE from their SINS."

<sup>22</sup> (All this occurred, that the WORD SPOKEN by the LORD through the PROPHET, might be ver- ified, saying:

<sup>23</sup> † "Behold! the VIR- GIN shall conceive, and "bear a Son, and his "NAME shall be called "† Imma-nu-el;" which signifies, God with us.)

<sup>24</sup> And JOSEPH, being raised from SLEEP did as the ANGEL of the LORD had commanded him, and took his WIFE;

<sup>25</sup> but he knew her not, till † she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

<sup>1</sup> And JESUS being born in Bethlehem of JUDÆA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying:

<sup>2</sup> "Where is the NEW- BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

<sup>3</sup> Now † Herod, the KING, having heard, was alarmed, and All Jeru- salem with him.

<sup>4</sup> And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

<sup>5</sup> And THEY answered, "In Bethlehem, of JU- DÆA;" for thus it is written by the PROPHET:

<sup>6</sup> † "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

<sup>7</sup> Then Herod, having se- cretly called the MAGIANS,

\* VATICAN MANUSCRIPT—23. a God. 25. a Son. 25. of her the first-born.—em.; so Lachmann and Tischendorf. † the king Herod.

\* 23. Heb. Imma, with; nr, us; and xl, God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "God" who will be with his people under the name of Immanuel; but "God," in the same sense in which it is said "The word was God."—John i. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

: 21. Isa. lix. 20; Rom. xi. 26, 27. : 23. Isa. vii. 14. : 25. Luke ii. 7. : † 6. Micah v. 2.

ηκριβωσε παρ' αυτων τον χρονον του φαινομενου  
learned exactly from them the time of the appearing  
αστερος, <sup>8</sup> και πεμψας αυτους εις Βηθλεεμ,  
a star, and sending them into Bethleem,  
ειπ' Πορευθεντες, ακριβως εξετασατε περι του  
he said, Passing on your way, exactly inquire about the  
παιδιου· επαν δε ευρητε, απαγγειλατε μοι, οπως  
infant, as soon as you have found, bring word to me, that  
καγω ελθων προσκυνησω αυτω. <sup>9</sup> Οι δε ακουσαντες  
I also going pay homage to him. They and having heard  
του βασιλειως επορευθησαν. Και ιδου, ο αστηρ,  
of the king departed. And lo, the star,  
ον ειδον εν τη ανατολη, προηγεν αυτους, εως  
which they saw in the rising, went before them, till  
ελθων εστη επανω ου ην το παιδιον. <sup>10</sup> Ιδοντες  
going it stood over where was the infant. Seeing  
δε τον αστερα, εχαρησαν χαραν μεγαλην σφοδρα·  
and the star, they rejoiced a joy very great;  
<sup>11</sup> και ελθοντες εις την οικιαν, ειδοντο παιδιον μετα  
and being come into the house, they saw the infant with  
Μαρίας της μητρος αυτου, και πεσοντες † προσεκυ-  
Mary the mother of it, and falling down did homage  
νησαν αυτω, και ανοιξαντες τους θησαυρους αυτων,  
to it, and opening the treasures of them,  
προσηνεγκαν αυτω δωρα, χρυσον και λιβανον και  
they offered to it gifts, gold and frankincense and  
συμυρναν. <sup>12</sup> Και χρηματισθεντες κατ' οναρ, μη  
myrrh. And being warned in a dream not  
ανακαμψαι προς 'Ηρωδη, δι' αλλης οδου ανεχω-  
to return to Herod, by another way they  
ρησαν εις την χωραν αυτων.  
withdrew into the country of them.

<sup>13</sup> Αναχωρησαντων δε αυτων, ιδου, αγγελος  
having withdrawn but of them, lo, a messenger  
κυριου φαινεται κατ' οναρ τω Ιωσηφ, λεγων·  
of a lord appears in a dream to the Joseph, saying:  
Εγερθεις παραλαβε το παιδιον και την μητερα  
Arising take the infant and the mother  
αυτου, και φευγε εις Αιγυπτον, και ισθι εκει,  
of it, and flee into Egypt, and bethou there,  
εως αν ειπω σοι· μελλει γαρ 'Ηρωδης ζητειν το  
till I speak to thee; is about for Herod to seek the  
παιδιον, του απολεσαι αυτο. <sup>14</sup> Ο δε εγερθεις  
infant, to kill it. He then arising  
παραλαβε το παιδιον και την μητερα αυτου νυκτος,  
took the infant and the mother of it by night,  
και ανεχωρησεν εις Αιγυπτον. <sup>15</sup> Και ην εκει εως  
and went into Egypt; and he was there till  
της τελευτης 'Ηρωδου· ινα πληρωθη το ρηθεν  
the death of Herod, that might be fulfilled the word spoken  
υπο του κυριου δια του προφητου, λεγοντος·  
by the lord through the prophet, saying;

“Εξ Αιγυπτου εκαλεσα τον υιον μου.”

“Out of Egypt I called the son of me.”

<sup>16</sup> Τοτε 'Ηρωδης ιδων οτι ενεπαιχθη υπο των  
Then Herod seeing that he was mocked by the

ascertained exactly from them the TIME of the STAR'S APPEARING;

<sup>8</sup> and sending them to Bethlehem, he said, “Go, search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence.”

<sup>9</sup> And THEY, HEARING; heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD WAS.

<sup>10</sup> And seeing the STAR, they rejoiced with very great Joy.

<sup>11</sup> And coming into the HOUSE, they saw the CHILD with Mary his MOTHER; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

<sup>12</sup> And being warned in a Dream not to return to Herod, they went HOME by Another Way.

<sup>13</sup> But they having \*retired into their own COUNTRY, behold! an Angel of the Lord \*appeared to JOSEPH in a Dream, saying: “Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him.”

<sup>14</sup> Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

<sup>15</sup> and remained there till the DECEASE of Herod; so that the WORD SPOKEN by the \*Lord through the PROPHET might be verified, saying: † “From Egypt I have called back my SON.”

<sup>16</sup> Then Herod, perceiving that he had been de-

\* VATICAN MANUSCRIPT—13. retired into their own COUNTRY. 13. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. “obedience.”—Campbell.

‡ 15. Hoshea xi. 1.

μαγων, εθυμωθη λιαν· και αποστειλας ανεψε  
was-mad, was enraged much; and sending forth he slew  
 παντας τους παιδας τους εν Βηθλεεμ και εν  
all the boys the in Bethlehem and in  
 πασα τοις οριοις αυτης, απο διετους και κατω-  
all the borders of her, from two years and under,  
 τερω, κατα τον χρονον ον ηκριβωσεν παρα των  
according to the time which he exactly learnt from the  
 μαγων. <sup>17</sup>Τότε εκπληρωθη το ρηθεν υπο Ιερεμιου  
was-mad. Then was fulfilled the word spoken by Jeremiah  
 του προφητου, λεγοντος, <sup>18</sup>“Φωνη εν ‘Ραμα  
the prophet, saying, “A voice in Ramah  
 ηκουσθη, \* [θρηνος και] κλαυθμος και οδυρμος  
was heard, [lamentation and] weeping and mourning  
 πολυς. ‘Ραχηλ κλαιουσα τα τεκνα αυτης· και  
great, Rachel bemoaning the children of her; and  
 ουκ ηθελε παρακληθηναι, οτι ουκ εισι.”  
not is willing to be comforted because not they are.”

<sup>19</sup>Τελευτησαντος δε του ‘Ηρωδου, ιδου, αγ-  
Having died and of the Herod, lo, a  
 γελος κυριου κατ’ οναρ φαινεται τω Ιωσηφ εν  
messenger of a lord in a dream appears to the Joseph in  
 Αιγυπτω, λεγων· <sup>20</sup>Εγερβεις παραλαβε το  
Egypt, saying; Arising take the  
 παιδιον και την μητερα αυτου, και πορευου εις  
infant and the mother of it, and go thou into  
 γην Ισραηλ· τεθνηκασι γαρ οι ζητουντες την  
land Israel, they are dead for the seeking the  
 ψυχην του παιδιου. <sup>21</sup>Ο δε εγερβεις παρελαβε  
life of the infant. He and arising took  
 το παιδιον και την μητερα αυτου, και ηλθεν εις  
the infant and the mother of it, and came into  
 γην Ισραηλ. <sup>22</sup>Ακουσας δε, οτι Αρχελαος  
land Israel. Hearing and, that Archelaus  
 βασιλευει επι της Ιουδαίας αντι ‘Ηρωδου του  
was reigning over the Judea instead of Herod the  
 πατρος αυτου, εφοβηθη εκει απελθειν· χρημα-  
father of him, he was afraid there to go; being  
 τισθεις δε κατ’ οναρ, ανεχωρησεν εις τα  
warned and in a dream, he withdrew into the  
 μερη της Γαλιλαίας. <sup>23</sup>Και ελθων κατεκησεν  
region of the Galilee. And coming he dwelt  
 εις πολιν λεγομενην Ναζαρετ· οπως πληρωθη  
into a city named Nazareth; that might be fulfilled  
 το ρηθεν δια των προφητων, οτι Ναζωραιος  
the word spoken through the prophets, that a Nazarete  
 κληθήσεται.  
he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all THE MALE CHILDREN in Bethlehem and in ALL its VICINITY, from the age of TWO-years and under, according to the TIME which he accurately learnt from the MAGIANS.

<sup>17</sup> Then was verified the WORD SPOKEN \* through JEREMIAH the PROPHET, saying,

<sup>18</sup> † “A Voice was heard in Ramah. Weeping and great Mourning; Rachel bemoaning her CHILDREN, and unwilling to be comforted. Because they are no more.”

<sup>19</sup> When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

<sup>20</sup> “Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who sought the CHILD’S LIFE.”

<sup>21</sup> Then HE, arising, took the CHILD and his MOTHER, and \* entered into the Land of Israel;

<sup>22</sup> but hearing that Archelaus was reigning over JUDÆA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

<sup>23</sup> and coming into a City named † Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, “That he will be called † a Nazarete.”

\* <sup>17</sup>. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lamentation and—omit. <sup>21</sup>. entered into.

† <sup>18</sup>. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. <sup>19</sup>. in Ramah. A city not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be translated, on Aijah. Matthew, or his translator, followed the Septuagint. <sup>23</sup>. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. <sup>24</sup>. a Nazarete. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarete was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarete. The apostle Paul was accused by Tertullus, before Felix, as being “a ringleader of the sect of the Nazarites,” Acts xxiv. 5. Some derive the name from Isa. xli. 1, where the promised Messiah is called a Nazar, or branch.

‡ <sup>19</sup>. Jer. xxxi. 15.

ΚΕΦ. γ. 3.

<sup>1</sup> Ἐν δὲ ταῖς ἡμέραις ἐκεῖναις παραγίνεται  
In now the days those comes  
Ἰωάννης ὁ βαπτιστής, κηρυσσών ἐν τῇ ἐρημῇ  
John the dipper, proclaiming in the desert  
τῆς Ἰουδαίας, [καὶ] λεγών· <sup>2</sup> Μετανοεῖτε  
of the Judea, [and] saying; Reform ye;  
ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>3</sup> Οὗτος  
has come nigh for the majesty of the heavens This  
γὰρ ἐστὶν ὃ ῥηθεὶς ὑπὸ Ἠσαίου τοῦ προφήτου,  
for is he spoken of by Esaias the prophet,  
λεγοντός· <sup>4</sup> Φωνὴ βοῶντος ἐν τῇ ἐρημῇ  
saying; "A voice crying out in the desert;  
ἐτοιμασατέ τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε  
make ye ready the way of a lord, straight make ye  
τὰς τρίβους αὐτοῦ."  
the beaten tracks of him."  
<sup>4</sup> Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ  
He and the John had the outer garment of him  
ἀπὸ τριῶν καμηλοῦ, καὶ ζωνὴν δερματίνην  
from hairs of a camel, and a belt made of skin  
περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν  
around the loins of him; the and food of him was  
ἀκρίδες καὶ μέλι ἀγρίον. <sup>5</sup> Τότε ἐξεπορεύετο  
locusts and honey wild. Then went out  
πρὸς αὐτὸν Ἱερουσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,  
to him Jerusalem, and all the Judea,  
καὶ πᾶσα ἡ περιχωρὸς τοῦ Ἰορδάνου· <sup>6</sup> καὶ  
and all the country about of the Jordan; and  
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, ἐξομολο-  
were dipped in to the Jordan by him, confessing  
γούμενοι τὰς ἀμαρτίας αὐτῶν.  
the sins of them.

<sup>7</sup> Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-  
Seeing and many of the Pharisees and Sadducees  
καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν  
coming to the dipping of him, he said  
αὐτοῖς· Γεννημάτων ἐχιδνῶν, τίς ὑπεδείξεν  
to them; O broods of venomous serpents, who pointed out  
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
to you to flee from the coming wrath?  
<sup>8</sup> Ποιῆσατε οὖν καρπὸν ἀξίον τῆς μετανοίας,  
Bring forth then fruit worthy of the reformation,  
<sup>9</sup> καὶ μὴ δοξήτε λέγειν ἐν ἑαυτοῖς· Πάτερ  
and not think to say in yourselves; A father  
ἐχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται  
we have the Abraham; I say for to you, that is able  
ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ  
the God out of the stones these to raise up children to the

CHAPTER III.

<sup>1</sup> Now in those days appeared John the IMMERSER, in the DESERT of JUDÆA, publicly announcing.  
<sup>2</sup> "Reform! because the ROYAL MAJESTY of the HEAVENS has approached."  
<sup>3</sup> For this is HE of whom Isaiah the PROPHET SPOKE, saying: "A Voice 'proclaiming in the DESERT, 'Prepare the way 'for the Lord, make the 'HIGHWAYS straight for 'him.'"  
<sup>4</sup> Now JOHN wore a MANTLE of Camel's Hair, with a leathern Girdle encircling his WAIST; and his FOOD was Locusts and wild Honey.  
<sup>5</sup> Then resorted to him Jerusalem, and All JUDÆA, and All the COUNTRY along the JORDAN;  
<sup>6</sup> and were immersed by him in the RIVER JORDAN, confessing their SINS.  
<sup>7</sup> But seeing many of the PHARISEES and Sadducees coming to the IMMERSION, he said to them; "O Progeny of Vipers! who has admonished you to fly from the APPROACHING VENGEANCE?  
<sup>8</sup> Produce, then, Fruit worthy of REFORMATION:  
<sup>9</sup> and presume not to say to yourselves, 'We have a Father,—ABRAHAM;' for I assure you, That GOD is able out of these: STONES to raise up Children to ABRAHAM.

\* VATICAN MANUSCRIPT—& the River JORDAN. 7. the IMMERSION.

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren with a sparse population. See Joshua xv. 61, 62, where mention is made of "six cities with their villages," in the wild-ness. 2. Reform. The word "repent" does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—Gifford. 2. Basilica means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm, or reign*. The prophet Daniel uses kings and kingdoms synonymously. (Dan. ii. 44); so also the evangelists. See Matt. xli. 5, 6; Mark xli. 6, 10; Luke xix. 28; and Zech. ix. 9. John's mission was "to go before the face of the Lord, to prepare his ways," (Luke i. 76); and to point out the Messiah. See John i. 6-8, 29-31, 34; Acts xiii. 24, 25. Therefore he called on the people to "Reform, because the Majesty of the heavens (God's Anointed) has come."

—† 2. Isa. xl. 3.

† 7 Luke iii. 7-2.

Ἀβρααμ. <sup>10</sup> Ἦδη δε \* [καὶ] ἡ αἰνὴ πρὸς τὴν  
Abraam. Now and [even] the axe to the  
 ῥίζαν τῶν δένδρων κεῖται· παν αὖν δένδρον μὴ  
root of the trees lies, every therefore tree not  
 ποιοῦν καρπὸν καλόν, ἐκκοπτεται, καὶ εἰς πῦρ  
bearing fruit good, is cut down, and into a fire  
 βαλλεται. <sup>11</sup> Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι,

in cast. I indeed dip you in water,  
 εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχομενος,  
into reformation; he but after of me coming,  
 ἰσχυρότερος μου ἐστί, οὐ οὐκ εἰμι ἱκανὸς τα  
mightier of me in, of whom not I am worthy the  
 ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν  
sandals to carry, he you will dip in  
 πνεύματι ἁγίῳ καὶ πύρι. <sup>12</sup> Οὐ το πτυον ἐν

spirit ho'y and fire. Of whom the winnowing shovel in  
 τῇ χειρὶ αὐτοῦ, καὶ διακαθαίρει τὴν ἅλωνα  
the hand of him, and he will thoroughly cleanse the threshing floor  
 αὐτοῦ· καὶ συναρίζει τὸν σίτον αὐτοῦ εἰς τὴν  
of him, and he will gather the wheat of him into the  
 ἀποθήκην, τὸ δὲ ἀχυρὸν κατακαύσει πύρι  
storehouse, the but chaff he will burn up in fire  
 ἀσβεστόν.

inextinguishable.

<sup>13</sup> Τότε παραγίνεται ὁ Ἰησοῦς ἀπο τῆς Γαλι  
Then comes the Jesus from the Galilee  
 λαιας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ  
to the Jordan to the John, of the  
 βαπτισθῆναι ὑπ' αὐτοῦ· <sup>14</sup> Ὁ δὲ Ἰωάννης διεκώλυεν  
to be dipped by him; The but John refused  
 αὐτόν, λεγὼν· Ἐγὼ χρεῖαν ἔχω ὑπο σου βαπτισ  
him saying: need to have by thee to be  
 θῆναι, καὶ συ ἐρχῇ πρὸς με· <sup>15</sup> Ἀποκριθεὶς δὲ ὁ  
dipped, and thou comest to me? Answering and the  
 Ἰησοῦς εἶπε πρὸς αὐτόν· Ἀφες ἄρτι· οὕτω γὰρ  
Jesus said to him; Permit now; thus for  
 πρέπον ἐστὶν ἡμῖν, πληρῶσαι πᾶσαν δικαιοσύνην.

becoming it is to us, to fulfil all righteousness.  
 Τότε ἀφίστην αὐτόν. <sup>16</sup> Καὶ βαπτισθεὶς ὁ Ἰησοῦς  
Then he suffered him. And having been dipped the Jesus  
 ἀνέβη· εὐθὺς ἀπο τοῦ ὕδατος· καὶ ἰδού, ἀνεφύ  
went up immediately from the water; and lo, were  
 θησαν \* [αὐτῷ] οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα  
spread [to him] the heavens, and was seen the spirit  
 τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστέρα, [καὶ]  
of the God descending like a dove, [and]  
 ἐρχομενόν ἐπ' αὐτόν. <sup>17</sup> Καὶ ἰδού, φωνὴ ἐκ τῶν  
coming on him. And lo, a voice out of the  
 οὐρανῶν, λεγούσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ  
heavens, saying; This is the son of me the  
 ἀγαπητός, ἐν ᾧ εὐδόκησα.

beloved, in whom I delight.

<sup>10</sup> Even now the AXE  
 lies at the root of the  
 TREES; Every Tree, there  
 fore, not producing good  
 Fruit, is cut down, and  
 cast into a Fire.

<sup>11</sup> I, indeed, † immerse  
 you in Water in order to  
 Reformation; but HE who  
 is COMING after me, is  
 more powerful than I,  
 † Whose SANDALS I am  
 not worthy to carry; ‡ HE  
 will immerse you in holy  
 Spirit and in Fire.

<sup>12</sup> Whose WINNOWING  
 SHOVEL is in his HAND,  
 and he will effectually  
 cleanse his THRESHING-  
 FLOOR; he will gather his  
 WHEAT into \* his GRA-  
 NARY, but the CHAFF he  
 will consume with Fire  
 inextinguishable."

<sup>13</sup> Then comes JESUS  
 from GALILEE to the JOR-  
 DAN, to be IMMERSSED by  
 JOHN.

<sup>14</sup> But \* HE refused  
 him, saying; "I have  
 Need to be immersed by  
 thee, and thou comest to  
 me!"

<sup>15</sup> But JESUS answer-  
 ing, said to him; "Permit  
 it now; for thus it is be-  
 coming to us to establish  
 Every Ordinance." Then  
 John suffered him.

<sup>16</sup> And JESUS being  
 immersed, went up from  
 the WATER; and, behold!  
 instantly the HEAVENS  
 were opened, and \* the  
 Spirit of God appeared,  
 descending, like a Dove,  
 and † resting on him.

<sup>17</sup> And, behold! a Voice  
 from the HEAVENS, say-  
 ing; ‡ "This is my SON,  
 the BELOVED, in whom I  
 delight."

\* VATICAN MANUSCRIPT—10. even—omit. 12. his GRANARY. 14. HE refused. 16. to him—omit. 16. the Spirit of God. 16. and—omit.

† 11. Immerse you in Water. Baptize, and its root Bapto, signify to dip, to plunge, to immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en Audatece en to Jordanee*.—Campbell. 11. Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Eusebius.

12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

: 11. Act. i. 5; H. 2—4 xl. 15. : 16. Isa. xl. 3; Lxi. 1. : 17. Isa. xlii. 1; Luke ix. 35.

ΚΕΦ. Δ'. 4.

<sup>1</sup> Τότε ὁ Ἰησοῦς ἀνηχθὲν εἰς τὴν ἐρημον ὑπο  
Then the Jesus was led into the desert by  
τοῦ πνεύματος, πειρασθῆναι ὑπο τοῦ διαβόλου.  
the spirit, to be tempted by the accuser.

<sup>2</sup> Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας  
And fasting days forty and nights  
τεσσαράκοντα, ὕστερον ἐπεινάσε. <sup>3</sup> Καὶ προσ-  
forty, after he was hungry. And coming;

ελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ  
to him the tempter, said; If a son thou be of the  
θεοῦ, εἰπε, ἵνα οἱ λιθοὶ οὗτοι ἄρτοι γένωνται.  
God, speak, that the stones these loaves may become.

<sup>4</sup> Ὁ δὲ ἀποκριθεὶς εἶπε· Γεγραπται· “Οὐκ ἐπ’  
He but answering said; It is written; “Not by  
ἄρτι μόνῳ ζήσεται ἄνθρωπος· ἀλλ’ ἐπὶ παντί  
bread alone shall live a man; but by every  
ῥήματι ἐκπορευομένῳ δια στόματος θεοῦ.”  
word proceeding from mouth of God.”

<sup>5</sup> Τότε παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς τὴν  
Then takes him the accuser into the  
ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον  
holy city, and places him on the wing

τοῦ ἱεροῦ· <sup>6</sup> καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ,  
of the temple; and says to him; If a son thou be of the God,  
βρᾶζε σεαυτὸν κάτω· γεγραπται γάρ· “Ὅτι τοῖς  
cast thyself down; it is written for; “That to the

αγγέλοις αὐτοῦ ἐντελεῖται περὶ σου· καὶ ἐπὶ  
messengers of him he will give charge of thee, and on  
χειρῶν αὐροῦσι σε, μὴ ποτε προσκυνῇς πρὸς  
hands they shall raise thee, lest thou strike against

λίθον τοῦ ποδὸς σου.” <sup>7</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς·  
a stone the foot of thee.” Said to him the Jesus:  
Πάλιν γεγραπται· “Οὐκ ἐκπειράσεις κύριον  
Again it is written; “Not thou shalt put to the proof Lord

τὸν θεόν σου.”  
the God of thee.”

<sup>8</sup> Πάλιν παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς  
Again takes him the accuser into  
ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πᾶσας  
a mountain high exceedingly, and shows to him all

τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,  
the kingdoms of the world and the glory of them,  
<sup>9</sup> καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω, εἰ  
and says to him; These all to thee I will give, if

πέσω προσκυνῇς μοι. <sup>10</sup> Τότε λέγει αὐτῷ  
falling down thou wilt do homage to me. Then says to him  
ὁ Ἰησοῦς· Ὑπαγε ὀπίσω μου, σατανα· γεγραπ-  
the Jesus: Go thou behind of me, adversary: it is written

ται γάρ· “Κύριον τὸν θεόν σου προσκυνῇς,  
for; “Lord the God of thee thou shalt worship,  
καὶ αὐτῷ μόνῳ λατρεύσεις.” <sup>11</sup> Τότε ἀφίστην  
and to him only thou shalt render service.” Then leaves

αὐτὸν ὁ διαβόλος· καὶ ἰδοὺ, ἀγγελοὶ προσήλθον  
him the accuser; and lo, messengers came  
καὶ διηκονοῦν αὐτῷ.  
and ministered to him.

CHAP. IV.

1 Then JESUS was con-  
ducted by the SPIRIT into  
the DESERT, to be tempt-  
ed by the ENEMY.

2 And after fasting forty  
Days and forty Nights,  
he was hungry.

3 Then the TEMPTER  
approaching him, said;  
“If thou be a Son of  
God, command that these  
STONES become Loaves.”

4 But HE answering,  
said; “It is written,  
† \* MAN shall not live by  
† Bread only, but by Every  
Word proceeding from  
the Mouth of God.”

5 Then the ENEMY con-  
ducts him into the HOLY  
City, and places him on  
the BATTLEMENT of the  
TEMPLE,

6 and says to him, “If  
thou be a Son of GOD,  
cast thyself down; for it  
is written, † He will give  
his ANGELS charge of  
thee; they shall uphold  
thee on their Hands, lest  
thou strike thy FOOT  
against a Stone.”

7 JESUS answered;  
“Again, it is written,  
† Thou shalt not try the  
Lord thy God.”

8 Again, the ENEMY  
takes him to a very high  
Mountain, and shows him  
ALL the KINGDOMS of the  
WORLD, and the GLORY  
of them;

9 and says to him;  
“All these will I give thee,  
if prostrating thou wilt  
worship me.”

10 Then Jesus says to  
him; “Get thee behind  
me, Adversary; for it is  
written, † Thou shalt  
worship the Lord thy  
God, and him only shalt  
thou serve.”

11 Then the ENEMY  
leaves him; and behold  
Angels came and minist-  
tered to him.

\* VATICAN MANUSCRIPT—4. MAN.

† 8. WORLD. Κόσμος, here translated world, may be restricted to the Land of Palestine, as it is in Rom. iv. 13; though in Luke iv. 5, here *oikoumene* is found, which may possibly include the Roman empire, in which acceptation it is frequently used.

† 4. Deut. viii. 3.

† 6. Psa. xci. 11, 12.

† 7. Deut. vi. 16.

† 10. Deut. vi. 13.

<sup>12</sup> Ἀκούσας δε ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη,  
Hearing now the Jesus, that John was delivered up,  
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. <sup>13</sup> Καὶ κατα-  
he withdrew into the Galilee. And having  
λίπων τὴν Ναζαρεθ, ἐλθὼν κατώκησεν εἰς  
left the Nazareth, coming dwelt at  
Καπερναοὺμ ἐπὶ τὴν παραθαλάσσιον, ἐν ὁρίοις  
Capernaum the by the sea-side, in borders  
Ζαβουλὼν καὶ Νεφθαλεὶμ. <sup>14</sup> ἵνα πληρωθῇ τὸ  
of Zebulon and Nephthaim; that it might be fulfilled the  
ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου, λεγοντος·  
was spoken through Isaiah the prophet, saying:  
<sup>15</sup> Ὁ γὰρ Ζαβουλὼν καὶ ἡ γῆ Νεφθαλεὶμ ὁδὸν  
Land of Zebulon and land Nephthaim way  
θαλάσσης περὶ τοῦ Ἰορδάνου, Γαλιλαία τῶν  
of the sea by the Jordan, Galilee of the  
ἐθνῶν. <sup>16</sup> Ὁ λαὸς δὲ καθημένος ἐν σκοτει εἶδε φῶς  
nations. The people who are sitting in darkness saw a light  
μεγαλὴ καὶ τοῖς καθημένοις ἐν ὥρᾳ καὶ σκιά  
great, and to those sitting in a region even a shade  
θανάτου, φῶς ἀνετείλειν αὐτοῖς.  
of death, a light has arisen to them."

<sup>17</sup> Ἀπο τότε ᾤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ  
From that time began the Jesus to proclaim, and  
λεγεῖν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία  
to say: Reform; has come nigh for the royal dignity  
τῶν οὐρανῶν.  
of the heavens.

<sup>18</sup> Περιπατῶν δε παρὰ τὴν θάλασσαν τῆς  
Walking and by the sea of the  
Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν  
Galilee, he saw two brothers, Simon the  
λεγομένον Πέτρον, καὶ Ἀνδρεῖαν τὸν ἀδελφὸν  
called Peter, and Andrew the brother  
αὐτοῦ, βαλλόντας ἀμφιβληστρον εἰς τὴν θάλασ-  
of him, casting a fishing-net into the sea;  
σαν ἦσαν γὰρ ἁλῖεις. <sup>19</sup> Καὶ λέγει αὐτοῖς·  
they were for fishers. And he says to them;

Δεῖτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλῖεις  
Come behind of me, and I will make you fishers  
ἀνθρώπων. <sup>20</sup> Οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα,  
of men. They and immediately leaving the nets,  
ἠκολούθησαν αὐτῷ. <sup>21</sup> Καὶ προβάς ἐκεῖθεν, εἶδεν  
followed him. And going on from thence, he saw

ἄλλους δύο ἀδελφούς, Ἰακώβον τὸν τοῦ Ζεβε-  
other two brothers, James the of the Zebe-  
δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ  
dee and John the brother of him, in the  
πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-  
ship with Zebedee of the father of them, mend-  
τιζόντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.  
ing the nets of them; and he called them.

<sup>22</sup> Οἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα  
They and forthwith leaving the ship and the father  
αὐτῶν, ἠκολούθησαν αὐτῷ  
of them, followed him.

<sup>23</sup> Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς,  
And went about all the Galilee the Jesus,  
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσ-  
teaching in the synagogues of them, and preach-

<sup>12</sup> NOW JESUS, hearing  
That John was imprison-  
ed, retired into GALILEE;

<sup>13</sup> and, having left  
NAZARETH, resided at  
THAT CAPERNAUM, by the  
lake, in the Confines of  
Zebulon and Naphtali;

<sup>14</sup> so that the word  
SPOKEN through Isaiah  
the PROPHET, might be  
verified, saying;

<sup>15</sup> "Land of Zebulon  
"and Land of Naphtali,  
"situate near the lake, on  
"the JORDAN, Galilee of  
"the NATIONS;

<sup>16</sup> "THAT PEOPLE,  
"dwelling in Darkness,  
"saw a great Light; and  
"to THOSE INHABITING  
"a Region, even a Shadow  
"of Death, a Light arose."

<sup>17</sup> From that time Je-  
sus began to proclaim,  
and to say; "Reform; for  
the ROYAL MAJESTY of  
the HEAVENS has ap-  
proached."

<sup>18</sup> And walking by the  
LAKE of GALILEE, he saw  
Two Brothers, THAT SIM-  
MON who is SURNAMED  
Peter, and Andrew his  
BROTHER, casting a Drag  
into the LAKE; for they  
were Fishermen.

<sup>19</sup> And he says to them,  
"Follow me; and I will  
make you Fishers of Men."

<sup>20</sup> And THEY, immedi-  
ately leaving the NETS,  
followed him.

<sup>21</sup> And going forward  
from thence, he saw OTHER  
Two Brothers, JAMES the  
son of ZEBEDEE, and JOHN  
his BROTHER, in the BOAT  
with Zebedee their FA-  
THER, repairing their  
NETS; and he called them.

<sup>22</sup> And THEY, instantly  
leaving the BOAT and their  
FATHER, followed him.

<sup>23</sup> And \*JESUS jour-  
neyed throughout ALL GA-  
LILEE, teaching in their  
SYNAGOGUES, and pro-  
claiming the GLAD TIN-  
TINGS of the KINGDOM,

\* VATICAN MANUSCRIPT—23. he went about throughout ALL  
; 13. 12. 1. 2.



των το ευαγγελιον της βασιλειας, και θεραπευνων  
ing the glad tidings of the kingdom, and curing  
πασαν νοσον και πασαν μαλακιαν εν τη λαρ.  
every disease and every malady among the people.

24 Και απηλθεν η ακοη αυτου εις ολην την  
And went the report of him into all the  
Συριαν και προσηνεγκαν αυτω παντας τους  
Syria, and they brought to him all the  
κακως εχοντας, ποικιλαις νοσοις και βασανοις  
sick having various diseases and torments  
συνεχομενους,\*[και] δαιμονιζομενους, και σελη-  
sickened with, [and] demoniacs, and lu-  
νιαζομενους, και παραλυτικους και εθεραπευσεν  
natics, and paralytics; and he cured  
αυτους. 25 Και ηκολουθησαν αυτω οχλοι πολλοι  
them. And followed to him crowds great  
πο της Γαλιλαιας, και Δεκαπολεως, και Ιερο-  
from the Galilee, and Decapolis, and from  
σολυμων, και Ιουδαιας, και περαν του Ιορδανου.  
Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. 4. 5.

1 Ιδων δε τους οχλους, ανεβη εις το ορος και  
Seeing and the multitudes, he went up to the mountain; and  
καθισαντος αυτου, προσηλθον \* [αυτω] οι μαθη-  
having seated himself, came [to him] the disci-  
ται αυτου. 2 και ανοιξας το στομα αυτου, εδι-  
ples of him; and opening the mouth of him, he  
δασκεν αυτους, λεγων. 3 Μακαριοι οι πτωχοι τη  
taught them, saying; Blessed the poor to the  
πνευματι· οτι αυτων εστιν η βασιλεια των  
spirit; because of them is the kingdom of the  
ουρανων. 4 Μακαριοι οι πενθουντες· οτι αυτοι  
heavens. Blessed the mourners; for they  
παρακληθησονται. 5 Μακαριοι οι πραεις· οτι  
shall be comforted. Blessed the meek; for  
αυτοι κληρονομησουσι την γην. 6 Μακαριοι οι  
they shall inherit the earth. Blessed the  
πεινωντες και διψωντες την δικαιοσυνην· οτι  
hungering and thirsting the righteousness; for  
αυτοι χορτασθησονται. 7 Μακαριοι οι ελεημο-  
they shall be satisfied. Blessed the merciful;  
νες· οτι αυτοι ελεηθησονται.  
for they shall obtain mercy.

8 Μακαριοι οι καθαροι τη καρδια· οτι αυτοι  
Blessed the clean to the heart; for they  
τον θεον οψονται. 9 Μακαριοι οι ειρηνοποιοι·  
the God shall see. Blessed the peace-makers;  
οτι αυτοι υιοι θεου κληθησονται. 10 Μακαριοι οι  
for they sons of God shall be called. Blessed those

and healing Every kind of Disease and Infirmity among the PEOPLE.

24 And his NAME spread through All SYRIA: and they brought to him All the sick, having Various Disorders, and arrested by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

25 And great Crowds followed him from GALILEE, and Decapolis, and Jerusalem, and Judea, and from the vicinity of the Jordan.

CHAPTER V.

1 And beholding the CROWDS, he ascended the MOUNTAIN, and having sat down, his DISCIPLES \* came up:

2 And opening his MOUTH, he taught them, saying:

3 "Happy the †POOR (in SPIRIT); for theirs is the KINGDOM of the HEAVENS!

4 Happy the †MOURNERS; seeing that they will be consoled!

5 Happy the †MEEK; because they will possess the LAND!

6 Happy †they who HUNGER and THIRST (for righteousness); since they will be satisfied!

7 Happy the MERCIFUL; because they will receive mercies!

8 Happy the †PURE (in heart); for they will behold God!

9 Happy the PEACE-MAKERS; because they will be called Sons of God!

\* VATICAN MANUSCRIPT—24. and—omit.

1. came up.

1. to him—omit.

† 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity.  
† 3. Wetstein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor;" and Geo. Campbell renders it—"Happy the poor who repine not." Both do violence to the original. The former interferes with the arrangement of the words, and the latter paraphrases rather than translates. In Luke vi, 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "in spirit." So in verses 6 and 8. For a further illustration, see James ii. 5. The article and noun is in the dative case, and conveys the same meaning as our preposition in.

† 3. Luke vi. 20; James ii. 5.

† 4. Isa. lxi. 2, 3.

† 5. Isa. xxxvii. 11, 20.

† 6. Isa. lv. 1.

† 8. i. John iii. 2, 3.

δεδιωγμένοι ἐνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>11</sup> Μακάριοι ἐστέ, ὅταν ονειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπωσιν πᾶν πονηρὸν ῥῆμα κατ' ὑμῶν, ψευδομένοι, ἐνεκεν ἐμοῦ. <sup>12</sup> Χαίrete καὶ ἀγαλλιασθε· ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς προ ὑμῶν. <sup>13</sup> Τρεῖς ἐστέ το ἄλας τῆς γῆς. Ἐὰν δὲ τὸ ἄλας μαρανθῇ, ἐν τινὶ ἁλισθησεται· εἰς οὐδὲν ἰσχύει ἐτι, εἰ μὴ βληθῆναι ἐξω, καὶ κατακατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

<sup>14</sup> Τρεῖς ἐστέ τὸ φῶς τοῦ κόσμου. Οὐ δύναται πόλις κρυβῆναι ἐπ' αὐτοῦ οὐρανῶν· οὐδὲ κείνη· ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λαμπρύνει αὐτήν. <sup>15</sup> Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὥστε ἰδοῦναι τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>16</sup> Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλ' πληρῶσαι. <sup>17</sup> Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἄν παρελθῇ ὁ οὐρανὸς καὶ ἡ γῆ, ἵνα ἓν ᾖ κεραία οὐ μὴ παρελθῇ ἀπὸ τοῦ νόμου, ἕως ἄν πάντα γενῇται. <sup>18</sup> Ὃς ἐὰν οὖν λύσῃ μίαν τῶν

10 Happy the ; PERSECUTED on account of righteousness : for theirs is the KINGDOM of the HEAVENS!

11 Happy are you, when they revile and persecute you, and on my account, falsely allege. Every kind of evil against you.

12 Rejoice and exult, Because your ; REWARD will be great in the HEAVENS; for thus THOSE PROPHETS who preceded you were persecuted.

13 You are the ; SALT of the EARTH. But if the SALT become insipid, how shall it recover its savor? It is then worthless, except to be cast out and trodden down by MEN.

14 You are the ; LIGHT of the WORLD. A city being situated on a hill cannot be concealed :

15 NOR is a Lamp lighted to be placed under the CORN MEASURE, but on the LAMP-STAND; and it gives light to ALL the FAMILY.

16 Thus, let your LIGHT shine before MEN, that they may see your GOOD WORKS, and glorify THAT FATHER of yours in the HEAVENS.

17 Think not, That I have come to subvert the LAW, or the PROPHETS : I have come not to subvert, but to establish.

18 For, indeed, I say to you, Till HEAVEN and EARTH pass away, one iota or One Tip of a letter shall by no means pass from the LAW, till all be accomplished.

19 Therefore, whoever

+ 11. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewn upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savor.—Tredwell. + 12. The measure was a measure, both among the Greeks and Romans, containing a little less than a peck; but it is clear that nothing here depends upon the capacity of the measure.

1. 10. 2 Tim. ii. 12; Acts xiv. 22; Rev. iii. 21. 12. Rom. viii. 12. 13. Luke xiv. 24, 25. 14. Phil. ii. 15.

ελαχιστων, και διδαξ <sup>least, and teach</sup> οὕτω τους ανθρωπους, <sup>thus the men,</sup>  
ελαχιστος κληθησεται εν τη βασιλεια του <sup>least he shall be called in the kingdom of the</sup>  
ουρανων· ος δ' αν ποιηση και διδαξη, ουτος <sup>hear-as; who but ever shall do and teach, the same</sup>  
μεγας κληθησεται εν τη βασιλεια των ουρανων. <sup>great shall be called in the kingdom of the heavens.</sup>  
<sup>20</sup> Λεγω γαρ υμιν, οτι εαν μη περισσευση η <sup>I say for to you, that except abound the</sup>  
δικαιοσυνη υμων πλεον των γραμματεων και <sup>righteousness of you more of the scribes and</sup>  
Φαρισαιων, ου μη εισελθητε εις την βασιλειαν <sup>Pharisees, by no means you may enter into the kingdom</sup>  
των ουρανων. <sup>of the heavens.</sup>

<sup>21</sup> Ηκουσατε, οτι ερρεθη τοις αρχαιοις· “Ου <sup>You have heard, that it was said to the ancients; “Not</sup>  
φονευσεις· ος δ' αν φονευση, ενοχος εσται τη <sup>thou shalt kill, who and ever shall kill, liable shall be to the</sup>  
κρισει.” <sup>22</sup> Εγω δε λεγω υμιν, οτι πας ο οργι- <sup>tribunal.” I but say to you, that all the being</sup>  
ζομενος τη αδελφω αυτου· [εικη,] ενοχος εσται <sup>angry to the brother of him; [without cause,] liable shall be</sup>  
τη κρισει· ος δ' αν ειπη τη αδελφω αυτου· <sup>to the tribunal; who and ever shall say to the brother of him;</sup>  
ρακα, ενοχος εσται τη συνεδριω· ος δ' αν ειπη· <sup>vile fellow, liable shall be to the sanhedrim; who and ever shall say;</sup>  
μωρε, ενοχος εσται εις την γεενναν του πυρος. <sup>O fool, liable shall be to the Gehenna of the fire.</sup>  
<sup>23</sup> Εαν ουν προσφερης το δωρον σου επι το <sup>If therefore thou bring the gift of thee to the</sup>  
θυσιαστηριον, κακει μνησθης, οτι ο αδελφος <sup>altar, and there remember, that the brother</sup>  
σου εχει τι κατα σου· <sup>24</sup> αφες εκει το δωρον <sup>of thee has somewhat against thee; leave there the gift</sup>  
σου εμπροσθεν του θυσιαστηριου, και υπαγε, <sup>of thee before the altar, and go,</sup>  
πρωτον διαλλαγηθι τη αδελφω σου, και οτε <sup>first be thou reconciled to the brother of thee, and then</sup>  
ελθων προσφερε το δωρον σου. <sup>25</sup> Ισθι ευνωω <sup>coming offer the gift of thee. Be thou willing to agree</sup>  
τη αντιδικωσου ταχυ, εως οτου ει εν τη οδω <sup>with the opponent of thee quickly, while thou art in the way</sup>  
μετ' αυτου· μηποτε σε παραδω ο αντιδικος τη <sup>with him; lest thee deliver up the opponent to the</sup>  
κριτη, και ο κριτης [σε παραδω] τη οπηρετη, <sup>judge, and the judge [thee deliver up] to the officer,</sup>  
και εις φυλακην βληθησθ. <sup>26</sup> Αμην λεγω σοι, <sup>and into prison thou shalt be cast. Indeed I say to thee,</sup>  
ου μη εξελθης εκειθεν, εως αν αποδωσ τον <sup>by no means thou wilt come out thence, till thou hast paid the</sup>  
εσχατον κοδραντην. <sup>last farthing.</sup>

shall violate one of the LEAST of these COM-  
MANDS, and shall teach  
MEN so, will be called  
little in the KINGDOM of  
the HEAVENS; but who-  
ever shall practise and  
teach them, will be called  
great in the KINGDOM of  
the HEAVENS.

<sup>20</sup> For I tell you, that  
unless your RIGHTEOUS-  
NESS excel that of the  
SCRIBES and Pharisees,  
you shall never enter into  
the KINGDOM of the HEA-  
VENS.

<sup>21</sup> You have heard That  
it was said to the AN-  
CIENTS, † ‘Thou shalt not  
‘kill; and whoever shall  
‘kill, will be farnenable to  
‘the JUDGES.’

<sup>22</sup> But I say to you,  
That every one BEING  
ANGRY with his BROTHER,  
shall be amenable to the  
JUDGES: and whoever  
shall say to his BROTHER,  
Fool! will be subject to  
the HIGH COUNCIL; but  
whoever shall say, Apos-  
tate wretch! will be ob-  
noxious to the BURNING  
of GEHENNA.

<sup>23</sup> If, therefore, thou  
bring thy GIFT to the AL-  
TAR, and there recollect  
That thy BROTHER has  
ought against thee,

<sup>24</sup> leave there thy GIFT  
before the altar, and go,  
first be reconciled to thy  
BROTHER, then come, and  
present thy GIFT.

<sup>25</sup> Agree quickly with  
thy PROSECUTOR, while  
thou art on the ROAD with  
him; lest the PROSECU-  
TOR deliver thee to the  
JUDGE, and the JUDGE to  
the OFFICER, and thou  
be cast into Prison.

<sup>26</sup> Indeed, I say to thee,  
Thou wilt by no means  
be released, till thou hast  
paid the LAST Farthing.

\* VATICAN MANUSCRIPT—22. without cause—omit.

25. deliver thee—omit.

† 21. The Jews had a Common Court consisting of twenty-three men, which had power to sentence criminals to death, by beheading or strangling; this was called the *Judgment*, or Court of *Judges*. The Sanhedrim or High Council consisted of seventy-two men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former,

<sup>27</sup> ἤκουσατε, ὅτι ἐρρήθη· “Οὐ μοιχεύ-  
You have heard, that it was said; “Not thou shalt commit  
σεις.” <sup>28</sup> Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων  
adultery.” I but say to you, that all who looking at  
γυναῖκα πρὸς το ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοί-  
a woman in order to lust after her, already has  
χευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>29</sup> Εἰ δὲ ὁ  
debauched her in the heart of him. If and the  
ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἐξέλε  
eye of thee the right ensnare thee, tear out  
αὐτόν, καὶ βάλε ἀπο σοῦ· συμφερεῖ γὰρ σοὶ  
it, and cast it from thee, it is profitable for to thee,  
ἵνα ἀπολῇται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον  
that should perish one of the members of thee, and not whole  
το σῶμα σου βληθῇ εἰς γέενναν. <sup>30</sup> Καὶ εἰ ἡ  
the body of thee should be cast into Gehenna. And if the  
δεξιά σου χεὶρ σκανδαλίζει σε, ἐκκόψον αὐτήν,  
right of thee hand ensnare thee, cut off her,  
καὶ βάλε ἀπο σοῦ· συμφερεῖ γὰρ σοὶ ἵνα ἀπο-  
and cast from thee; it is profitable for to thee that should  
λῇται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμα  
perish one of the members of thee, and not whole the body  
σου βληθῇ εἰς γέενναν.  
of thee should be cast into Gehenna.

<sup>31</sup> Ἐρρήθη δὲ, “ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα αὐ-  
It was said and, “that whoever shall release the wife  
τοῦ, δότω αὐτῇ ἀποστάσιον.” <sup>32</sup> Ἐγὼ δὲ  
of him, let him give her a bill of divorce.” I but  
λέγω ὑμῖν, ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα αὐ-  
say to you, that whoever may release the wife of  
τοῦ, παρκετός λογος πορνείας, ποιεῖ αὐτὴν  
him, except on account of fornication, makes her  
μοιχασθαι· καὶ ὁς ἐὰν ἀπολελυμένην γάμῃ,  
to commit adultery; and whoever her being divorced may marry,  
μοιχεύεται.  
commits adultery.

<sup>33</sup> Πάλιν ἤκουσατε, ὅτι ἐρρήθη τοῖς ἀρχαίοις·  
Again you have heard, that it was said to the ancients;  
“Οὐκ ἐπιørκησεις· ἀποδώσεις δὲ τῷ κυρίῳ  
“Not thou shalt swear falsely; shalt perform but to the Lord  
τοὺς ὀρκούς σου.” <sup>34</sup> Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμοσαι  
the oaths of thee.” I but say to you not swear  
ὀλως· μῆτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ  
at all, not even by the heaven, for a throne it is of the  
θεοῦ· <sup>35</sup> μῆτε ἐν τῇ γῇ, ὅτι ὑποπόδιον ἐστὶ τῶν  
feet, nor by the earth, for a footstool it is of the  
ποδῶν αὐτοῦ· μῆτε εἰς Ἱερουσόλυμα, ὅτι πόλις  
of him; neither by Jerusalem, for a city  
ἐστὶ τοῦ μεγάλου βασιλεως· <sup>36</sup> μῆτε ἐν τῇ  
it is of the great king; nor by the

<sup>27</sup> You have heard That  
it was said, † Thou shalt  
‘not commit adultery;’

<sup>28</sup> But I say to you,  
That every man GAZING  
AT A Woman, in order to  
CHERISH IMPURE DE-  
SIRE, has already com-  
mitted lewdness with her  
in his HEART.

<sup>29</sup> Therefore, if thy  
RIGHT EYE ensnare thee,  
pluck it out, and throw it  
away: it is better for thee  
to lose one of thy MEM-  
BERS, than that thy WHOLE  
BODY should be cast into  
Gehenna.

<sup>30</sup> And if thy RIGHT  
Hand insnare thee, cut it  
off, and throw it away: it  
is better for thee to lose  
one of thy MEMBERS, than  
that thy WHOLE BODY  
should be cast into Ge-  
henna.

<sup>31</sup> And it was said,  
† Whoever shall dismiss  
‘his wife, let him give  
‘her a Writ of Divorce.’

<sup>32</sup> But I say to you,  
That \* EVERY-ONE who  
DISMISSES his WIFE, ex-  
cept on account of Whore-  
dom, causes her to commit  
adultery; and \* HE who  
MARRIES the divorced  
woman, commits adultery.

<sup>33</sup> † Again, you have  
heard That it was said to  
the ANCIENTS; † Thou  
shalt not perjure thyself,  
‘but shalt perform to the  
‘LORD thine OATHS;’

<sup>34</sup> But I say to you,  
† Swear not at all; neither  
by the HEAVEN, for it is  
God’s Throne;

<sup>35</sup> nor by the EARTH,  
because it is a Footstool  
for his FEET; neither shalt  
thou swear by Jerusalem,

\* VATICAN MANUSCRIPT—30. go away.  
WHO MARRIED.

32. EVERY-ONE who DIVORCES.

32. HE

\* 31. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Savior here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16—22; and the injunction here given against swearing by *Heaven*, by *Jerusalem*, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 27. Exod. xx. 14. † 31. Deut. xxiv. 1; Matt. xix. 3—9; Mark x. 2—12. † 32. Deut. x. 21—23; Num. xxx. 2. † 34. James v. 12.

κεφαλῇ σου ὁμοῦς, ὅτι οὐ δύνασαι μίαν τρίχα  
head of thee shalt thou swear, for not thou art able one hair  
λευκὴν ἢ μελαιναν ποιῆσαι. <sup>37</sup> Ἐστω δὲ ὁ λόγος  
white or black to make. Let be but the word  
ὑμῶν· ναι· ναι· οὐ· οὐ· τὸ δὲ περισσὸν τούτων,  
of you; yes yes; no no; that for over and above of these,  
ἐκ τοῦ πονηροῦ ἐστίν.  
of the evil is.

<sup>38</sup> Ἰκούσατε, ὅτι ἐρρήθη· “Ὁφθαλμὸν ἀντι  
You have heard, that it was said; An eye for  
οφθαλμοῦ, καὶ ὀδόντα ἀντι ὀδόντος.” <sup>39</sup> Ἐγὼ δὲ  
an eye, and a tooth for a tooth.” I but

λέγω ὑμῖν, μὴ ἀντιστήναι τῷ πονηρῷ· ἀλλ’ ὅστις  
say to you, not resist the evil; but whoever

σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον  
thee shall slap upon the right of thee cheek, turn  
αὐτῷ καὶ τὴν ἄλλην· <sup>40</sup> καὶ τῷ θέλοντι σοὶ κρι-  
to him also the other; and to the purposing thee to sue

θῆναι, καὶ τὸν χιτῶνα σου λαβεῖν, ἀφες αὐτῷ  
at law, and the tunic of thee to take, give up to him  
καὶ τὸ ἱμάτιον· <sup>41</sup> καὶ ὅστις σε ἀγγαρεύσει μίλιον  
also the mantle; and whoever thee shall force to go mile

ἐν, ὑπάγε μετ’ αὐτοῦ δύο. <sup>42</sup> Τῷ αἰτούντι σε  
one, go with him two. To the asking thee

δίδου· καὶ τὸν θέλοντα ἀπὸ σου δανείσασθαι,  
do thou give; and the wishing from thee to borrow money,

μὴ ἀποστραφῆς.  
not do thou repulse.

<sup>43</sup> Ἰκούσατε, ὅτι ἐρρήθη· “Ἀγαπήσεις τὸ  
You have heard, that it was said; “Thou shalt love the

πλῆσιον σου, καὶ μισήσεις τὸν ἐχθρὸν σου.”  
neighbor of thee, and hate the enemy of thee.”

<sup>44</sup> Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,  
I but say to you, love the enemies of you,

\* [εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς  
[bless those cursing you, good

ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,] καὶ προσευχεσθε  
do to those hating you,] and pray

ὑπὲρ τῶν [ἐπηρεάζοντων ὑμᾶς καὶ] διωκόντων  
for those injuring you and] persecuting

ὑμᾶς· <sup>45</sup> ὅπως γενήσθε υἱοὶ τοῦ πατρὸς ὑμῶν,  
you; that you may be sons of the father of you,

τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατελλεῖ  
of the in heavens: for the sun of him it rises

ἐπὶ πονηροῦ καὶ ἀγαθοῦ, καὶ βρέχει ἐπὶ δικαί-  
on evil and good, and it rains on just

ους καὶ ἀδίκους. <sup>46</sup> Εἰ γὰρ ἀγαπήσῃτε τοὺς  
and unjust. If for you love those

ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ  
loving you, what reward have you? not even

οἱ τελῶναι το αὐτο ποιοῦσι; <sup>47</sup> καὶ εἰ ἀσπα-  
the tax-gatherers the same do? and if you

σῆσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν  
salute the brothers of you only, what more

for it is the † city of the  
GREAT KING;

<sup>36</sup> nor by thy πλαν, because thou canst not make One Hair white or black.

<sup>37</sup> But let your Yes be yes; and your No, no: for whatever EXCEEDS these, proceeds from EVIL.

<sup>38</sup> You have heard That it was said, † ‘Eye for ‘Eye, and Tooth for ‘Tooth;’

<sup>39</sup> but I say to you, † oppose not the INJURIOUS PERSON; but if any one strike thee on thy RIGHT Cheek, turn to him also the LEFT;

<sup>40</sup> and WHOEVER WILL sue thee for thy COAT, let him have the MANTLE also.

<sup>41</sup> And if a man † press thee to go one † Mile with him, go two.

<sup>42</sup> † Give to HIM who SOLICITS thee; and HIM, who WOULD borrow from thee, do not reject.

<sup>43</sup> You have heard That it was said, † ‘Thou shalt love thy NEIGHBOR, and ‘hate thine ENEMY;’

<sup>44</sup> but I say to you, Love your ENEMIES, and pray for THOSE who PERSECUTE you;

<sup>45</sup> that you may resemble THAT FATHER of yours in the HEAVENS, who makes his SUN arise on Bad and Good, and sends rain on Just and Unjust.

<sup>46</sup> For if you love THEM only who LOVE you, What Reward can you expect? Do not even the TAX-GATHERERS the SAME?

<sup>47</sup> And if you salute your BRETHREN only, in what do you excel? Do

\* VATICAN MANUSCRIPT—44. bless THOSE who curse you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

† 41. An allusion to the *Tagari*, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians, this custom passed to the Romans, and it is still retained in the East. † 41. The Roman *milien*, or mile, measured a thousand paces.

‡ 35. Psa. xlviii. 2. ‡ 38. Exod. xxi. 24; Deut. xix. 31. ‡ 30. Prov. xx. 22; xxiv. 29; Rom. xii. 17—19. ‡ 42. Deut. xv. 7—11. ‡ 43. Lev. xix. 18; Deut. xxiii. 6.

ποιεῖτε; οὐχι καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν;  
do you? not even the Gentiles so do?  
43 Ἐσεπθε οὖν ὑμεῖς τελεῖοι, ὥσπερ ὁ πατὴρ  
shall be ye before you perfect, as the father  
ὑμῶν, ὃ ἐν τοῖς οὐρανοῖς, τελεῖος ἐστίν.  
of you, who in the heavens, perfect is.

ΚΕΦ. 5. 6.

1 Προσεχετε τὴν δικαιοσύνην, ὑμῶν μὴ ποιεῖν  
Take heed the righteousness, of you not to do  
ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι  
in the presence of the men, so as to be exhibited  
αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῇ  
to them; if but otherwise, reward not you have with to the  
πατρὶ ὑμῶν, τῇ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν  
father of you, to the in the heavens. When then  
ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἐμπροσθεν  
thou doest alms, not sound a trumpet in the presence  
σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συνα-  
of thee, like the hypocrites do in the syna-  
γωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν  
gogues and in the streets, that they may have praise  
ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπεχούσι  
of the men. Indeed I say to you, they obtain  
τον μισθὸν αὐτῶν. 3 Σὺ δὲ κοινοῦντος ἐλεημο-  
the reward of them. Of thee but doing alms-  
σύνην, μὴ γινώτῃ ἡ ἀριστερὰ σου, τί ποιεῖ ἡ  
giving, not let it know the left of thee, what does the  
δεξιὰ σου· ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῇ  
right of thee; that may be of thee the alms-giving in the  
κρυπτῷ· καὶ ὁ πατὴρ σου, ὃ βλέπων ἐν τῇ  
secret; and the father of thee, who seeing in the  
κρυπτῷ, [αὐτὸς] ἀποδώσει σοι· [ἐν τῷ φανερῷ].  
secret [himself] will give back to thee [in the clear light.]

4 Καὶ ὅταν προσευχῇ, οὐκ ἔσθῃ ὥσπερ οἱ  
And when thou prayest, not thou shalt be like the  
ὑποκριταὶ· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ  
hypocrites; for they love in the synagogues and  
ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσευ-  
in the corners of the wide places standing to  
χεσθαι, ὅπως αὐτῶν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν  
pray, that they may appear to the men. Indeed  
λέγω ὑμῖν, ὅτι ἀπεχούσι τὸν μισθὸν αὐτῶν.  
I say to you, that they have in full the reward of them.

5 Σὺ δὲ, ὅταν προσευχῇ, εἰσελθε εἰς τὸ ταμι-  
Thou but, when thou prayest, enter into the retired  
εἶον σου, καὶ κλείσας τὴν θύραν σου, προσεύξαι  
place of thee, and locking the door of thee, pray thou  
τῷ πατρὶ σου, τῷ ἐν τῇ κρυπτῷ· καὶ ὁ πατὴρ  
to the father of thee, to the in the secret; and the father  
σου, ὃ βλέπων ἐν τῇ κρυπτῷ, ἀποδώσει σοι  
of thee who seeing in the secret place, will give to thee  
\* [ἐν τῷ φανερῷ]. 7 Προσευχόμενοι δὲ μὴ βατ-  
[in the clear light.] Praying but not bab-  
τολογησθε, ὥσπερ οἱ ἐθνικοί· δοκῶσι γὰρ ὅτι  
ble, like the Gentiles; they imagine for that

not even the GENTILES  
\* the SAME.

48 † Be Thou therefore  
perfect, even as \* your  
HEAVENLY FATHER is  
perfect.

# CHAPTER VI.

1 Beware, that you per-  
form not your RELIGIOUS  
DUTIES before MEN, in  
order to be OBSERVED by  
them; otherwise, you will  
obtain no Reward from  
THAT FATHER of yours in  
the HEAVENS.

2 When, therefore, thou  
† givest Alms, proclaim it  
not by sound of trumpet,  
as the HYPOCRITES do, in  
the ASSEMBLIES and in  
the STREETS, that they  
may be extolled by MEN.  
Indeed, I say to you, They  
have their REWARD.

3 But thou, when giv-  
ing Alms, let not thy  
LEFT hand know what  
thy RIGHT hand does;

4 so that Thine ALMS  
may be PRIVATE; and  
THAT FATHER of thine,  
who SEES in SECRET, will  
recompense thee.

5 And when \* you pray,  
you shall not imitate the  
HYPOCRITES, for they are  
fond of standing up in the  
ASSEMBLIES and at the  
CORNERS of the OPEN  
SQUARES to pray, so as to  
be OBSERVED by MEN.  
Indeed, I say to you, They  
have their REWARD.

6 But thou, when thou  
wouldest pray, enter into  
thy PRIVATE ROOM, and  
having closed the DOOR,  
pray to THAT FATHER of  
thine who is INVISIBLE; and  
THAT FATHER of  
thine, who SEES in SE-  
CRET, will recompense  
thee.

7 And in prayer, † use  
not foolish repetitions, as  
the \* HYPOCRITES; for

\* VATICAN MANUSCRIPT—47. the SAME.

† you pray, you shall not.

7. HYPOCRITES.

48. your HEAVENLY FATHER is perfect.

† 2. The phrase of *sounding a trumpet before them* seems only a figurative expression to represent their doing it in a noisy, ostentatious way.—*Doddridge*. Erasmus and Beza justly observe, that *theatēnai* in verse 1 is a theatrical word; that *hypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the music of the stage.

† 48. Luke vi. 36; Eph. v. 1.

† 2. Rom. xii. 8.

† 7. Eccles. v. 2.

εν τη πολυλογίᾳ αὐτῶν εισακουσθήσονται.  
in the wordiness of them they shall be heard.

8 Μη οὖν ὁμοιωθεῖτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ  
Not therefore you may belike to them; knows for the father  
ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς  
of you, of what things need you have, before of the you  
αἰτῆσαι αὐτόν. 9 Ὅπως οὖν προσευχέσθε ὑμῖν·  
ask him. In this way then pray you;

Πατήρ ἡμῶν, ὃ ἐν τοῖς οὐρανοῖς, ἀγίασθητω τὸ  
Father of us, who in the heavens, revered be thy  
ὄνομα σου· 10 ἐλθετω ἡ βασιλεία σου· γένηθητω  
name of thee; let come the kingdom of thee; let be done  
τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·  
the will of thee, as in heaven, also on the earth;

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν  
the bread of us the sufficient give thou to us  
σήμερον· 12 καὶ ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
to-day; and discharge to us the debts of us,

ὡς καὶ ἡμεῖς ἀφιεμένοι τοῖς ὀφειλεταῖς ἡμῶν·  
as even we discharge to the debtors of us;

13 καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν, ἀλλὰ  
and not bring us into temptation, but  
ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 14 Ἐὰν γὰρ ἀφήτε  
save us from the evil. If for you forgive

τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει  
to the men the faults of them, will forgive  
καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐρανίος· 15 εἰ δὲ μὴ  
also to you the father of you the heavenly; if but not

ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,  
forgive to the men the faults of them,  
οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα  
neither the father of you will forgive the faults  
ὑμῶν.  
of you.

16 Ὅταν δὲ νηστεύετε, μὴ γίνεσθε, ὥσπερ οἱ  
When and you fast, not be, like the

ὑποκριταί, οἱ ὧς φανῶσι γὰρ τὰ προσ-  
hypocrites, of a false face; they disfigure for the fa-  
τωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις  
era of them, so that they may seem to the men

νηστεύοντες. Αὐτὴν λέγω ὑμῖν, ὅτι ἀπεχούσι  
to be fasting. Indeed I say to you, that they obtain

τὸν μισθὸν αὐτῶν. 17 Σὺ δὲ νηστεύων, ἀλειψαί  
the reward of them. Thou but fasting, anoint

σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι·  
of thee the head, and the face of thee wash;

18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων,  
so that not thou mayest seem to the men fasting,

ἀλλὰ τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πα-  
but to the father of thee, that in the secret; and the fa-  
τήρ σου, ὃ βλέπων ἐν τῷ κρυπτῷ, ἀποδοίσει σοι.  
ther of thee, who seeing in the secret, will give to thee.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς,  
Not say up to you treasures on the earth,

ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλεπταί  
where moth and rust destroys, and where thieves

διορυσσοῦσι καὶ κλεπτοῦσι· 20 θησαυρίζετε δὲ  
dig through and steal; 20 lay up but

they think that by using  
MANY WORDS that they  
will be accepted.

8 Therefore, do not imi-  
tate them; for \*GOD your  
FATHER knows your Ne-  
cessities, before you ASK  
him.

9 Thus, then, pray you :  
†Our Father, THOU in the  
HEAVENS, Revered be thy  
NAME !

10 let thy † KINGDOM  
come; thy WILL be done  
upon EARTH, even as in  
Heaven.

11 Give us This-day  
our NECESSARY FOOD ;

12 and † forgive us our  
DEBTS, as \* we have for-  
given our DEBTORS ;

13 and † abandon us not  
to Trial, but † preserve us  
from EVIL.

14 For if you † forgive  
MEN their OFFENCES,  
your HEAVENLY FATHER  
will also forgive you ;

15 but if you † forgive  
not MEN their OFFENCES,  
neither will your FATHER  
forgive your OFFENCES.

16 Moreover, when you  
† fast, be not as the HYPO-  
CRITES, of a melancholy  
aspect; for they distort  
their FEATURES, that they  
may seem fasting to MEN.  
Indeed, I say to you. They  
have their REWARD.

17 But thou, when fast-  
ing, anoint thy head, and  
wash thy face ;

18 that thy fasting may  
not appear to MEN, but to  
THAT FATHER of thine  
who is INVISIBLE ; and  
THAT FATHER of thine  
who SEES in SECRET, will  
recompense thee.

19 Do not accumulate  
for yourselves † Treasures  
upon the EARTH, where  
Moth and Rust consume,  
and where Thieves break  
through and steal ;

20 but deposit for your-  
selves Treasures in Hea-

\* VATICAN MANUSCRIPT.—8. GOD YOUR FATHER.

12. we have forgiven.

† 0. Luke xi. 2.

† 10. Dan. ii. 44.

† 12. Matt. xviii. 21—25.

† 13. 1 Cor. x. 13.

\* 13. John xvi. 15.

† 14. Mark xi. 25, 26.

† 15. James ii. 13.

† 16. Isa. lviii. 5.

† 10. Prov. xxiii. 4; 1 Tim. vi. 10, 17—19.

ὅμιν θησαυρους ἐν οὐρανῳ, ὅπου οὔτε πησ οὔτε  
 to you treasures in heaven, where neither moth nor  
 βρωσις ἀφανίζει, καὶ ὅπου κλεπταὶ οὐ διορυσ-  
 rust destroys, and where thieves not dig

σουσιν οὐδὲ κλεπτουσιν. <sup>21</sup> Ὅπου γὰρ ἐστὶν ὁ  
 through nor steal. Where for is the  
 θησαυρος ὕμῳν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν.  
 treasure of you, there will be also the heart of you.

<sup>22</sup> Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμος.  
 The lamp of the body is the eye.

Εὰν οὖν ὁ ὀφθαλμος σου ἁπλούς ᾖ, ὅλον  
 If therefore the eye of thee sound may be, whole  
 τὸ σῶμα σου φωτεινὸν ἔσται. <sup>23</sup> Εὰν δὲ ὁ ὀφθαλ-  
 the body of thee enlightened will be. If but the eye

μός σου ποιήσῃ ῥ, ὅλον τὸ πῶμα σου σκοτει-  
 of thee evil may be, whole the body of thee darkness  
 νον ἔσται. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκοτός  
 will be. If then the light, that in thee, darkness

ἐστὶ, τὸ σκοτὸς πόσον;  
 is, the darkness how great?

<sup>24</sup> Οὐδεὶς δύναται δυοὶ κυριοῖς δουλεῖν· ἢ  
 No one is able two lords to serve, either  
 γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·  
 for the one he will hate, and the other he will love;  
 ἢ ἑνὸς ἀνθεξεται, καὶ τοῦ ἑτέρου καταφρονήσει.  
 or one he will cling to, and the other he will slight.

Οὐ δύνασθε ὑμεῖς δουλεῖν καὶ μαμωνᾷ. <sup>25</sup> Διὰ  
 Not you are able God to serve and mammon. For  
 τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τὴν ψυχὴν ὑμῶν,  
 this I say to you. Not be over careful the life of you,

τί φαγητέ, καὶ τί πίνητε· μήδε τῷ σώματι  
 what you may eat, and what you may drink, nor to the body  
 ὑμῶν, τί ἐνδύσθητε. Οὐχὶ ἡ ψυχὴ πλεον ἐστὶ  
 of you, what you may put on. Not the life more is

τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδυμάτων; <sup>26</sup> Ἐμ-  
 the food, and the body the clothing? Look

βλέψατε εἰς τὰ πετεινά τοῦ οὐρανοῦ, ὅτι οὐ  
 attentively at the birds of the heaven, for not  
 σπιρρῶσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγούσιν εἰς  
 they sow, nor reap, nor gather into

ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανίος τρέφει  
 barns, and the father of you the heavenly feeds

αὐτά. Οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν;  
 them. Not you greatly excel them?

<sup>27</sup> Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι  
 Which and by of you being over careful is able to add

εἰς τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; <sup>28</sup> Καὶ περὶ  
 to the age of him span one? And about

ἐνδυμάτων τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα  
 clothing why be over careful? Consider the lilies

τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νηθεῖ·  
 of the field how it grows; not it labors, nor spins;

<sup>29</sup> Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ  
 I say but to you, that not even Solomon in all the

ven where neither Moth  
 nor Rust can consume,  
 and where Thieves break  
 not through, nor steal.

<sup>21</sup> For where \* thy  
 TREASURE is, there \* thy  
 HEART will also be.

<sup>22</sup> † The LAMP of the  
 BODY is \* thine EYE; if,  
 therefore, thine EYE be  
 clear, thy Whole BODY  
 will be enlightened;

<sup>23</sup> but if thine EYE be  
 dim, thy Whole BODY will  
 be darkened. If, then,  
 THAT LIGHT which is in  
 thee be Darkness, how  
 great is that DARKNESS!

<sup>24</sup> † No man can serve  
 Two Masters; for either  
 he will hate ONE, and love  
 the OTHER; or, at least,  
 he will attend to One, and  
 neglect the OTHER. You  
 cannot serve God and  
 † Mammon.

<sup>25</sup> Therefore, I charge  
 you, † Be not anxious  
 about your LIFE, what  
 you shall eat, or what you  
 shall drink; nor about  
 your BODY, what you shall  
 wear. Is not the LIFE of  
 more value than FOOD,  
 and the BODY than RAI-  
 MENT?

<sup>26</sup> Observe the BIRDS  
 of HEAVEN; they sow not,  
 nor reap, nor gather into  
 Store-houses; † but your  
 HEAVENLY FATHER feeds  
 them. Are not you of  
 greater value than they?

<sup>27</sup> Besides, which of  
 you, by being anxious,  
 can prolong his LIFE one  
 Moment?

<sup>28</sup> And why are you  
 anxious about Raiment?  
 Mark the † LILIES of the  
 FIELD. How do they  
 grow? They neither la-  
 bor nor spin;

<sup>29</sup> yet I tell you, That  
 not even Solomon in All

\* VATICAN MANUSCRIPT—21. thy TREASURE.

21. thy HEART.

22. thine EYE.

† 24. Mammon is a Syriac word for riches, which our Lord beautifully represents as a person whom the folly of men had deified. † 28. Syriac—wild lilies, or lilies of the desert. Supported by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden lilaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

‡ 22. Luke xi. 24.

‡ 24. Luke xvi. 13.

‡ 25. Luke xii. 22; Phil. iv. 6; 1 Pet. v. 7.

‡ 28. Job xxxviii. 41; Ps. cxlviii. 9.



δοξη αὐτοῦ περιεβαλετο ὡς ἐν τούτων. <sup>30</sup> Εἰ  
glory of him was clothed like one of these. If

δε τὸν χορτόν τοῦ ἀγροῦ, σημερον οὐτα καὶ  
then the grass of the field, to-day existing and  
αὐριον εἰς κλίβανον βαλλομενον, ὁ θεὸς οὕτως  
to-morrow into an oven is being cast, the God so

ἀμφιεννυσιν, οὐ πολλὰ μᾶλλον ὑμᾶς, ολιγοπισ-  
clothes, not much more you, O you of weak

τοι; <sup>31</sup> Μὴ οὖν μεριμνήσητε, λεγοντες· Τι  
faith? Not therefore you may be over careful, saying; What

φαγωμεν, ἢ τι πῖωμεν, ἢ τι περιβαλωμεθα;  
may we eat, or what may we drink, or what may we put on?

<sup>32</sup> Πάντα γὰρ ταῦτα τὰ ἔθνη ἐκζητεῖ· οἶδε γὰρ  
All for these the Gentiles seeks; knows for

ὁ πατὴρ ὑμῶν ὁ οὐρανίος, ὅτι χρῆζετε τούτων  
the father of you the heavenly, that you have need of these

ἀπαντων. <sup>33</sup> Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν  
all. Seek you but first the kingdom

τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα  
of the God and the righteousness of him; and these

πάντα προστεθήσεται ὑμῖν. <sup>34</sup> Μὴ οὖν μεριμ-  
all shall be superadded to you. Not therefore be over

νήσητε εἰς τὴν αὐριον· ἡ γὰρ αὐριον μεριμ-  
careful for the morrow; the for morrow will be over

νήσει \* [τα] ἑαυτης. Ἀρκετον τῇ ἡμερᾷ ἡ κακία  
careful [the] of herself. Enough to the day the trouble

αυτης.  
of her.

ΚΕΦ. ζ'. 7.

<sup>1</sup> Μὴ κρινετε, ἵνα μὴ κριθητε. <sup>2</sup> Ἐν ᾧ γὰρ  
Not do you judge, that not you may be judged. In what for

κριματι κρινετε, κριθεσεσθε· καὶ ἐν ᾧ μετρώ  
judgment you judge, you shall be judged; and in what measure

μετρεῖτε, μετρηθησεται ὑμῖν. <sup>3</sup> Τι δὲ βλεπεῖς  
you measure, it shall be measured to you. Why and seest thou

το καρφος, το ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφου  
the splinter, that in the eye of the brother

σου, τὴν δὲ ἐν τῷ σὺ ὀφθαλμῷ δοκὸν οὐ κατα-  
of thee, that but in thine-own eye beam not per-  
νοεῖς; <sup>4</sup> ἢ πῶς ερεῖς τῷ ἀδελφῷ σου· Ἀφες,  
ceivest? or how wilt thou say to the brother of thee; Allow me,

ἐκβάλω το καρφος ἀπο τοῦ ὀφθαλμοῦ σου· καὶ  
I can pull the splinter from the eye of thee; and

ἰδόν, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; <sup>5</sup> Ὑποκριτα,  
lo, the beam in the eye of thee? O Hypocrite,

ἐκβάλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,  
pull first the beam out of the eye of thee,

καὶ τότε διαβλεψείς ἐκβαλεῖν το καρφος ἐκ τοῦ  
and then thou shalt see clearly to pull the splinter out of the

ὀφθαλμοῦ τοῦ ἀδελφου σου.  
eye of the brother of thee.

<sup>6</sup> Μὴ δώτε το ἅγιον τοῖς κυσὶ, μὴδὲ βαλῆτε  
Not you may give the holy to the dogs, neither cast

τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων·  
the pearls of you before the swine;

his SPLENDOR, WAS AR-  
rayed like one of these.

<sup>30</sup> If, then, GOD SO  
decorate the HERB of the  
FIELD, (which flourishes  
To-day, and To-morrow  
will be cast into a Fur-  
nace,) how much more  
you, O you distrustful!

<sup>31</sup> Therefore, be not  
anxious, saying, What  
shall we eat? or, What  
shall we drink? or, With  
what shall we be clothed?

<sup>32</sup> For all the nations  
require these things; and  
your HEAVENLY FATHER  
knows That you have need  
of all these things.

<sup>33</sup> But † seek you first  
his RIGHTEOUSNESS and  
KINGDOM; and all these  
things shall be superadded  
to you.

<sup>34</sup> Be not anxious, then,  
about the MORROW; for  
the MORROW will claim  
anxiety for itself. Suf-  
ficient for each DAY is its  
OWN TROUBLE.

CHAPTER VII.

<sup>1</sup> † Judge not, that you  
may not be judged;

<sup>2</sup> for as you Judge, you  
will be judged; and † by  
the Measure you dis-  
pense, it will be measured  
to you.

<sup>3</sup> † And why observest  
thou THAT SPLINTER in  
thy BROTHER'S EYE, and  
perceivest not the THORN  
in THINE-OWN EYE?

<sup>4</sup> or, how wilt thou say  
to thy BROTHER, Let me  
take the SPLINTER from  
thine EYE; and, behold, a  
THORN in thine-own EYE?

<sup>5</sup> Hypocrite! first ex-  
tract the THORN from  
thine-own EYE, and then  
thou wilt see clearly to  
take the SPLINTER from  
thy BROTHER'S EYE.

<sup>6</sup> † Give not SACRED  
THINGS to DOGS, nor  
throw your PEARLS before  
SWINE; lest they tread

\* VATICAN MANUSCRIPT—33. his RIGHTEOUSNESS and KINGDOM.  
of—omit.

34. the things

† 33. Luke xii. 31.  
† 2. Mark iv. 24.

† 1. Luke vi. 37;  
† 3. Luke vi. 41.

Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12.  
† 6. Prov. ix. 7, 8; xxiii. 9.

μηποτε καταπατησωσιν αυτοις εν τοις ποσιν  
but they should trample them under the feet  
αυτων, και στραφευτες ρηξωσιν υμας.  
of them, and turning they should rend you.

† Αιτειτε, και δοθησεται υμιν· ζητειτε, και  
Ask, and it shall be given to you: seek, and  
εωρησεται· κρουετε, και ανοιγησεται υμιν. 8 Πας  
you shall find, knock, and it shall be opened to you. All

γαρ ο αιτων λαμβανει· και ο ζητων ευρισκει·  
for the asking receives; and the seeking finds;  
και τω κρουοντι ανοιγησεται. 9 Η τις \* [εστιν]  
and to the knocking it shall be opened. Or what [is there]

εξ υμων ανθρωπος, ον εαν αιτησθαι ο υιος αυτου  
of you a man, who if ask the son of him  
ερτον, μη λιθον επιδωσει αυτω; 10 και εαν ιχθυον  
bread, not a stone will give to him? or if a fish  
αιτησθαι, μη οφιν επιδωσει αυτω; 11 Ει ουν υμεις,  
he asks, not a serpent will give to him? If then you,

πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις  
bad ones being, know gifts good to give to the  
τεκνοις υμων, ποση μαλλον ο πατηρ υμων, ο  
children of you, how much more the father of you, that  
εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν  
in the heavens, give good to those asking  
αυτον; 12 Παντα ουν, οσα αν θελητε ινα  
him? All therefore, as much soever you may will that

ποιωσιν υμιν οι ανθρωποι, οτω και υμεις ποιειτε  
should do to you the men, even so also you do  
αυτοις· ουτος γαρ εστιν ο νομος και οι προφηται.  
to them; this for is the law and the prophets.

13 Εισελθετε δια της στενης πυλης· οτι  
Enter you in through the strait gate; for  
πλατεια η πυλη, και ευρυχωρος η οδος η  
wide the gate, and broad the road that  
απαγουσα εις την απωλειαν· και πολλοι εισιν  
leading into the perdition; and many are  
οι εισερχομενοι δι αυτης. 14 Τι στενη η πυλη,  
those entering through her. How strait the gate,

και τεθλιμμενη η οδος η απαγουσα εις την  
and difficult the road that leading into the  
ζωην· και ολιγοι εισιν οι εδρισκοντες αυτην.  
life; and few are they finding her.

15 Προσεχετε δε απο των ψευδοπροφητων,  
Beware ye and of the false prophets,  
οιτινες ερχονται προς υμας εν ενδυμασι προβα-  
who come to you in clothing of sheep,  
των, εσωθεν δε εισι λυκοι αρπαγες. 16 Απο  
witham but they are wolves ravenous. By

των καρπων αυτων επιγνωσσετε αυτους. Μητι  
the fruits of them you shall know them. What  
συλλεγουσιν απο ακανθων σταφυλην, η απο  
do they gather from thorns a cluster of grapes, or from  
τριβαλων συκα; 17 Ουτω παν δενδρον αγαθον  
thistles figs? So every tree good

καρπους καλους ποιει· το δε σακρον δενδρον  
fruits good bears; the but corrupt tree  
καρπους πονηρους ποιει. 18 Ου δυναται δενδρον  
fruits evil bears. Not is possible tree

them under their FEET, or turning again they tear you.

7 † Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:

8 For <sup>†</sup> EVERY-ONE who ASKS receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door \* is opened.

9 Indeed, <sup>†</sup> What Man among you, who, if his son request Bread, will offer him a Stone?

10 or, if he ask for a Fish, will give him a Serpent?

11 If you, then, being evil, know how to impart good Gifts to your CHILDREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?

12 † Whatever you wish that MEN should do to you, do you the same to them; for this is the LAW and the PROPHETS.

13 † Enter in through the NARROW Gate; for wide is the GATE of DESTRUCTION, and broad THAT WAY LEADING thither; and MANY are they who enter through it.

14 How narrow is the GATE of LIFE! how difficult THAT WAY LEADING thither! and how FEW are they who FIND it.

15 † Beware of FALSE TEACHERS, who come to you in the Garb of Sheep, while inwardly they are ravenous Wolves.

16 † By their FRUITS you will discover them. Are Grapes gathered from Thorns, or Figs from Thistles?

17 † Every good Tree yields good Fruit; but the BAD tree produces bad Fruit.

18 A good Tree cannot

\* VATICAN MANUSCRIPT—8. is opened.

9. is there—omit.

: 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5.  
17; Jer. xlii. 12, 13. : 9. Luke xi. 11—13. : 12. Luke vi. 31.  
: 15. † Pet. ii. 1—3; 1 John iv. 1; Acts xx. 28—30. : 16. Luke vi. 43.

† 8. Prov. viii.

† 13. Luke xii. 24.

† 17. Matt. xii. 23.

αγαθον καρπους ποιηρους ποιειν, ουδε δενδρον  
good fruits evil to bear, neither tree

σακρον καρπους καλους ποιειν. <sup>19</sup> Παν δενδρον,  
corrupt fruits good to bear. Every tree,

μη ποιουν καρπον καλον, εκκοπτεται και εις πυρ  
not bearing fruit good is cut down and into a fire

βαλλεται. <sup>20</sup> Αραγε απο των καρπων αυτων  
is cast. Therefore by the fruits of them

επιγινωτесθε αυτους.

you shall know them.

<sup>21</sup> Ου πας δ λεγων μοι· Κυριε, κυριε, εισελευ-  
Not all who saying to me, O Lord, O Lord, shall enter

σεται εις την βασιλειαν των ουρανων· αλλ' ο  
into the kingdom of the heavens; but he

ποιων το θελημα του πατρος μου, του εν ουρανοισ.  
doing the will of the father of me, of that in heavens.

<sup>22</sup> Πολλοι ερουσι μοι εν εκεινη τη ημερα· Κυριε,  
Many shall say to me in that the day, O Lord,

κυριε, ου τω σφ ονοματι προεφητευσαμεν, και  
O Lord, not to the thy name have we prophesied, and

τω σφ ονοματι δαιμονια εξεβαλομεν, και τω  
to the thy name demons have we cast out, and to the

σφ ονοματι δυναμεις πολλας εποιησαμεν; <sup>23</sup> Και  
thy name wonders many have we done? And

τοτε ομολογησω αυτοις· 'Οτι ουδεποτε εγγνω-  
then I will declare to them; Because never I knew

υμας· αποχωρειτε απ' εμου οι εργαζομενοι την  
you, depart from me those working the

ανομιαν.

lawlessness.

<sup>24</sup> Πας ουν οστις ακουει μου τους λογους  
All therefore whoever hears of me the words

τουτους, και ποιει αυτους, ομοιωσω αυτον ανδρι  
these, and does them, I will compare him to a man

φρονιμω, οστις φκοδομησε την οικιαν αυτου επι  
prudent, who built the house of him upon

την πετραν· <sup>25</sup> και κατεβη η βροχη, και ηλθον  
the rock; and fell down the rain, and came

οι ποταμοι, και επνευσαν οι ανεμοι, και προσε-  
the floods, and blew the winds, and beat

πεσον τη οικια εκεινη· και ουκ επεσε· τεθεμελι-  
against the house that; and not it fell; it was founded

ωτο γαρ επι την πετραν.

for on the rock.

<sup>26</sup> Και πας δ ακουων μου τους λογους τουτους,  
And all who hearing of me the words these,

και μη ποιων αυτους, ομοιωθησεται ανδρι μωρω,  
and not doing them, shall be compared to a man foolish,

οστις φκοδομησε την οικιαν αυτου επι την αμμον·  
who built the house of him upon the sand;

<sup>27</sup> και κατεβη η βροχη, και ηλθον οι ποταμοι,  
and fell down the rain, and came the floods,

και επνευσαν οι ανεμοι, και προσεκοψαν τη  
and blew the winds, and dashed against the

οικια εκεινη, και επεσε· και ην η πτωσις αυτης  
house that, and it fell; and was the fall her

μεγαλη.

great.

yield bad Fruit; nor a bad Tree, good Fruit.

<sup>19</sup> † (Every Tree not producing good Fruit, is cut down, and cast into a Fire.)

<sup>20</sup> Therefore, by their FRUITS you will discover them.

<sup>21</sup> Not EVERY-ONE who SAYS to me, † Master, Master, will enter into the KINGDOM of the HEAVENS; but HE who PERFORMS the WILL of THAT FATHER of mine in \* the HEAVENS.

<sup>22</sup> Many will say to me in That DAY, Master, Master, have we not taught in THY Name? and in THY Name expelled Demons? and in THY Name performed many Wonders?

<sup>23</sup> And then I will plainly declare to them, † I never approved of you. Depart from me, YOU who PRACTISE INIQUITY.

<sup>24</sup> † Therefore, whoever hears these PRECEPTS of Mine, and obeys them, \* he will be compared to a prudent Man, who built \* HIS House on the ROCK;

<sup>25</sup> for though the RAIN fell, and the TORRENTS came, and the WINDS blew, and rushed upon that HOUSE, it fell not, because it was founded on the ROCK.

<sup>26</sup> But EVERY-ONE who HEARS these PRECEPTS of Mine, and disobeys them, will be compared to a foolish Man, who built \* HIS House on the SAND;

<sup>27</sup> for when the RAIN fell, and the TORRENTS came, and the WINDS blew, and dashed against that HOUSE, it fell, and great was its RUIN."

\* VATICAN MANUSCRIPT—21. the HEAVENS.  
House.

24. he will be compared.

24. HIS

† 19. Matt. iii. 10.  
† 23. Luke xiii. 27.

† 21. Matt. xxv. 11; Luke vi. 40, xiii. 25; Rom. ii. 13; James i. 22.  
† 24. Luke vi. 47—48.

<sup>28</sup> Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς  
And it came to pass, when had finished the Jesus  
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι  
the words these, were astounded the crowds  
ἐπὶ τῇ διδασκῇ αὐτοῦ. <sup>29</sup> Ἦν γὰρ διδασκὼν  
at the teaching of him. He was for teaching  
αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-  
them as authority having, and not as the scribes.  
ματεῖς.

ΚΕΦ. 8.

<sup>1</sup> Καταβάντι δὲ αὐτῷ ἀπο τοῦ ὄρους, ἠκολού-  
Coming down and to him from the mountain, followed  
θησαν αὐτῷ ὄχλοι πολλοί. <sup>2</sup> Καὶ ἰδού, λεπρὸς  
after him crowds great. And lo, a leper  
ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κυριε, εἰς  
coming prostrated to him, saying; O sir, if  
θέλῃς, δύνασαι με καθαρίσαι. <sup>3</sup> Καὶ ἐκτείνας  
thou wilt, thou art able me to cleanse. And putting forth  
τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω,  
the hand, he touched him the Jesus, saying; I will,  
καθαρισθῇ. Καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ  
be thou cleansed. And immediately was cleansed of him the  
λεπρὰ. <sup>4</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μὴ δειν  
leprosy. And says to him the Jesus, See no one  
εἰπῇς· ἀλλὰ ἵπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,  
thou tell; but go, thyself show to the priest,  
καὶ προσενεγκε τοῦ δώρου, ὃ προσέταξε Μωσὴς,  
and offer the gift, which commanded Moses,  
εἰς μαρτυρίον αὐτοῖς.  
for a witness to them.

<sup>5</sup> Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσ-  
Having entered and to him into Capernaum, came  
ἦλθεν αὐτῷ ἑκατοντάρχος, παρακαλῶν αὐτόν,  
to him a centurion, addressing him,  
<sup>6</sup> καὶ λέγων· Κυριε, ὁ παῖς μου βεβλήται ἐν τῇ  
and saying. O sir, the boy of me is laid in the  
οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. <sup>7</sup> Καὶ  
house a paralytic, greatly being afflicted. And  
λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω  
says to him the Jesus; I coming will heal  
αὐτόν. <sup>8</sup> Καὶ ἀποκριθεὶς ὁ ἑκατοντάρχος εἶπεν·  
him. And answering the centurion said;  
Κυριε, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην  
O sir, not I am fit that of me under the roof  
εἰσελθῇς· ἀλλὰ μόνον εἶπε λόγῳ, καὶ ἰαθή-  
thou shouldst enter; but only speak a word, and will be  
σται ὁ παῖς μου. <sup>9</sup> Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι  
healed the boy of me. Even for a man am

<sup>28</sup> And it happened, when JESUS had finished this DISCOURSE, that the PEOPLE were struck with awe at his mode of INSTRUCTION;

<sup>29</sup> for he taught them as possessing Authority, and not as \*their SCRIBES.

CHAPTER VIII.

<sup>1</sup> Being come down from the MOUNTAIN, followed by great Crowds,

<sup>2</sup> behold, †a Leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me."

<sup>3</sup> And JESUS extending his HAND, touched him, saying, "I will; be thou clean;" and instantly he was †purified from His LEPROSY.

<sup>4</sup> Then JESUS says to him, "See that thou tell no one; but go, †show thyself to the PRIEST, and present the †OBOLATION enjoined by MOSES, for †Notifying [the cure] to the people."

<sup>5</sup> † And having entered Capernaum, a †Centurion came to him, earnestly accosting him,

<sup>6</sup> and saying, "Sir, my SERVANT is laid in the house, seized with palsy, being greatly afflicted."

<sup>7</sup> He says to him, "I am coming, and will cure him."

<sup>8</sup> And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my ROOF; but only command by word, and my SERVANT will be cured:

<sup>9</sup> for even I am a man

\* VATICAN MANUSCRIPT—29. their scribes.

7. He says.

8. And the CENTURION.

† 3. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—TOWNSON. † 4. A skin-dressing, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Lev. xiv. 31. † 4. for notifying [the cure] to the people—so Geo. Campbell translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in private, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society. † 5. A Roman officer, who had the command of one hundred soldiers.

: 28. Mark i. 22; Luke iv. 32.  
xiv. 3—32.

: 2. Mark i. 40—44; Luke v. 12—14.

: 4. Lev.

ὁπο ἐξουσίαν, ἐχων ὑπ' ἑμαυτον στρατιώτας·  
 ander authority, having under myself soldiers;  
 και λεγων τούτῳ· Πορευθητι, και πορευεται· και  
 and I say to this, Go, and he goes; and  
 αλλῳ· Ἐρχου, και ἐρχεται· και τῷ δουλῳ μου·  
 to another; Come, and he comes; and to the slave of me;  
 Ποιησον τουτο, και ποιει. <sup>10</sup> Ἀκουσας δε ὁ

Δο this, and he does. Hearing and the

Ἰησους, ἐθαυμασε, και εἰπε τοις ἀκολουθουσιν·  
 Jesus, was astonished, and said to those following;

Ἀμην λεγω ὑμιν, ουδε ἐν τῷ Ἰσραηλ τοσαυτην  
 Indeed I say to you, not even in the Israel so great

πιστιν εὑρον. <sup>11</sup> Λεγω δε ὑμιν, ὅτι πολλοι ἀπο  
 faith I have found. I say but to you, that many from

ἀνατολων και δυσμων ἔξουσιν, και ἀνακληθήσονται  
 east and west will come, and will lie down

μετα Ἀβρααμ και Ἰσαακ και Ἰακωβ ἐν τῇ βασιλ-  
 with Abraham and Isaac and Jacob in the kingdom

εἰς τῶν οὐρανῶν. <sup>12</sup> Οἱ δε υἱοὶ τῆς βασιλείας  
 of the heavens. The but sons of the kingdom

ἐκβληθήσονται εἰς τὸ σκοτος το ἐξωτερῶν· ἐκεῖ  
 shall be cast out into the darkness the outer; there

ἔσται ὁ κλαυθμος και ὁ βρυγμος τῶν ὀδόντων.  
 will be the weeping and the gnashing of the teeth.

<sup>13</sup> Και εἶπεν ὁ Ἰησους τῷ ἑκατονταρχῇ· Ὕπαγε,  
 And said the Jesus to the centurion; Go,

“[και] ὥς ἐπιστευσας γεννηθῇτω σοι. Και ἰαθῇ  
 [and] as thou hast believed let it be done to thee. And was healed

ὁ παῖς αὐτου ἐν τῇ ὥρᾳ ἐκείνῃ.  
 the boy of him in the hour that.

<sup>14</sup> Και ἐλθων ὁ Ἰησους εἰς τὴν οἰκίαν Πέτρου,  
 And coming the Jesus into the house of Peter,

εἶδε τὴν πενθεραν αὐτου βεβλημένην και πυρεσ-  
 saw the mother-in-law of him being laid down and burning

σουσαν. <sup>15</sup> Και ἥψατο τῆς χειρος αὐτῆς, και  
 with fever. And he touched the hand of her, and

ἀφῆκεν αὐτὴν ὁ πυρετός· και ἠγερθῇ, και διη-  
 left her the fever; and arose, and misis-

κονει αὐτοῖς. <sup>16</sup> Ὁψίας δε γενομένης, προσῆνεγ-  
 tered to them. Evening now being come, they brought

καν αὐτῷ δαιμονιζομένους πολλούς· και ἐξεβαλε  
 to him being possessed many; and he cast out

τα πνεύματα λόγῳ, και πάντας τοὺς κακῶς  
 the spirits by a word, and all those sicknesses

ἐχοντας ἐθεραπευσεν. <sup>17</sup> ὅπως πληρωθῇ τὸ  
 having he healed; that might be fulfilled the

ῥηθὲν δια Ἠσαίου τοῦ προφήτου, λεγοντος·  
 word spoken through Isaiah the prophet, saying;

“Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλαβε, και τὰς  
 “Himself the weaknesses of us he took away, and the

νοσοὺς ἐβάστασεν.”  
 diseases he removed.”

<sup>18</sup> Ἴδων δε ὁ Ἰησους πολλοὺς ὄχλους περὶ  
 Seeing and the Jesus great multitudes about

\* appointed under Authority, having soldiers under me, say to this one, ‘Go,’ and he goes; to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

<sup>10</sup> And Jesus listening, was astonished, and said to those walking with him, “Indeed, I say to you, I have not found So-great Faith \* among any in ISRAEL:

<sup>11</sup> and I assure you, † That many will come from the East and from the West, and will recline with Abraham and Isaac and Jacob, in the KINGDOM OF THE HEAVENS;

<sup>12</sup> † but the sons of the KINGDOM will be driven into the † OUTER DARKNESS, where will be WEEPING AND GNASHING OF TEETH.”

<sup>13</sup> Then Jesus said to the CENTURION, “Go; be it done to thee as thou hast believed.” And \* the SERVANT was IMMEDIATELY restored.

<sup>14</sup> † Then Jesus entering into Peter’s house, saw his WIFE’S MOTHER lying sick of a fever:

<sup>15</sup> and he touched her HAND, and the FEVER left her; and she arose, and entertained \* him.

<sup>16</sup> † Now, in the evening, they brought to him many demoniacs; and he expelled the SPIRITS with a Word, and cured ALL the SICK;

<sup>17</sup> that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying, † † “He has ‘himself carried off our “INFIRMITIES, and borne “OUR DISTRESSES.”

<sup>18</sup> And Jesus seeing

\* VATICAN MANUSCRIPT—0. appointed under. 13. the SERVANT. 15. him.

10. among any in.

13. and—omit.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness.—Wetstein. † 17. “This man beareth away our sins, and for us he is in sorrow.”—Thomson’s Septuagint translation of Isa. liii. 4.

† 11. Luke xlii. 29.

† 12. Matt. xxi. 43.

† 14. Mark i. 20–21; Luke iv. 38.

† 10. Mark i. 32; Luke iv. 40.

† 17. Isa. liii. 4.

αὐτον, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. <sup>19</sup> Καὶ  
him, he gave orders to depart to the other side. And  
πρὸς ἐλθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδασ-  
coming one scribe, said to him; O teacher,  
καλε, ἀκολουθήσω σοι, ὅπου εἶαν ἀπερχῇ. <sup>20</sup> Καὶ  
I will follow thee, where ever thou goest. And  
λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φώλεους  
say to him the Jesus; The foxes dens  
ἐχούσι, καὶ τὰ πετεῖνα τοῦ οὐρανοῦ κατασκήνω-  
they have, and the birds of the heaven nests;  
σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού την  
the but son of the man not he has, where the  
κεφαλὴν κλινῇ. <sup>21</sup> Ἄλλος δὲ τῶν μαθητῶν  
head he may rest. Another and of the disciples  
αὐτῶν εἶπεν αὐτῷ· Κυριε, ἐπιτρέψον μοι πρῶτον  
of him said to him; O master, permit thou me first  
ἀπελθεῖν, καὶ θαψαί τον πατέρα μου. <sup>22</sup> Ὁ δὲ  
to go, and to bury the father of me. The but  
Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἀφε-  
Jesus said to him; Follow me, and leave  
τοὺς νεκροὺς θαψαί τους ἑαυτῶν νεκροὺς.  
the dead ones to bury the of themselves dead ones.

<sup>23</sup> Καὶ ἐμβατῖ αὐτῷ εἰς τὸ πλοῖον, ἠκολούθη-  
And entering to him into the ship, followed  
σαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>24</sup> Καὶ ἰδού, σεισμός  
to him the disciples of him. And lo, a commotion  
μεγὰς ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον  
great arose in the sea, so as the ship  
καλυπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκα-  
to cover by the waves; he but was  
θεύζε. <sup>25</sup> Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν  
awoke. And coming the disciples awoke  
αὐτον, λέγοντες· Κυριε, σῶσον ἡμᾶς. ἀπολ-  
him, saying; O master, do thou save us; we  
υμεθα. <sup>26</sup> Καὶ λέγει αὐτοῖς· Τί δειλοὶ ἐπτε,  
perish. And he says to them; How timid you are,  
ολιγοπιστοὶ· Τότε ἐγερθεὶς ἐπετίμησε τοῖς  
O ye of weak faith? Then arising he rebuked the  
ἀνεμοὶ καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη  
winds and the sea, and there was a calm  
μεγαλὴ. <sup>27</sup> Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες·  
great. The and men were astonished, saying;  
Πότατος ἐστὶν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ  
What is this, that even the winds and the  
θαλάσσα ὑπακούουσιν αὐτῷ;

<sup>28</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν  
And coming to him to the other side, into the  
χωρὰν τῶν Γεργεσῶν, ὑπῆντησαν αὐτῷ δυο  
country of the Gergesenes, met him two  
δαίμονιζομενοι, ἐκ τῶν μνημείων ἐξέρχομενοι,  
being demoniacs, out of the sepulchres coming; f. rit.  
χάλεποι λίαν, ὥστε μὴ ἰσχύειν τίνα παρελθεῖν  
strong as to be able any one to pass along

\* a Crowd about him, gave orders to pass to the OPPOSITE-SIDE.

<sup>19</sup> And a certain Scribe approaching, said to him, † "Rabbi, I will follow thee whithersoever thou goest."

<sup>20</sup> And JESUS says to him, "The FOXES have Holes, and the BIRDS of HEAVEN places of shelter, but the SON of MAN has not where he may recline his HEAD."

<sup>21</sup> And another, one of \* the DISCIPLES said to him, † "Master, permit me first to go and bury my FATHER."

<sup>22</sup> But JESUS \* says to him, "Follow me; and leave the DEAD ONES to inter THEIR OWN Dead."

<sup>23</sup> Then going on board \* a Boat, his DISCIPLES followed him.

<sup>24</sup> † And behold, there arose a violent Tempest in the LAKE, so that the BOAT was being covered by the BILLOWS; but he was asleep.

<sup>25</sup> And \* they came and awoke him, saying, "Save, Master; we perish!"

<sup>26</sup> And he says to them, "Why are you afraid, O you distrustful?" Then arising, he rebuked the WINDS and the SEA, and there was a great Calm.

<sup>27</sup> And the MEN were astonished, saying, "How great is this man! for even the WINDS and the SEA obey him."

<sup>28</sup> † And coming to the OPPOSITE-SIDE, into the REGION of the \* GADARENES, there met him two Demoniacs, coming forth from the MONUMENTS, so very furious, that no one was able to pass along by that ROAD.

\* VATICAN MANUSCRIPT—18. a Crowd.

Boat—so Lachmann and Tischendorf.

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δια την ὁδον ἐκείνης. <sup>29</sup> Καὶ ἰδου, ἐκραξαν  
by the way that. And lo, they cried out  
λεγοντες· Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; Ἠλ-  
saying, What to us and to thee, O son of the God? Comest  
θες ὥδε προ καιρου βασανισαί ἡμᾶς; <sup>30</sup> Ἦν δὲ  
thou here before a destined time to torment us? There was now  
μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν  
at some distance from them a herd of swine many  
βοσκομένη. <sup>31</sup> Οἱ δὲ δαίμονες παρεκαλουν αὐτον,  
feeding. The and demons implored him.  
λεγοντες· Εἰ ἐκβαλλεις ἡμᾶς, ἀποστεῖλον ἡμᾶς  
saying; If thou cast out us, send us  
εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup> Καὶ εἶπεν αὐτοῖς·  
to the herd of the swine. And he said to them;  
Ἵπαγετε. Οἱ δὲ ἐξελθοντες ἀπηλθον εἰς τοὺς  
Go; They and coming out they went to the  
χοίρους. Καὶ ἰδου, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ  
swine. And lo, rushed whole the herd down  
τοὺς κρημνοὺς εἰς τὴν θαλάσσαν, καὶ ἀπέθανον ἐν  
the steep place into the lake, and died in  
τοῖς ὕδασι. <sup>33</sup> Οἱ δὲ βοσκοντες ἐφυγον, καὶ  
the waters. They and feeding them fled, and  
ἀπελθοντες εἰς τὴν πόλιν, ἀπηγγείλαν πάντα,  
arriving at the city, related all,  
καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup> Καὶ ἰδου, πᾶσα  
and that of those being demonised. And lo, whole  
ἡ πόλις ἐξῆλθεν εἰς συναντήσιν τῷ Ἰησοῦ· καὶ  
the city went out to a meeting to the Jesus; and  
ἰδοντες αὐτον, παρεκάλεσαν, ὅπως μεταβῇ  
seeing him, they entreated, that he would depart  
ἀπὸ τῶν ὄριων αὐτῶν.  
from the comata of them.

ΚΕΦ. Θ'. 9.

<sup>1</sup> Καὶ ἐμβας εἰς τὸ πλοῖον, διεπεράσε, καὶ  
And stepping into the boat, he passed over, and  
ἦλθεν εἰς τὴν ἰδίαν πόλιν. <sup>2</sup> Καὶ ἰδου, προσεφέρον  
came to the own city. And lo, they brought  
αὐτῷ, παραλυτικόν, ἐπὶ κλινῆς βεβλημένον.  
to him, a paralytic, upon a bed lying.  
Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ  
And seeing the Jesus the faith of them, he said to the  
παραλυτικῷ· Ὁρᾶσαι, τέκνον· ἀφεωνται <sup>3</sup> [σοί]  
paralytic; Take courage, son; are forgiven [thee]

<sup>29</sup> And, behold, they cried out, saying, "What hast thou to do with us, O Son of GOD? Comest thou hither before the appointed Time, to torment us?"

<sup>30</sup> Now there was at some distance from them a great Herd of Swine feeding.

<sup>31</sup> And the DEMONS implored him, saying, "If thou dismiss us, send us away to the HERD of SWINE."

<sup>32</sup> And he said to them, "Go." And THEY, going forth, went away to the SWINE; and behold, the Whole HERD rushed down to the PRECIPICE into the LAKE, and perished in the WATERS.

<sup>33</sup> Then the SWINE-HERDS fled, and reaching the CITY, related all this, and the THINGS concerning the DEMONIACS.

<sup>34</sup> And presently the Whole CITY came forth to meet JESUS, and seeing him, they entreated that he would retire from their VICINITY.

CHAPTER IX.

<sup>1</sup> Then stepping on board \* a Boat, he crossed the lake, and came to his † own City.

<sup>2</sup> And they brought to him a paralytic, lying on a Bed: and JESUS perceiving their FAITH, said to the PARALYTIC, "Son,

\* VATICAN MANUSCRIPT—1. a Boat.

2. thee—omit

† <sup>32</sup> The following extract from "Hackett's Tour in the Holy Land," will serve as an illustration:—"COUNTRY OF THE GADARENES.—I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side, I had before me the country of the Gadarenes, where the swine, impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down the steep place or precipice' (the article being required by the Greek,) 'and were choked in the waters.' It is implied here, first, the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water, that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of a steep place or precipice, where so much of the coast forms but one continuous precipice. Our translators omit the definite article, and show, by this inadvertence, how naturally the more exact knowledge of the Evangelists influenced their language."

‡ 1. Matt iv. 13.

‡ 2. Mark ii. 3; Luke v. 13.

αἱ ἁμαρτίαι σου. <sup>3</sup> Καὶ ἰδού, τινες τῶν γραμμα-  
the name of thee. And lo, some of the scribes  
τέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. <sup>4</sup> Καὶ  
said among themselves. This blasphemes. And  
ἰδὼν δὲ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῆν, εἶπεν·  
knowing the Jesus the thoughts of them, says,  
Ἰνατί ὑμεῖς ἐνθυμεῖσθε νόητρα ἐν ταῖς καρδίαις  
Why you think evils in the hearts  
ὑμῶν; <sup>5</sup> Τί γὰρ ἐστὶν ἐυκοπώτερον; εἰπεῖν·  
[you?] Which for is easier? to say,  
Ἀφεῶνται σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείραι  
Are forgiven of thee the sins? or to say, Arise  
καὶ περὶπατεῖ. <sup>6</sup> Ἰνα δὲ εἰδήτε ὅτι ἐξουσίαν  
and walk? That but you may know that authority  
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν αἱ  
has the son of the man on the earth to forgive  
ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ) Ἐγέρ-  
sins. (then he says to the paralytic,) Arising  
θεῖς ἀρον σου τὴν κλινὴν, καὶ ὑπάγε εἰς τὸν  
take up of thee the bed, and go into the  
οἶκόν σου. <sup>7</sup> Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον  
house of thee. And arising he went to the house  
αὐτοῦ. <sup>8</sup> Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ  
of him, seeing and the crowds wondered, and  
ἐδοξάζαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαυτὴν  
glorified the God, that having given authority so great  
τοῖς ἀνθρώποις.

to the men.  
<sup>9</sup> Καὶ παρὰ γὰρ ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρώ-  
And passing on the Jesus from thence, he saw a man  
πον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον  
sitting at the custom-house, Matthew  
λεγομένον· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι.  
being named; and he says to him, Follow me.  
Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup> Καὶ ἐγένετο,  
And rising up he followed him. And it happened,  
αὐτὸν ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ  
of him reclining at table in the house, and lo, many  
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανακείμενοι  
publicans and sinners coming reclined  
τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> Καὶ  
with the Jesus and the disciples of him. And  
ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ·  
seeing the Pharisees said to the disciples of him,  
Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει  
Why with the publicans and sinners eats  
ὁ διδάσκαλος ὑμῶν; <sup>12</sup> Ὁ δὲ Ἰησοῦς ἀκούσας,  
the teacher of you? The and Jesus hearing  
εἶπεν· [αὐτοῖς·] Οὐ χρειαὶ ἔχουσιν οἱ ἰσχυρότεροι  
says [to them·] No need have those being well  
ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. <sup>13</sup> Πορεύθεντες  
a physician, but those sick being. You are going  
ἡμεῖς, τί ἐστίν; <sup>14</sup> Ἐλεον θέλω, καὶ οὐ  
we learn what is; Merry I wish, and not

take courage; Thy sins are forgiven."

<sup>3</sup> And behold, some of the scribes said among themselves, "This man blasphemes."

<sup>4</sup> But JESUS discerning their thoughts, said, "Why do you think evil [things] in your hearts?"

<sup>5</sup> For, which is easier? to say, "Thy sins are forgiven; or to say, [with effect,] Arise, and walk?"

<sup>6</sup> But that you may know that the SON OF MAN has Authority on EARTH to forgive Sins, (then he says to the PARALYTIC,) "Arise, take up Thy BED, and go to thy HOUSE."

<sup>7</sup> And arising, he went to his HOUSE.

<sup>8</sup> And the PEOPLE seeing it, \*feared and praised THAT GOD who had GIVEN such Authority to MEN.

<sup>9</sup> † And JESUS, passing on from thence, saw a Man, named Matthew, sitting at the † TAX-OFFICE; and he says to him, "Follow me." And he arose, and followed him.

<sup>10</sup> And it came to pass, as he was reclining at table in his HOUSE, behold, † Many Tribute-takers and † Sinners coming, reclined with JESUS and his DISCIPLES.

<sup>11</sup> And the PHARISEES observing it, said to his DISCIPLES, † "Why does your TEACHER eat with TRIBUTE TAKERS and Sinners?"

<sup>12</sup> But \* HE hearing it, says, "THEY who are in HEALTH have no need of a Physician, but THEY who are SICK."

<sup>13</sup> But go, and learn what that is, † "I desire

\* VATICAN MANUSCRIPT—5. Thy sins. 12. to them—ours.

8. feared—so Lach. and Tisch.

12. us

\* 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. The word *amartoloo*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify a Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

† 9. Mark ii. 14; Luke v. 27.  
12. Rom. vi. 6; Matt. xii. 7.

† 10. Mark ii. 15; Luke v. 20

† 11. Luke xv. 2.



θυσιαν." Ου γαρ ηλθον καλεσαι δικαιους, αλλ' <sup>a sacrifice.</sup> Not for I am come to call just persons, but <sup>sinner.</sup> αμαρτωλους.

<sup>14</sup> Τότε προσερχονται αυτοι οι μαθηται Ιωαννου, <sup>Then came to him the disciples of John,</sup> λεγοντες· Διατι ημεις και οι Φαρισαιοι νηστευ- <sup>saying: Why we and the Pharisees fast</sup> ομεν\* [πολλα,] οι δε μαθηται σου ου νηστευουσιν; <sup>[much,] the but disciples of thee not fast?</sup>

<sup>15</sup> Και ειπεν αυτοις ο Ιησους· Μη δυνανται οι υιοι <sup>And says to them the Jesus Not are able the sons</sup> του νυμφωνος πενθειν, εφ' οσον μετ' αυτων <sup>of the bridalchamber to mourn, in as much with them</sup> εστιν ο νυμφιος· Ελευσονται δε ημεραι, οταν <sup>is the bridegroom? Shall come but days, when</sup> απαρθη απ' αυτων ο νυμφιος, και τοτε νηστευ- <sup>may be taken from them the bridegroom, and then they shall</sup> σουσιν. <sup>fast.</sup> Ουδεις δε επιβαλλει επιβλημα ρακους <sup>No one sow puts a patch of cloth</sup> αγναφου επι ιματιω παλαιω· αιρει γαρ το πλη- <sup>unfulled on to a mantle old; takes away for the patch</sup> ρωμα αυτου απο του ιματιου, και χειρον σχισμα <sup>of it from the mantle, and worse a rent</sup> γινεται. <sup>becomes.</sup> <sup>16</sup> Ουδε βαλλουσιν οινον νεον εις <sup>Nor do they put wine new into</sup> ασκους παλαιους· ει δε μηγε, ρηγνυνται οι ασκοι, <sup>bottles old; if but not, burst the bottles,</sup> και ο οινος εκχειται, και οι ασκοι απολυνται· <sup>and the wine is spilled, and the bottles are destroyed;</sup> αλλα βαλλουσιν οινον νεον εις ασκους καινους, <sup>but they put wine new into bottles new,</sup> και αμφοτεροι συντηρουνται.

<sup>17</sup> Ταυτα αυτου λαλουντος, αυτοις, ιδου, αρχων <sup>These of him speaking, to them, lo, a ruler</sup> εις ελθων προσεκυνει αυτω, λεγων· 'Οτι η <sup>certain coming prostrated to him, saying, That the</sup> θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων <sup>daughter of me now is dead; but coming</sup> επιθες την χειρα σου επ' αυτην, και ζησεται. <sup>lay · the hand of thee upon her, and she shall live.</sup> <sup>19</sup> Και εγερθεις ο Ιησους ηκολουθησεν αυτω, <sup>And arising the Jesus went after him,</sup> και οι μαθηται αυτου. <sup>and the disciples of him.</sup> <sup>20</sup> Και ιδου, γυνη αιμορ- <sup>And lo, a woman having a</sup> ρουσα δωδεκα ετη, προσελθουσα οπισθεν, <sup>flow of blood twelve years, approaching behind,</sup> ηψατο του κρασπεδου του ιματιου αυτου. <sup>touched the tuft of the mantle of him.</sup> <sup>21</sup> Ελ- <sup>said for within herself, If only I can touch the mantle</sup> εγε γαρ εν εαυτη· Εαν μινον αφωμαι του ιματιου <sup>of him, I shall be healed.</sup> αυτου, σωθησομαι. <sup>The but Jesus turning</sup> <sup>22</sup> Ο δε Ιησους επιστραφεις

'Compassion, † and not 'a Sacrifice;' for I came not to call Righteous men, but Sinners."

<sup>14</sup> Then John's DISCIPLES accosting him, said, † "Why and the PHARISEES fast, why not also thy DISCIPLES?"

<sup>15</sup> And JESUS says to them, † "Can the BRIDEGROOM mourn, while the BRIDEGROOM is with them? But the Time will come, when the BRIDEGROOM will be taken from them, † and then they will fast.

<sup>16</sup> No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

<sup>17</sup> Neither do persons put new Wine into old Skins; for if they do, the SKINS burst, and the WINE is spilled, and the SKINS are destroyed; but they put new Wine into new Skins, and both are preserved."

<sup>18</sup> † While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying, "My DAUGHTER is by this time dead; but come, lay thy HAND on her, and she will revive."

<sup>19</sup> And JESUS arising, with his DISCIPLES, followed him.

<sup>20</sup> † And, behold, a Woman, having been afflicted with an hemorrhage for Twelve Years, coming behind, touched the TUFT of his MANTLE;

<sup>21</sup> For she said within herself, "If I can only touch his MANTLE, I shall be cured."

<sup>22</sup> JESUS turning, and

\* VATICAN MANUSCRIPT.—14. much—omit.

† 15. "I desire mercy, rather than sacrifice."—Septuagint. † 15. The force of our Lord's answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master's removal from them.

† 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—Samuel Sharpe.

† 14. Mark ii. 18; Luke v. 33.

† 15. John iii. 29.

† 18. Mark v. 22; Luke viii. 41.

† 20. Mark v. 25; Luke viii. 43.

και ιδων αυτην, ειπε· **Θαρσει, θυγατερ· ἡ**  
and seeing her, said; Take courage, daughter; the  
**πιστις σου σεσωκε σε.** **Και εσωθη ἡ γυνη απο**  
faith of thee has saved thee. And was well the woman from  
**της ὥρας εκείνης.** <sup>23</sup> **Και ελθων ὁ Ἰησους εις**  
the hour of that. And coming the Jesus into  
**την οικίαν του αρχοντος, και ιδων τους αυλητας,**  
the house of the ruler, and seeing the flute-players,  
**και τον οχλον θορυβουμενον,** <sup>24</sup> **λεγει \* [αυτοις·]**  
and the crowd making a noise, says [to them·]  
**Αναχωρεите· ου γαρ απεθανε το κορασιον, αλλα**  
Withdraw; not for is dead the girl, but  
**καθευδει.** **Και κατεγεγελων αυτου.** <sup>25</sup> **Οτε δε**  
sleeps. And they derided him. When but  
**εξεβληθη ὁ οχλος, εισελθων εκρατησε της**  
they put out the crowd, he entering took hold of the  
**χειρος αυτης· και ηγερεθη το κορασιον.** <sup>26</sup> **Και**  
hand of her, and was raised the girl. And  
**εξηλθεν ἡ φημη αὐτη εις ὅλην την γην εκείνην.**  
went forth the report this into all the land that.

<sup>27</sup> **Και παραγοντι εκειθεν τῷ Ἰησου, ηκολου-**  
And passing on from thence the Jesus, went  
**θησαν \* [αυτῷ] δυο τυφλοι, κρῖοντες και**  
after [him] two blind men, crying out and  
**λεγοντες· Ελεησον ἡμας, υἱε Δαυιδ.** <sup>28</sup> **Ελθοντι**  
saying; Have pity on us, O son of David. Being come  
**δε εις την οικίαν, προσηλθον αὐτῷ οἱ τυφλοι,**  
and into the house, came to him the blind men,  
**και λεγει αυτοις ὁ Ἰησους· Πιστευετε, οτι δυνα-**  
and says to them the Jesus; Do you believe, that I am  
**μιαι τουτο ποιησαι· Λεγουσιν αὐτῷ· Ναι κυριε.**  
able this to do? They say to him; Yes O master;  
<sup>29</sup> **Τοτε ἤψατο των οφθαλμων αυτων, λεγων·**  
Then he touched the eyes of them, saying;  
**Κατα την πιστιν ὑμων γεννηθῆτω ὑμιν.** <sup>30</sup> **Και**  
According to the faith of you be it done to you. And  
**ανεψῆχσαν αυτων οἱ οφθαλμοι.** **Και ενεβριμη-**  
were opened of them the eyes. And strictly charged them,  
**σατο αυτοις ὁ Ἰησους, λεγων· Ὅρατε, μηδεὶς**  
charged them the Jesus, saying; See, no one  
**γινωσκειτω.** <sup>31</sup> **Οἱ δε ἐξελθοντες διεφημισαν**  
know. They but having gone published  
**αυτον εν ὅλῃ τῇ γῇ εκείνῃ.** <sup>32</sup> **Αὐτων δε ἐξερ-**  
him in all the land that. These and going  
**χομετων, ιδου, προσηνεγκαν αὐτῷ ανθρωπον**  
saw, lo, they brought to him a man  
**κωφον, δαιμονιζομενον.** <sup>33</sup> **Και εκβληθεντος του**  
dumb, being demonized. And having cast out the  
**δαιμονιου, ἐλαλησεν ὁ κωφος.** **Και εθαυμασαν**  
demon, spoke the dumb. And were astonished  
**οἱ οχλοι, λεγοντες· Ουδεποτε εφανη οὕτως εν**  
the crowds, saying, Never was it seen thus in

seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

<sup>23</sup> † JESUS being come into the RULER'S HOUSE, and seeing the † FLUTE-PLAYERS and the CROWD making lamentation,

<sup>24</sup> says to them, "Leave the place; for the GIRL is not dead, but asleep." And they derided him.

<sup>25</sup> But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

<sup>26</sup> And the REPORT of this [miracle] went forth through All that REGION.

<sup>27</sup> And JESUS passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

<sup>28</sup> And being come into the HOUSE, the BLIND men came to him; and JESUS says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

<sup>29</sup> Then he touched their EYES, saying, "Be it done to you according to your FAITH."

<sup>30</sup> And Their EYES were opened; and JESUS strictly charged them, saying, "See that you inform no one."

<sup>31</sup> But THEY, having departed, spread his fame through All that LAND.

<sup>32</sup> Now, as these men were going out, behold, † there was brought to him a Dumb man, being demonized.

<sup>33</sup> And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished, saying, "Never was it thus seen in ISRAEL!"

\* VATICAN MANUSCRIPT—24. to them—omit.

27. him—omit.

\* 23. *Kervinus* on *Virgil* says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." *Lightfoot* remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes (or flutes,) and one woman to make lamentation." See 2 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 36.

: 23. Mark v. 36; Luke viii. 51. — : 32. Matt. xii. 23; Luke xi. 14.

τῷ Ἰσραὴλ. <sup>34</sup> Οἱ δὲ Φαρισαῖοι εἶπον· Ἐν τῷ  
to the Israel. The but Pharisee said; By the  
ἀρχόντι τῶν δαιμονίων ἐκβαλεῖ τὰ δαιμόνια.  
prince of the demons he casts out the demons.

<sup>35</sup> Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας  
And went about the Jesus the cities all  
καὶ τὰς κώμας, διδασκὼν ἐν ταῖς συναγωγαῖς  
and the villages, teaching in the synagogues  
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλ-  
of them, and publishing the glad tidings of the kingdom,  
είας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν  
and healing every disease and every  
μαλακίαν.  
malady.

<sup>36</sup> Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ  
Seeing and the crowds, he was moved with pity for  
αὐτῶν, ὅτι ἦσαν ἐσकुλμενοι καὶ ἐρριμμενοι,  
them, because they were jaded and scattered,  
ὥςτε πρόβατα μὴ ἔχοντα ποιμένα. <sup>37</sup> Τότε λέγει  
like sheep not having a shepherd. Then he says  
τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ  
to the disciples of him; The indeed harvest plentiful, the  
δὲ ἐργαταὶ ὀλίγοι. <sup>38</sup> Δεήθητε οὖν τοῦ κυρίου  
but laborers few. Implore then the lord  
τοῦ θερισμοῦ, ὥπως ἐκβάλῃ ἐργατὰς εἰς τὸν  
of the harvest, that he would send out laborers into the  
θερισμὸν αὐτοῦ. ΚΕΦ. Ι. 10. <sup>1</sup> Καὶ προσ-  
harvest of him. And having

καλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἐδά-  
called the twelve disciples of him, he  
κεν αὐτοῖς ἐξουσίαν πνευματῶν ἀκαθάρτων, ὥστε  
gave to them authority spirits unclean, so as  
ἐκβαλεῖν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον  
to cast out them, and to heal every disease  
καὶ πᾶσαν μαλακίαν.  
and every malady.

<sup>2</sup> Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα  
Of the now twelve apostles the names  
ἐστὶ ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος  
these; first, Simon that being called  
Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰακώ-  
Peter, and Andrew the brother of him; James  
βος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς  
that of the Zebedee, and John the brother  
αὐτοῦ· <sup>3</sup> Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ  
of him; Philip, and Bartholomew; Thomas, and  
Ματθαῖος ὁ τελωνὴς· Ἰακώβος ὁ τοῦ Ἀλφαίου,  
Matthew the tax-gatherer; James that of the Alphaeus,  
καὶ \* [Λεββαῖος ὁ ἐπικληθεὶς] Θαδδαῖος· <sup>4</sup> Σίμων  
and [Lebbaeus that surnamed] Thaddaeus; Simon  
ὁ κανανίτης, καὶ Ἰουδᾶς ὁ Ἰσκαριώτης, ὁ καὶ  
the Canaanite, and Judas that Iscariot, who even  
παράδους αὐτοῦ.  
delivered up him.

<sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,  
These the twelve sent forth the Jesus  
παράγγειλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ  
commanding them, saying; Into road of Gentiles not  
ἀπελθεῖτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελ-  
you may go, and into a city of Samaritans not you may

<sup>34</sup> But the PHARISEES said, † "He expels the DEMONS by the PRINCE of the DEMONS."

<sup>35</sup> † And JESUS went through all the CITIES and VILLAGES teaching in their SYNAGOGUES, and announcing the GLAD TIDINGS of the KINGDOM, and curing Every Disease and Every Malady.

<sup>36</sup> † And beholding the CROWDS, he deeply pitied them, Because they were being harassed and dispersed, as Sheep having no Shepherd.

<sup>37</sup> Then he says to his DISCIPLES, † "The HARVEST indeed is great, but the REAPERS are few;

<sup>38</sup> beseech, therefore, the LORD of the HARVEST, that he would send Laborers to REAP it."

## CHAPTER X.

<sup>1</sup> And having summoned his TWELVE Disciples, † he gave them Authority to expel impure Spirits, and to cure Diseases and Maladies of Every kind.

<sup>2</sup> Now these are the NAMES of the TWELVE Apostles; The first, THAT Simon, NAMED Peter, and Andrew his BROTHER; THAT James, son of ZEBEDEE, and John his BROTHER;

<sup>3</sup> Philip and Bartholomew; Thomas, and Matthew the TRIBUTE TAKER; THAT James, son of ALPHEUS; and Thaddeus;

<sup>4</sup> Simon the Canaanite; and THAT Judas Iscariot, who even delivered him up.

<sup>5</sup> These TWELVE JESUS commissioned, instructing them, saying, "Go not Away to the Gentiles, and enter not any city of the Samaritans;

\* VATICAN MANUSCRIPT—3. THAT Lebbaeus, surnamed—omit.

† 34. Mark iii. 23;

xxiv. 5; Jer. xxiii. 1—4.

† 35. Mark vi. 6; Luke xiii. 32.

† 37. Luke x. 2; John iv. 35.

† 38. Mark vi. 34; Ezek.

† 1. Mark iii. 13; ix. 1.

θητε. <sup>6</sup> Πορευεσθε δε μαλλον προς τα προβατα mater. Go you but rather to the sheep  
τα απολωλота οικου Ισραηλ. <sup>7</sup> Πορευομενοι δε the perishing house of Israel. Passing on your way and  
κηρυσσετε, λεγοντες· 'Οτι ηγγικεν η βασιλεια preach you, saying: That has come nigh the kingdom  
των ουρανων. <sup>8</sup> Ασθενοντας θεραπευετε, νεκ- of the heaveus. Those being sick heal, dead  
ρους εγειρετε, λεπρους καθαριζετε, δαιμονια ones raises up, lepers cleanse, demons  
εκβαλλετε· δωρεαν ελαβετε, δωρεαν δοτε. cast out; freely you have received, freely give.

<sup>9</sup> Μη κτυσησθε χρυσον, μηδε αργυρον, μηδε Not provide gold nor silver, nor  
χαλκον εις τας ζωνας υμων· <sup>10</sup> μη πηραν εις οδον, copper in the belts of you; not a bag for a journey,  
μηδε δυο χιτωνας, μηδε υποδηματα, μηδε ραβδον. nor two tunics, nor sandals, nor a staff.

Ιξιος γαρ ο εργατης της τροφης αυτου εστιν. Worthy for the laborer of the food of him is.

<sup>11</sup> Eis i'n d' an polin η kwmn eiselthete, Into what and ever city or country-town you may enter,  
εξιτασατε, τις εν αυτη αξιος εστι· κakei μειναιτε, scarce's out, who is her worthy is; and there abide,  
ως αν εξελθete. <sup>12</sup> Εισερχομενοι δε εις την till you go thence. Entering and into the

οικιαν, ασπασασθε αυτην. <sup>13</sup> Kai ean men η home, salute her. And if indeed may be  
i' o kia a'zia, eltheto i' eirhni ημων ep' αυτην. the house worthy, let come the peace of you on her;  
ean de mh η a'zia, η eirhni ημων προς υμας if but not may be worthy, the peace of you to you  
επιστραφητω. <sup>14</sup> Kai os ean mh δεζηται υμας, let it turn. And who if not may receive you,

μηδε ακουση τους λογους υμων, εξερχομενοι της now hear the words of you, coming out of the  
οικιας η της πολεις εκεινης, εκτιναξατε τον house or of the city that, shake off the  
κονιοτον των ποδων υμων. <sup>15</sup> Αμην λεγω υμιν, dust of the feet of you. Indeed I say to you,

ανεκτοτερον εσται γη Σοδομων και Γομορρην εν more tolerable will be land of Sodom and Gomorrah in  
ημερι κρισεως, η τη πολει εκεινη. <sup>16</sup> Ιδου, εγω a day of trial, than the city that Lo, I  
αποστελλω υμας ως προβατα εν μεσφ λυκαν. send you as sheep in midst of wolves.

Γινεσθε ουν φρονιμοι ως οι οφεις, και ακεραιοι Be ye therefore wise as the serpents, and artless  
ως αι περιστεραι. as the doves.

<sup>17</sup> Προσεχετε δε απο των ανθρωπων. Παρα- Take heed and of the men They will  
δωσουσι γαρ υμας εις συνεδρια, και εν ταις hand over for you to sanhedrims, and in the

<sup>6</sup> † But go rather to the PERISHING SHEEP of the Stock of Israel.

<sup>7</sup> † And as you go, proclaim, saying, 'The KINGDOM of the HEAVENS has approached.'

<sup>8</sup> Heal the Sick, †[raise the Dead,] cleanse Lepers, expel Demons; freely you have received, freely give.

<sup>9</sup> Provide neither Gold, nor Silver, nor Copper, in your † GIRDLES;

<sup>10</sup> carry no Traveling Bag, no spare Clothes, Shoes, or Staff; † for the WORKMAN is worthy of his MAINTENANCE.

<sup>11</sup> And whatever City or Village you enter, inquire what worthy person resides there; and remain with him till you leave the place.

<sup>12</sup> When you enter the HOUSE, salute the family.

<sup>13</sup> And if the FAMILY be worthy, let the PEACE you wish come upon them; but if unworthy, let your PEACE return \* upon yourselves.

<sup>14</sup> And whoever will not receive you, nor hear your WORDS, in departing from that HOUSE or CITY, shake the DUST off your FEET.

<sup>15</sup> Indeed, I say to you, † it will be more endurable for the Land of Sodom and Gomorrah, in a Day of Judgment, than for that CITY.

<sup>16</sup> † Behold! † I send you forth as Sheep \* into the Midst of Wolves; be, therefore, sagacious as SERPENTS, and innocent as DOVES.

<sup>17</sup> But beware of these MEN; † for they will deliver you up to High

\* VATICAN MANUSCRIPT—12. upon you.

16. into

† R. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Marknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 12, 11, 22.

† 9. Their purses were commonly in their girdles.

† 6. Isa. xli. 6; Acts xiii. 46.

† 7. Mark vi. 8; Luke ix. 3; x. 7.

† 10. 1 Tim. v. 12.

• 15. Matt. xi. 23, 24.

† 16. Luke - 9.

† 17. Matt. xxiv. 9.

συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς.<sup>18</sup> καὶ  
synagogues of them they shall scourge you; and  
ἐπὶ ἡγεμόνας δε καὶ βασιλεῖς ἀχθήσεσθε ἐνεκεν  
before governors and also kings you shall be led on account  
ἐμοῦ, εἰς μαρτυρίον αὐτοῖς καὶ τοῖς ἐθνέσιν.  
of me, for a witness to them and to the nations.

11<sup>1</sup> Ὅταν δε παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε.  
When but they shall deliver up you, not you may be anxious,  
πῶς ἢ τι λαλήσετε· δοθήσεται γὰρ ὑμῖν ἐν  
how or what you must speak. It shall be given for to you in  
ἐκείνῃ τῇ ᾠρᾷ, τι λαλήσετε.<sup>10</sup> Οὐ γὰρ ὑμεῖς  
that the hour, what you shall speak Not for you  
εἰστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς  
are the speaking, but the spirit of the father  
ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν.<sup>11</sup> Παραδώσει δε  
of you, that is speaking in you. Will give up and  
ἀδελφοὶ ἀδελφῶν εἰς θάνατον, καὶ πατὴρ τέκνον·  
a brother a brother to death, and a father a child;  
καὶ ἐκανστήσονται τέκνα ἐπὶ γονεῖς, καὶ θάνα-  
and shall rise up children against parents, and deliver  
τώσουσιν αὐτούς.<sup>22</sup> καὶ ἐσεσθε μισούμενοι ὑπὸ  
to death them; and you will be being hated by  
παντῶν διὰ τὸ ὄνομα μου. Ὁ δε ὑπομείνας εἰς  
all for the name of me. The but persevering to  
τέλος, οὗτος σωθήσεται.  
end, the same shall be saved.

12<sup>1</sup> Ὅταν δε διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,  
When but they persecute you in the city this  
φεύγετε εἰς τὴν ἑτέραν· καὶ ἐκ ταύτης διώκωσιν  
flee into the other, and if out of this they persecute  
ὑμᾶς, φεύγετε εἰς τὴν ἀλλήν. Ἀμὴν γὰρ λέγω  
you, flee into the other. Indeed for I say  
ὑμῖν, οὐ μὴ τελεσθῇ τὰς πόλεις τοῦ Ἰσραὴλ,  
to you, in no wise you may finish the cities of the Israel,  
ἕως ἂν ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου.<sup>24</sup> Οὐκ ἐστὶ  
till may come the son of the man. Not is  
μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ, οὐδὲ δούλος ὑπὲρ  
a disciple above the teacher, nor a slave above  
τοῦ κυρίου αὐτοῦ.<sup>25</sup> Ἀρκετὸν τῷ μαθητῇ ἵνα  
the lord of him. Sufficient to the disciple that  
γίνεται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς  
he be as the teacher of him, and the slave as  
ὁ κύριος αὐτοῦ. Εἰ τοι οἰκοδεσποτὴν Βεελζεβούλ  
the lord of him. If the master of the house Beelzebub  
ἐτεκαλεσάν, πῶσθ μαλλὸν τοὺς οἰκιακοὺς αὐτοῦ;  
they have named, how much more the domestics of him?  
26<sup>1</sup> Μὴ οὖν φοβηθῆτε αὐτούς. Οὐδὲν γὰρ ἐστὶ  
Not therefore you may fear them. Nothing for is  
κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ  
having been covered, which not shall be uncovered, and

Councils, and scourge you in their SYNAGOGUES;

18 and they will bring you before Governors and Kings, on my account, to bear Testimony to them and the GENTILES.

19 † But when they deliver you up, be not anxious how, or what you shall speak, because what you should say shall be suggested to you in That MOMENT.

20 For it is not you that shall SPEAK; but the SPIRIT of your FATHER is THAT which SPEAKS by you.

21 † Then Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

22 And you will be hated by all on account of my NAME. But HE who PATIENTLY ENDURES to the End, will be saved.

23 But when they persecute you in this CITY, fly to the OTHER; † (and from that, if they persecute you, take refuge in ANOTHER;] for indeed I declare to you, you will not have gone through the CITIES of Israel, till the SON of MAN be come.

24 † A Disciple is not above his TEACHER, nor a Servant above his MASTER.

25. It is sufficient for the DISCIPLE that he be as his TEACHER, and the SERVANT as his MASTER. If they have called the HOUSEHOLDER Beelzebub, how much more THOSE of his HOUSEHOLD?

26 † Therefore, fear them not; for there is nothing concealed, which will not be discovered;

\* VATICAN MANUSCRIPT—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Griesbach. Clarke says—"This clause is not found in 1488 D L, and eight others; the *Armenian*, *Saxon*, all the *Itala* except three; *Athan.*, *Theodor.*, *Tertul.*, *August.*, *Ambr.*, *Hilar.*, and *Jeremias*. *Beza* in his *synonyma*, approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

† 10. Mark xiii. 11; Luke xii. 11. † 21. Luke xxi. 16. † 24. Luke vi. 40;  
John xiii. 16; x. 20. † 26. Mark iv. 23; Luke viii. 17; xii. 2.

κρυπτον, ὃ οὐ γνωσθητεται. <sup>27</sup> Ὁ λεγων ὑμιν ἐν  
secret, which not shall be known: What I say to you in  
τῇ σκοτίᾳ, εἰπάτε ἐν τῷ φωτί· καὶ ὃ εἰς τοὺς  
the darkness, speak in the light; and what in the ear  
ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. <sup>28</sup> Καὶ μὴ  
ye hear, preach you on the house-tops. And not  
φοβησθε ἀπὸ τῶν ἀποκτενοντῶν τὸ σῶμα, τὴν  
be afraid of those killing the body, the  
δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβηθήτε  
but life not being able to kill; be afraid  
δὲ μάλλον τοῦ δυναμένου καὶ ψυχὴν καὶ σῶμα  
but rather that being able both life and body  
ἀπολῆσαι ἐν γέεννῃ. <sup>29</sup> Οὐχὶ δύο στρουθία  
to destroy in Gehenna. Not two sparrows  
ἀσσανίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πείσει  
an assarius are sold? and one of them not shall  
ταῖς ἐπὶ τὴν γῆν ἀνεῖ τοῦ πατρὸς ὑμῶν. <sup>30</sup> Ὅτι μὴ  
fall upon the earth without the father of you. Of you  
δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πασαι ἠριθμημέναι  
and even the hairs of the head all being numbered  
εἰσι. <sup>31</sup> Μὴ οὖν φοβηθῆτε πολλῶν στρουθίων  
are. Not therefore fear you; many sparrows  
διαφέρετε ὑμεῖς.  
are better you.

<sup>32</sup> Πας οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσ-  
And therefore whoever shall confess to me in presence  
θεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ  
of the men. I will confess even I to him  
ἐμπροσθεν τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.  
in presence of the father of me, of that in heavens.  
<sup>33</sup> Ὅστις δ' ἀν ἀρνήσῃται με ἐμπροσθεν τῶν  
Whoever but if may deny me in presence of the  
ἀνθρώπων, ἀρνήσομαι αὐτὸν καγὼ ἐμπροσθεν  
men, I will deny him even I in presence  
τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.  
of the father of me, of that in heavens.

<sup>34</sup> Μὴ νομίσῃτε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ  
Not you must suppose that I am come to send peace upon  
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ  
the earth; not I am come to send peace, but  
μαχαίραν. <sup>35</sup> ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ  
accord, I am come for to set a man against  
τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μη-  
the father of him, and a daughter against the mo-  
τρὸς αὐτῆς, καὶ νυμφὴν κατὰ τῆς πενθερας  
ter after, and a daughter-in-law against the mother-in-law  
αὐτῆς. <sup>36</sup> καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ  
of her, and enemies of the man, the household  
αὐτοῦ.  
of him.

<sup>37</sup> Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμε, οὐκ  
He loving father or mother above me, not  
ἐστὶ μου ἀξίος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα  
is of me worthy; and he loving son or daughter

and hid, which will not be made known.

<sup>27</sup> What I tell you in the dark, publish in the light; and what is whispered in your ear, proclaim from the house-tops.

<sup>28</sup> Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in Gehenna.

<sup>29</sup> Are not Two Sparrows sold for an Assarius? Yet neither of them shall fall on the ground without your father.

<sup>30</sup> And even the hairs of Your head are all numbered.

<sup>31</sup> Fear not, then; you are of more value than Many Sparrows.

<sup>32</sup> Whoever, therefore, shall acknowledge me before men, I also will acknowledge him before THAT FATHER of mine in \* the HEAVENS.

<sup>33</sup> But whoever shall renounce me before men, I also will renounce him before THAT FATHER of mine in \* the HEAVENS.

<sup>34</sup> Think not That I am come to send forth Peace on this land; I am come not to send Peace, but War.

<sup>35</sup> For my coming will set a Man against his FATHER, and a Daughter against her MOTHER, and a Daughter-in-law against her Mother-in-law;

<sup>36</sup> so that a Man's Enemies will be found in his own family.

<sup>37</sup> He who loves Father or Mother more than me, is not worthy of me; and he who loves Son or Daughter more than me, is not worthy of me.

\* VATICAN MANUSCRIPT—32. the HEAVENS.

33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 16, Isa. x. 4, Jer. xxxii. 29, Acts x. 9. † 28. See Appendix and verse 24. † 29. Assarius—in value about one cent and five mills, or three farthings sterling. † 30. Some Greek copies read in this place *tes boules*—the will of.

† 32. Luke xii. 8: ix. 26; Mark viii. 28; Rom. x. 9; 1 Tim. ii. 15. † 34. Luke xii. 5b. † 35. Micah vii. 6. † 37. Luke xiv. 26.

ὑπερ ἐμε, οὐκ ἐστὶ μου ἀξίος·<sup>38</sup> καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἐστὶ μου ἀξίος.<sup>39</sup> Ὁ εὗρων τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρησεν αὐτήν.<sup>40</sup> Ὁ δέχόμενος ὑμᾶς, ἐμε δεχεται· καὶ ὁ ἐμε δεχόμενος, δεχεται τὸν ἀποστείλαντά με.<sup>41</sup> Ὁ δέχόμενος προφῆτην εἰς ὄνομα προφῆτου, μισθὸν προφῆτου λήψεται· καὶ ὁ δέχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήψεται.<sup>42</sup> Καὶ ὁς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτηρίον ψυχροῦ μόνον, εἰς ὄνομα ματθεοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ΚΕΦ. ΙΑ'. 11.

<sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διδάσκειν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετεβήκειθεν, τοῦ διδάσκειν καὶ κηρύττειν ἐν ταῖς πόλεσιν αὐτῶν.<sup>2</sup> Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῇ δεσμωτηρίᾳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο μαθητῶν αὐτοῦ, εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;<sup>3</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε.<sup>4</sup> Τυφλοὶ ἀναβλεποῦσι, καὶ χωλοὶ περιπατοῦσι, λεῖπροι καθαρίζονται, καὶ κωφοὶ ἀκουοῦσι, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται.<sup>5</sup> Καὶ μακάριος ἐστὶν, ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.<sup>6</sup> Τούτων δὲ πορευομένων, ᾤρξατο ὁ Ἰησοῦς

<sup>38</sup> † And he who does not take his cross, and follow me, is not worthy of me.

<sup>39</sup> He who preserves his life shall lose it; but he who loses his life, on my account, will preserve it.

<sup>40</sup> † He who receives you, receives me, and he who receives me, receives him who sent me.

<sup>41</sup> He who entertains a Prophet, because he is a Prophet, will obtain a Prophet's Reward; and he who entertains a Righteous man, because he is a Righteous man, will obtain a Righteous man's Reward.

<sup>42</sup> † And whoever shall give a single Cup of Cold water, to refresh one of these LOWLY ONES, because he is my Disciple, I assure you, that by no means will he lose his REWARD."

# CHAPTER XI.

<sup>1</sup> And it occurred when Jesus had concluded instructing his TWELVE Disciples, he departed thence to TEACH and to proclaim in their CITIES.

<sup>2</sup> † Now JOHN, having heard in PRISON of the WORKS of the MESSIAH; sending \* by his DISCIPLES,

<sup>3</sup> said to him, † "Art thou the COMING ONE, or are we to expect another?"

<sup>4</sup> And Jesus answering, said to them, "Go, tell John what you have heard and seen;

<sup>5</sup> † the Blind are made to see, and the Lame to walk; Lepers are cleansed; the Deaf hear; the Dead are raised; and glad tidings are announced to the Poor;

<sup>6</sup> And happy is he, who shall not stumble at me."

<sup>7</sup> And as they were

\* VATICAN MANUSCRIPT.—2. by his DISCIPLES.

† 38. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33; John xii. 25. x. 10; John xiii. 20. † 42. Mark xi. 41. † 2. Luke vii. 18.

† 40. Luke † 3. Gen. xlii.

19; Dan. ix. 24. † 5. Isa. xxxv. 5; lxi. 1.

λεγειν τοις οχλοις περι Ιωαννου· Τι εξηλθετε  
to say to the <sup>crowds</sup> concerning John; What went you out  
εις την ερημον θεασασθαι; καλαμον ὑπο ανεμου  
into the desert to see? a reed by wind  
σαλευομενον; <sup>8</sup> Αλλα τι εξηλθετε ιδειν; ανθρω-

πον εν μαλακοις ιματιοις ημφιεσμενον; Ιδου,  
in soft garments having been clothed; Lo,  
οι τα μαλακα φορουντες, εν τοις οικοις των  
those the soft (garments) wearing, in the houses of the  
βασιλεων εισιν. <sup>9</sup> Αλλα τι εξηλθετε ιδειν;  
kings are. But what went you out to see?

προφητην; Ναι, λεγω υμιν, και περισσοτερον  
a prophet? Yes, I say to you, and much more  
προφητον. <sup>10</sup> Ουτος \* [γαρ] εστι, περι ου  
of a prophet. This (for) is, concerning whom  
γεγραπται· “Ιδου, εγω αποσπελλω τον αγγελον  
in writing. “Lo, I send the messenger

μου προ προσωπου σου, ος κατασκευασει την  
of me before the face of thee, who shall prepare the  
οδον σου εμπροσθεν σου.” <sup>11</sup> Αμην λεγω υμιν,  
way of thee in presence of thee.” Indeed I say to you,  
ουκ εγηγγερω εν γεννητοις γυναικων μειζων,  
not son-dar among born of woman greater,

Ιωαννου του βαπτιστου· ο δε μικροτερος εν τη  
of John the baptist; the but less in the  
βασιλεια των ουρανων, μειζων αυτου εστιν.  
kingdom of the heavens greater of him is.

<sup>12</sup> Απο δε των ημερων Ιωαννου του βαπτιστου εως  
From and the days of John the baptist till  
αρτι, η βασιλεια των ουρανων βιαζεται, και  
now, the kingdom of the heavens has been invaded, and  
βιασται αρταζουσιν αυτην. <sup>13</sup> Παντες γαρ οι  
invaders arise on her. All for the

προφηται και ο νομος εως Ιωαννου. προεφητευ-  
prophets and the law till John, prophesied.  
σαν. <sup>14</sup> Και ει δελετε δεξασθαι, αυτος εστιν  
And if you are willing to receive, this is

Ηλιας, ο μελλων ερχεσθαι. <sup>15</sup> Ο εχων ωτα  
Elijah, that being about to come. He having ears  
\* [ακουειν,] ακουετω.  
(to hear,) let him hear.

<sup>16</sup> Τις δε ομοιωσω την γενεαν ταυτην; Ομοια  
To what but shall I compare the generation this? Like  
εστι παιδιοις εν αγοραις καθημενοις, και προσ-  
is to boys in markets sitting, and call-  
φωνουσι τοις εταιροις αυτων, <sup>17</sup> \* [και] λεγου-  
ing to the companions of them, [and] saying;

σιν· Ηυλησαμεν υμιν, και ουκ ωρχησασθε·  
We have played on the flute to you, and not you have danced;  
εθρηνησαμεν υμιν, και ουκ εκοψασθε. <sup>18</sup> Ηλθε  
we have sung mournful songs to you, and not you have lamented. Came

departing. † Jesus pro-  
ceeded to say to the  
crowds concerning John,  
“Why went you out into  
the desert? To see a  
Reed shaken by the Wind?

<sup>8</sup> But why went you  
out? To see a man robed  
in Soft Raiment? Behold!  
THOSE WEARING FINE  
clothing are in ROYAL  
PALACES.

<sup>9</sup> But why went you  
out, I tell you, and one  
more excellent than a  
Prophet.

<sup>10</sup> This is he concern-  
ing whom it is written,  
† Behold! I send my MES-  
SENGER before thy Face,  
‘who will prepare thy way  
‘before thee!’

<sup>11</sup> Indeed, I say to you,  
Among those born of Wo-  
men, there has not arisen  
a greater than John the  
IMMERSE; yet the LEAST  
in the KINGDOM of the  
HEAVENS is superior to  
him.

<sup>12</sup> † And from the DAYS  
of John the IMMERSE  
till now, the KINGDOM of  
the HEAVENS has been  
forcibly assailed, and the  
violent seize it.

<sup>13</sup> † For All the PRO-  
PHETS and the LAW in-  
structed till John.

<sup>14</sup> And if you are dis-  
posed to receive it, he is  
THAT † Elijah who is to  
come.

<sup>15</sup> He HAVING EARS,  
let him hear.

<sup>16</sup> But to what shall I  
compare this GENERA-  
TION? It is like Boys  
sitting in Public Places,  
and calling to ‘ORRERS;

<sup>17</sup> saying, We have  
played to you on the flute,  
but you have not danced;  
we have sung mournful  
songs to you, but you  
have not lamented.

\* VATICAN MANUSCRIPT.—7 Why went you out into the desert? To see a Reed shaken by the Wind? 8. But why went you out? To see a Man, &c 9. But why went you out? To see a Prophet? 10. For—omit. 15. to hear—omit. 16. omms. 17. And—omit.

† 12. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah.

; 7. Luke vii. 34. ; 10. Mal. iii. 1; Mark i. 2; Luke i. 76. ; 12. Luke xvi. 16  
; 14. Mal. iv. 5; Matt. xvii. 11. ; 16. Luke vii. 31.



γαρ Ἰωαννης, μητε εσθιων μητε πινων· και λεγ-  
for John, neither eating nor drinking; and they  
ουσι· Δαιμονιον εχει. <sup>19</sup> Ηλθεν ο υιος του  
say A demon he has. Came the son of the  
ανθρωπου, εσθιων και πινων· και λεγουσιν· Ιδου,  
man, eating and drinking; and they say; Lo,  
ανθρωπος φαγος και οινικοτης, τελωνων φιλος  
a man glutton and a wine drinker, of tax-gatherers a friend  
και αμαρτωλων. Και εδικαιωθη η σοφια απο των  
and sinners. But is justified the wisdom by the  
τεκνων αυτης.  
children of her.

<sup>20</sup> Τότε ηρξατο ονειδίζειν τας πολεις, εν αις  
Then he began to reproach the cities, in which  
εγενοντο αι πλεισται δυναμεις αυτου,· οτι ου  
were done the most mighty works of him, because not  
μετενοησαν· <sup>21</sup> Ουαι σοι, Χοραζιν, ουαι σοι,  
they reformed; Woe to thee, Chorazin, woe to thee,  
Βηθσαιδαν· οτι ει εν Τυρῳ και Σιδωνι εγενοντο  
Bethsaida; for if in Tyre and Sidon had been done  
αι δυναμεις, αι γενομεναι εν υμιν, παλαι αν  
the mighty works, those being performed in you, long ago would  
εν σακκῳ και σποδῳ μετενοησαν. <sup>22</sup> Πλην  
in sackcloth and ashes they have reformed. But  
λεγω υμιν· Τυρῳ και Σιδωνι ανεκτοτερον  
I say to you· Tyre and Sidon more tolerable  
εσται εν ημερῳ κρισεως, η υμιν. <sup>23</sup> Και συ,  
will be in a day of trial, than you. And thou,  
Καπερναουμ, η εως του ουρανου υψωθεισα,  
Capernaum, which even to the heaven art being exalted,  
εως αδου καταβιβασθησῃ· οτι ει εν Σοδομοις  
to invariableness shall be brought down, for if in Sodom  
εγενοντο αι δυναμεις, αι γενομεναι εν σοι,  
had been done the mighty works, those being done in thee,  
εμειναν αν μεχρι της σημερον. <sup>24</sup> Πλην λεγω  
it had remained till this day. But I say  
υμιν, οτι γη Σοδομων ανεκτοτερον εσται εν  
to you, that land of Sodom more tolerable will be in  
ημερῳ κρισεως, η σοι.  
a day of trial, than thee.

<sup>25</sup> Εν εκεινῳ τῳ καιρῳ αποκριθεις ο Ιησους  
On that the occasion answering the Jesus  
ειπεν· Εξομολογουμεν σοι, πατερ, κυριε του  
said; I adore thee, O father, O lord of the  
ουρανου και της γης, οτι απεκρυψας ταυτα απο  
heaven and of the earth, because thou hast hid these from  
σοφων και συνετων, και απεκαλυψας αυτα  
wise men and discerning men, and thou hast revealed them  
νηπιοις. <sup>26</sup> Ναι, ο πατερ, οτι ουτως εγενετο  
to babes. Yes, the father, for even so it was  
ευδοκια εμπροσθεν σου. <sup>27</sup> Παντα μοι παρεδοθη  
good in presence of thee. All to me are given

18 For John came ab-  
staining from meat and  
drink, and they say, He  
has a Demon;

19 THE SON OF MAN came  
partaking of meat and  
drink, and they say, Be-  
hold, a Glutton and a Wine  
drinker! an Associate of  
Tribute-takers and Sin-  
ners? But WISDOM is vin-  
dicated by her CHILDREN.

20 † Then he began to  
censure the CITIES in  
which MOST of his MIRA-  
cles had been performed,  
Because they did not re-  
form.

21 Woe to thee Chora-  
zin! woe to thee, Beth-  
saida! For if THOSE  
MIRACLES which are BE-  
ING PERFORMED in you,  
had been done in Tyre  
and Sidon, they would  
long since have reformed  
in Sackcloth and Ashes.

22 Therefore, I say to  
you, it will be more endu-  
rable for Tyre and Sidon,  
in a Day of Judgment,  
than for you.

23 And thou, Caperna-  
um, THOU which art BE-  
ING EXALTED to HEAVEN,  
† wilt be brought down to  
† Hades; for if THOSE  
MIRACLES which are BE-  
ING PERFORMED in thee,  
had been done in Sodom,  
it had remained till THIS-  
DAY.

24 But I say to you,  
That it will be more endu-  
rable for the Land of  
Sodom, in a Day of Judg-  
ment, than for thee."

25 † On That occasion,  
JESUS said, "I adore thee,  
O Father, Lord of HEAVEN  
and EARTH, Because, hav-  
ing concealed these things  
from the Wise and Intel-  
ligent, thou hast revealed  
them to Babes.

26 Yes, FATHER. For  
thus it was well pleasing  
in thy sight."

† 23. Hades—from *a*, not, and *idea*, to see; and literally means *hidden, obscure, invisible*. It is found eleven times in the New Testament. In the Common Version, it is rendered *grave* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now universally admitted to be an incorrect translation. See Appendix—word *hades*.

‡ 20. Luke x. 13.

: 23. Isa. xiv. 15; Ezek. xxviii. 3.

‡ 25. Luke x. 21.

ὁποῦ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐκγινώσκει τὸν  
by the father of me; and no one knows the  
vion, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπι-  
son, if not the father; neither the father any one  
γινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃς εἰς βούληται  
knows, if not the son, and to whom may be willing  
ὁ υἱὸς ἀποκαλύψαι. <sup>28</sup> Δεῦτε πρὸς με πάντες οἱ  
the son to reveal. Come to me all the  
κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω  
tiring and being laden, and I will cause to rest  
ὑμᾶς. <sup>29</sup> Ἀρατὴ τοῦ ζυγίου μου ἐφ' ὑμᾶς, καὶ  
you. Take the yoke of me upon you, and  
μαθετε ἀπ' ἐμοῦ· ὅτι πρὸς εἰμι, καὶ ταπεινὸς  
be informed by me; for meek I am, and humble  
τῇ καρδίᾳ· καὶ εὗρηστέ ἀναπαύσιν ταῖς ψυχαῖς  
to the heart; and you shall find a rest to the lives  
ὑμῶν. <sup>30</sup> Ὁ γὰρ ζυγὸς μου χρηστός, καὶ τὸ  
of you. The for yoke of me easy, and the  
φορτίον μου ελαφρὸν ἐστίν.  
burden of me light is.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς  
At that the season passed the Jesus to the  
σαββάσι δια τῶν σκοριμῶν· οἱ δὲ μαθηταὶ αὐτοῦ  
sabbath through the corn-fields; the and disciples of him  
πείνασαν, καὶ ᾤκνησαν τιλλεῖν σταχυάς, καὶ  
were hungry, and began to pluck ears of corn, and  
σθῆναι. <sup>2</sup> Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ  
to eat. The and Pharisees seeing, said to him,  
Ἰδὼν, οἱ μὴθηταὶ σου ποιοῦσιν, ὃ οὐκ ἐξεστὶ  
Lo, the disciples of thee are doing, that not is lawful  
ποιεῖν ἐν σαββάτῳ. <sup>3</sup> Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ  
to do on a sabbath. He but said to them; Not  
ἀγνοεῖτε, τί ἐποίησε Δαυὶδ, ὅτε πείνασε, καὶ  
have you known, what did David, when he was hungry, and  
οἱ μετ' αὐτοῦ; <sup>4</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον  
these with him? how he entered into the house  
τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἐφάγεν,  
of the God, and the loaves of the presence did eat,  
ὅς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ'  
which not lawful was to him to eat, neither to those with  
αὐτοῦ, εἰ μὴ τοῖς ἱερεῤῥοις μόνοις; <sup>5</sup> Ἡ οὐκ  
him, except the priests alone? Or not  
ἀγνοεῖτε ἐν τῷ νόμῳ, ὅτι τοῖς σαββάσιν οἱ  
have you read in the law, that to the sabbaths the  
ἱερεῖς ἐν τῷ ἱερῷ τοῦ σαββάτου βεβηλοῦσι, καὶ  
priests in the temple the sabbath violate, and  
ἀκαίτιοι εἰσὶ; <sup>6</sup> Δεῶν δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ  
blameless are? I say but to you, that of the temple

<sup>27</sup> † All things are im-  
parted to me by my FA-  
THER; and no one, but  
the FATHER, knows the  
SON; nor does any one  
know the FATHER, except  
the SON, and he to whom  
the SON is pleased to re-  
veal him.

<sup>28</sup> Come to me, All YOU  
LABORING and burdened  
ones, and I will cause  
you to rest.

<sup>29</sup> Take my YOKK on  
you, and be taught by me;  
For I am meek and lowly  
in HEART; and your LIVES  
will find a Resting-place.

<sup>30</sup> † For my YOKE is  
easy, and my BURDEN is  
light.

CHAPTER XII.

<sup>1</sup> At That time † JESUS  
on the † SABBATH went  
through the FIELDS OF  
GRAIN; and his DISCI-  
PLES were hungry, and  
began to pluck off EARS OF  
GRAIN, and to eat.

<sup>2</sup> Now the PHARISEES,  
observing, said to him,  
“Behold, thy DISCIPLES  
are doing what is not law-  
ful to do on a Sabbath.”

<sup>3</sup> But HE said to them,  
† Have you not read what  
David did, when \* he was  
hungry, and THOSE who  
were with him?

<sup>4</sup> How he † entered into  
the TABERNACLE OF GOD,  
and ate the LOAVES OF THE  
PRESENCE, which were  
not lawful for him to eat,  
nor for THOSE who were  
with him, but for the  
PRIESTS alone?

<sup>5</sup> † Or, have you not  
read in the LAW, that  
† the PRIESTS in the TEM-  
PLE profane the REST to  
be observed on the SAB-  
BATHS and are blameless?

<sup>6</sup> But I say to you,

\* VATICAN MANUSCRIPT.—3. he was.

† 1. SABBATH—with us, Saturday, or rather Friday at sun-set to Saturday at sun-set, for so the Jews reckoned. † 2. By comparing 1 Sam. xxi. 1—6, and Lev. xxiv. 5—9, it will appear that this also transpired on a Sabbath. † 3. From Num. xxviii. 9, it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38.

† 27. Matt. xxviii. 19; John iii. 25; vi. 60; x. 15. † 29. John xiv. 3; Heb. iv. 9—11.  
† 30. † John v. 2. † 1. Mark ii. 23; Luke vi. 1; Deut. xxiii. 23. † 3. 1 Sam. xxi. 1—6.  
† 4. Lev. xxiv. 5; Num. xxviii. 9.

μεῖζων ἐστὶν ὧδε. <sup>7</sup> Εἰ δὲ ἐγνώκειτε, τί ἐστίν·  
greater is here. If but you had known, what is;  
"Ἐλεον θέλω, καὶ οὐ θυπῖαν." οὐκ ἂν κατέ-  
"Mercy I desire, and not a sacrifice," not would you  
δικάσατε τοὺς ἀναιτίους. <sup>8</sup> Κύριος γὰρ ἐστὶ  
have condemned the blameless. A lord for is  
τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.  
of the sabbath the son of the man.

<sup>9</sup> Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συνα-  
And passing on from thence, he came into the syna-  
γωγὴν αὐτῶν. <sup>10</sup> Καὶ ἰδοὺ, ἄνθρωπος ἦν τῇ  
gogue of them. And lo, a man there was the  
χειρὰ ἐχὼν ξηρὰν. Καὶ ἐπηρώτησαν αὐτὸν,  
hand having withered. And they asked him,  
λέγοντες· Εἰ ἐξεστὶ τοῖς σαββάσι θεραπεύειν;  
saying, If it is lawful to the sabbaths to heal?  
ἵνα κατηγορήσωσιν αὐτοῦ. <sup>11</sup> Ὁ δὲ εἶπεν αὐτοῖς·  
that they might accuse him. He but said to them,  
Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον  
What shall be among you a man, who shall have sheep  
ἓν, καὶ εἰς ἐμπεσῇ τούτῳ τοῖς παββάσιν εἰς  
one, and if should fall this to the sabbath into  
βυθὸν, οὐχὶ κρατήσῃ αὐτὸ, καὶ ἐγείρῃ;  
a pit, not seize it, and raise it up?  
<sup>12</sup> Ποσῶ οὖν διαφέρει ἄνθρωπος πρόβατον; Ὥστε  
How much then is superior a man of a sheep? So that  
ἐξεπτί τοῖς σαββάσι καλῶς ποιεῖν. <sup>13</sup> Τότε  
it is lawful to the sabbath good to do. Then  
λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρα σου.  
he says to the man; Stretch out the hand of thee.  
Καὶ ἐξέτεινε· καὶ ἀποκατεστάθῃ ὅλης, ὥς  
And he stretched it out; and it was restored whole, as  
ἡ ἄλλη.  
the other.

<sup>14</sup> Οἱ δὲ Φαρισαῖοι συμβουλίον ἐλάβον κατ'  
The then Pharisees a council held against  
αὐτὸν ἐξεληθόντες, ὅπως αὐτὸν ἀπολεσωσιν.  
him going out, how him they might destroy.  
<sup>15</sup> Ὁ δὲ Ἰησοῦς γινούς ἀνεχώρησεν ἐκεῖθεν· καὶ  
The but Jesus knowing withdrew from thence; and  
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθερά-  
followed him crowds great; and he  
πέυσεν αὐτοὺς πάντας, <sup>16</sup> καὶ ἐπετίμησεν  
healed them all and charged  
αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· <sup>17</sup> ὅπως  
them, that not known him they should make; so that  
πληρῶθῃ τὸ ῥῆθον διὰ Ἠσαίου τοῦ προ-  
it might be fulfilled the word spoken through Isaiah the pro-  
φήτου, λέγοντος· <sup>18</sup> Ἰδοὺ, ὁ παῖς μου, ὃν  
phet saying. "Lo, the servant of me, whom

That one greater than the  
TEMPLE is here.

<sup>7</sup> If, then, you had  
known what this is; <sup>8</sup> I  
'desire Compassion, and  
'not a Sacrifice,' you  
would not have con-  
demned the INNOCENT;

<sup>8</sup> for the SON of MAN is  
Master of the SABBATH."

<sup>9</sup> † And having, <sup>1</sup> it that  
place, he went into their  
SYNAGOGUE;

<sup>10</sup> and behold, there  
was a Man who had \* a  
withered Hand. They  
asked JESUS, with a de-  
sign to accuse him, <sup>1</sup> "Is  
it lawful to heal on the  
SABBATH?"

<sup>11</sup> And HE answered  
them, "What Man is there  
among you, who, having  
one Sheep, <sup>1</sup> if it fall into  
a pit on the SABBATH,  
will not lay hold on it,  
and lift it out?"

<sup>12</sup> Does not a Man  
greatly surpass a Sheep?  
Therefore, it is lawful to  
do good on the SABBATH."

<sup>13</sup> Then he says to the  
MAN, "Stretch out Thine  
HAND." And he stretched  
it out; and it was restored  
to soundness, like the  
other.

<sup>14</sup> Then the PHARI-  
SEES, departing, held a  
Council concerning him,  
how they might destroy  
him.

<sup>15</sup> But JESUS knowing  
it, withdrew from them,  
and \* many followed him,  
and he healed them all;

<sup>16</sup> and charged them  
not to make him known.

<sup>17</sup> so that the WORD  
SPOKEN through Isaiah  
the PROPHET might be  
verified, saying;

<sup>18</sup> †† Behold, my SER-

\* VATICAN MANUSCRIPT.—10. a withered Hand.

15. many followed.

† 18. The following is from the Septuagint version of Isa. xlii. 1, translated by Thompson:—"Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations—he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth,—and in his name shall the nations trust (or hope)." The words Jacob and Israel, added by the authors of the Septuagint, have obscured this prophecy.

‡ 7. Hos. vi. 6; Matt. ix. 13.

† 9. Mark iii. 1; Luke vi. 6.

† 10. Luke xlii. 14;

‡ 11. Exod. xxiii. 4, 5; Deut. xxii. 4.

† 18. Isa. xlii. 1.

ἔγρετο, ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῆσεν ἡ  
I have chosen, the beloved of me, in whom takes delight the  
ψυχὴ μου θῆσω τὸ πνεῦμα μου ἐπ' αὐτόν,  
soul of me; I will put the spirit of me upon him,  
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. <sup>19</sup> Οὐκ  
and judgment to the nations he shall declare. Not  
ἐρίσει, οὐδὲ κραυγασεῖ, οὐδὲ ἀκουσεῖ τις ἐν  
he shall strive, nor cry out, nor shall hear any one in  
ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. <sup>20</sup> Καλαμὸν  
the wide places the voice of him; a reed  
συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμε-  
having been bruised not he shall break, and flax smoking  
νον οὐ σβήσει· ἕως ἂν ἐκβάλῃ εἰς νίκην  
not he shall quench, till he bring forth to victory  
τὴν κρίσιν. <sup>21</sup> Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη  
the judgment. And to the name of him nations  
ἐλπιοῦσι··  
will hope."

<sup>22</sup> Τότε προσήνεχθ' αὐτῷ δαιμονιζόμενος,  
Then was brought to him a demoniac,  
τυφλὸς καὶ κῶφος· καὶ ἐθεράπευσεν αὐτόν, ὥστε  
blind and dumb; and he healed him, so that  
τοῦ τυφλοῦ καὶ κῶφου καὶ λαλεῖν καὶ βλέπειν.  
the blind and dumb both to speak and to see.  
<sup>23</sup> Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἐλέγον·  
And were amazed all the crowds, and said;  
Μήτι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ; <sup>24</sup> Οἱ δὲ  
Not this is the son David? The and  
Φαρισαῖοι ἀκουσάντες, εἶπον· Οὗτος οὐκ ἐκ-  
Phariseans hearing, said; This not  
βαλλεῖ τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ,  
casts out the demons, if not by the Beelzebub,  
ἀρχόντι τῶν δαιμονίων. <sup>25</sup> Εἰδὼς δὲ ὁ Ἰησοῦς  
a prince of the demons. Knowing but the Jesus  
τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βα-  
the thoughts of them, said to them; Every  
σιλεια μὴ-ρίσθαι καθ' ἑαυτῆς, ἐρημoutar· καὶ  
kingdom being divided against itself, is laid waste; and  
πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ  
every city or house being divided against itself, not  
σταθήσεται. <sup>26</sup> Καὶ εἰ ὁ σάτανος τὸν σάταναν  
will stand. And if the adversary the adversary  
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερισθ'· πῶς οὖν στα-  
casts out, with himself he is at variance, how-then  
θήσεται ἡ βασιλεία αὐτοῦ; <sup>27</sup> Καὶ εἰ ἐγὼ ἐν  
will stand the kingdom of him? And if I by  
Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν  
Beelzebub cast out the demons, the sons of you  
ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμᾶν  
by whom do they cast out? Is this they of you  
σπονταί κριταί. <sup>28</sup> Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ  
shall be judges. If but by spirit of God I  
ἐκβάλλω τὰ δαιμόνια, ἀρα ἐφθασεν ἐφ'  
cast out the demons, then has suddenly come among

"VANT, whom I have cho-  
"sen, my BELOVED, in  
"whom I take delight: I  
"will put my SPIRIT upon  
"him, and he shall pro-  
"claim Justice to the NA-  
"TIONS.  
"19 "He will not strive  
"nor cry out, nor will any  
"one hear his VOICE in  
"the OPEN SQUARES.  
"20 "He will not break  
"a bruised Reed, and a  
"dimly burning Taper he  
"will not extinguish, till  
"he send forth the JUDA-  
"MENT to victory.  
"21 "The nations also  
"will hope in his name."  
"22 "Then \*they brought  
to him a demoniac, blind  
and dumb; and he cured  
him, so that \*the DUMB  
man spake and saw.  
"23 And All the PEOPLE  
with amazement, asked,  
"Is this the son of Da-  
vid?"  
"24 But the PHARISEES  
hearing them, said, "This  
man could not expel DE-  
MONS, except through  
Beelzebub, the Prince of  
the DEMONS."  
"25 And \*he knowing  
their thoughts, said unto  
them, "Every Kingdom  
being divided against it-  
self, is desolated; and No  
City or House being di-  
vided against itself, can  
stand.  
"26 Now if the ADVER-  
SARY expel the ADVER-  
SARY, he is at variance  
with himself; how then  
will his KINGDOM stand?  
"27 Besides, if I through  
Beelzebub expel DEMONS,  
through whom do your  
sons expel them? There-  
fore, they will be Your  
Judges.  
"28 But, if it be by Di-  
vine co-operation that I  
cast out DEMONS, then  
† GOD'S ROYAL MAJESTY

\* VAVICAN MANDUCANT.—22. they brought, 23. he knowing.

22. the dumb man spake and saw.  
23. See note on Basilica, Matt. iii. 2. It is not according to fact, to make Jesus say, that "the kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

† 22. Luke xi. 14.

‡ 24. Mark iii. 22.

ὅμας ἡ βασιλεία του θεου. <sup>29</sup> Ἡ πως δυναται  
you the majesty of the God. Or how is able  
tis εἰσελθεῖν εἰς την οικίαν του ισχυρου, και  
any one to enter into the house of the strong man, and  
τα σκευη αυτου διαρπασαι, εαν μη πρωτον  
the household stuff of him to plunder, if not first  
δησῃ τον ισχυρον; και τοτε την οικίαν αυτου  
he should bind the strong man? and then the house of him  
διαρπασει. <sup>30</sup> Ὁ μη ων μετ' εμου, κατ' εμου  
he shall plunder. He not being with me, against me  
ἐστι· και ὁ μη συναγων μετ' εμου, σκορπιζει.  
is; and he not gathering with me, scatters.  
<sup>31</sup> Δια τουτο λεγω ὑμιν· Πασα ἁμαρτια και  
Therefore this I say to you; All sin and  
βλασφημία ἀφεθησεται τοις ἀνθρωποις· ἡ δε  
evil-speaking shall be forgiven to the men; the but  
του πνευματος βλασφημία οὐκ ἀφεθησεται  
of the spirit evil-speaking not shall be forgiven  
\* [τοις ἀνθρωποις·] <sup>32</sup> και ὅς αν εἰπῃ λογον  
[to the men;] and who ever may speak a word  
κατα του υἱου του ανθρωπου, ἀθετησεται αὐτω·  
against of the son of the man, it shall be forgiven to him;  
ὅς δ' αν εἰπῃ κατα του πνευματος του ἁγιου,  
who but ever may speak against of the spirit of the holy,  
οὐκ ἀφεθησεται αὐτω, οὔτε εν τω τῷ αἰωνι,  
not it shall be forgiven to him, neither in this the age,  
οὔτε εν τῷ μελλοντι. <sup>33</sup> Ἡ ποιησατε το δεν-  
nor in the coming; Either make you the tree  
δρον καλον, και τον καρπον αυτου καλον· η  
good, and the fruits of him good; or  
ποιησατε το δενδρον σαπρον, και τον καρπον  
make you the tree corrupt, and the fruits  
αυτου σαπρον· εκ γαρ του καρπου το δενδρον  
of him corrupt; by for the fruit the tree  
γινωσκεται. <sup>34</sup> Γεννηματα ἐχιδνων, πως  
is known. O broods of venomous serpents, how  
δυνασθε αγαθα λαλεῖν, πονηροι οντες; εκ γαρ  
are you able good (things) to speak, evil (men) being; out of for  
του περισσευματος της καρδιας το στομα λαλει.  
the fulness of the heart the mouth speaks.  
<sup>35</sup> Ὁ αγαθος ἀνθρωπος εκ του αγαθου θησαυρου  
The good man out of the good treasure  
εκβαλλει τα αγαθα· και ὁ πονηρος ἀνθρωπος  
brings forth the good (things); and the evil man  
εκ του πονηρου θησαυρου εκβαλλει πονηρα.  
out of the evil treasure brings forth evil (things).  
<sup>36</sup> Λεγω δε ὑμιν, ὅτι παν ῥημα ἄργον, ὃ εαν  
I say but to you, that every word idle, which if  
λαλῶσιν οἱ ἀνθρωποι, ἀποδωσουσι, περὶ  
may speak the men, they shall give account, concerning  
αυτου λογον εν ημερα κρισεως· <sup>37</sup> Εκ γαρ των  
this word in a day of trial. By for the  
λογων σου δικαιωθησῃ, και εκ των λογων σου  
words of thee thou shalt be acquitted, and by the words of thee  
καταδικασθησῃ.  
thou shalt be condemned.

has unexpectedly appear-  
ed among you.

<sup>29</sup> Moreover, how can  
any one enter the STRONG  
one's HOUSE, and plunder  
his GOODS, unless he first  
bind the STRONG one?  
and then indeed he may  
plunder his HOUSE.

<sup>30</sup> He who is not with  
me, is against me; and HE  
who GATHERS not with  
me, scatters.

<sup>31</sup> † Therefore, I say to  
you, Though every other  
Sin and Blasphemy will  
be forgiven \* TO YOU MEN;  
yet the BLASPHEMY of  
the SPIRIT will not be  
forgiven.

<sup>32</sup> For whoever may  
speak a Word against the  
SON of MAN, it † will be  
forgiven him; but he who  
may speak against the  
HOLY SPIRIT, † it will in  
no wise be forgiven him,  
neither in this nor in the  
coming AGE.

<sup>33</sup> † Either call the TREE  
good, and its FRUIT good;  
or call the TREE bad, and  
its FRUIT bad; for we  
know the TREE by the  
FRUIT.

<sup>34</sup> (O) Progeny of Vipers!  
‡ how can you, being evil,  
speak good things? for  
out of the EXUBERANCE  
of the HEART the mouth  
speaks.

<sup>35</sup> † The GOOD Man out  
of his GOOD Treasure pro-  
duces \* good things; and  
the EVIL Man out of his  
BAD Treasure produces  
evil things.

<sup>36</sup> But I say to you,  
That for Every pernicious  
Word which MEN may  
utter, they shall be Re-  
sponsible, on a Day of  
Judgment.

<sup>37</sup> For by thy WORDS  
thou wilt be acquitted;  
and by thy WORDS thou  
wilt be condemned."

\* VATICAN MANUSCRIPT.—31. to YOU MEN.  
him. 32. in no wise be forgiven him.

31. to MEN—omit.

32. not be forgiven

35. of the HEART—omit.

35. good things.

† 32. The Vat. MSS. here reads, "It shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

‡ 31. Mark iii. 29; Luke xii. 10; 1 John v. 16.

‡ 33. Matt. vii. 17; Luke vi. 43, 45.

‡ 34. Matt. iii. 7; xiii. 33.

‡ 35. Luke vi. 45.

38 Τότε ἀπεκρίθησαν τινες τῶν γραμματέων·  
Then answered some of the scribes  
 \* [καὶ φαρισαῖον,] λέγοντες· Διδασκαλε, θέλ-  
(and Pharisee.) saying; O teacher, we  
 ομεν ἀπο σοῦ σημεῖον ἰδεῖν. 39 Ὁ δὲ ἀποκρίθει-  
said to them; A generation evil and adulterous  
 εἶπεν αὐτοῖς· Γερεα ποιηρὰ καὶ μοιχαλὶς ση-  
demands; and a sign not shall be given to her,  
 μείων ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ.  
if out the sign of Jonah, the prophet. 40 Ὡς περ  
for as ἦν Ἰωάννα ἐν τῇ κοιλίᾳ τοῦ κητοῦ τρεῖς  
was ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς  
of the τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας  
in the καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευίται ἀναστή-  
and σονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,  
in the καὶ κατακρινουσὶν αὐτὴν· ὅτι μετενοήσαν  
and shall give judgment against her; for they reformed  
 εἰς τὸ κήρυγμα Ἰωάν· καὶ ἰδοὺ πλεῖον Ἰωάν ἔδε.  
at the preaching of 42 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει·  
Queen of south shall rise up in the judgment  
 μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ  
against the generation of this, and shall give judgment against  
 αὐτὴν· ὅτι ἦλθεν ἐκ τῶν περατῶν τῆς γῆς  
hence, for she came from the ends of the earth  
 ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλεῖον  
to hear the wisdom of Σολομῶνος ἔδε. 43 Ὅταν δὲ τὸ ἀκαθάρτον  
of Solomon πνεῦμα ἐξέλθῃ ἀπο τοῦ ἀνθρώπου, διερχεται  
spirit may come out from the man, it wanders about  
 διὰ ἀνύδρων τοπῶν ζητοῦν ἀναπαύσιν, καὶ οὐχ  
through dry places seeking a resting-place, and not  
 εὑρίσκει. 44 Τότε λέγει· Ἐπιστρέψω εἰς τὸν  
I find. Then it says; I will return into the  
 οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἔλθον εὑρίσκει  
house of me, whence I came. And coming it finds  
 σκολαζόντα, σεσαρωμένον, καὶ κεκοσμημένον.  
it being empty, having been swept, and having been set in order.  
 45 Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ  
Then it goes, and takes with itself  
 ἑπτα ἑτέρα πνεύματα, πονηροτέρα ἑαυτοῦ, καὶ  
seven other spirits, more wicked of itself, and  
 ἐσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τα  
they returning finds an abode there; and becomes the

38 † Then some of the scribes answered him, saying, "Teacher, we desire to witness † a Sign from thee."

39 But HE answering, said to them, † "A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of JONAH the PROPHET."

40 † For as JONAH was Three Days and Three Nights in the STOMACH of the GREAT FISH; so will the SON of MAN be Three Days and Three Nights † in the HEART of the EARTH.

41 The Ninevites will stand up in the JUDGMENT against this GENERATION, and cause it to be condemned; † For they reformed at the WARNING of JONAH; and behold, something greater than JONAH is here.

42 † The Queen of the † South will rise up at the JUDGMENT against this GENERATION, and cause it to be condemned; for she came from a DISTANT LAND to hear the WISDOM of SOLOMON; and behold, something greater than SOLOMON is here.

43 † When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest, and finds it not.

44 Then it says, I will return to my HOUSE, whence I came. And coming, it finds it empty, swept, and furnished.

45 It then departs, and takes with itself Seven Other Spirits, more wicked

\* VATICAN MANUSCRIPT.—38, and Pharisees—omit.

38. answered him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 16—and probably founded on the prophecy of Dan. vii. 13, which desc. Jesus the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from heaven—some celestial phenomenon—which would be the strongest test of Jesus' pretensions.—Bloomfield.

† 40. That is, simply, in the earth. So Tyne is said to be in the heart of the sea, Ezek. xxviii. 2, although it was so near the continent, that, when Alexander besieged it, he carried a causeway from the land to the city.—Frohofer.

† 42. In the Old Testament.—Sheba.

‡ 39. Luke xi. 29. ‡ 40. Matt. xvi. 4. ‡ 41. Jonah i. 17.

‡ 42. 1 Kings 5: 1; 2 Chron. ix. 1.

‡ 43. Luke xi. 24.

‡ 41. Jonah iii. 3.

εσχάτα του ανθρώπου εκείνου χειρωνα των  
last (state) of the man that worse of the  
πρωτων. Οὕτως ἐστίαι και τη γενεα ταυτη,  
first. Thus will be and the generation this  
η πονηρη.  
the wicked.

41 Εἰς δὲ αὐτοῦ λαλουντος τοις ὄχλοις, ἰδου,  
While and he is talking to the crowds, lo,  
ἡ μητηρ και οἱ ἀδελφοι αὐτου ἐστήκεισαν ἐξω,  
the mother and the brothers of him stood without,  
ζητουντες αὐτω λαλησαι \* [47 Εἰπε δὲ τις  
seeking to him to speak [Said then one  
αὐτῷ: Ἰδου, ἡ μητηρ σου και οἱ ἀδελφοι σου  
to him, Lo, the mother of thee and the brothers of thee  
ἐξω ἐστήκασιν, ζητουντες σοι λαληται.] 43 Ὁ  
without stand, seeking to thee to speak.] He  
δὲ ἀποκριθεις εἰπε τῷ εἰποντι αὐτῷ: Τίς ἐστίν  
but answering said to the man informing him: Who is  
ἡ μητηρ μου, και τινες εἰσιν οἱ ἀδελφοι μου;  
the mother of me? and who are the brothers of me?  
44 Καὶ ἐκτεινας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς  
And stretching out the hand of him towards the  
μαθητας αὐτου, εἰπεν· Ἰδου, ἡ μητηρ μου, και  
disciples of him, said: Lo, the mother of me, and  
οἱ ἀδελφοι μου. 45 Ὅστις γὰρ ἀν ποιησῇ τὸ  
the brothers of me. Whoever for may do the  
θελημα τοῦ πατρος μου, του ἐν οὐρανοῖς, αὐτοῦ  
will of the father of me, that in heavens, the same  
μου ἀδελφος και ἀδελφη και μητηρ ἐστίν.  
of me a brother and a sister and a mother is.

ΚΕΦ. ΙΓ'. 13.

1 Ἐν δὲ τῇ ἡμερᾷ κεκυρην ἐξελθων ὁ Ἰησοῦς ἀπο  
In but the day that departing the Jesus from  
τῆς οἰκίας, ἐκάθητο παρα τὴν θαλάσσαν· 2 και  
the house, he sat by the sea,  
συνήχθησαν πρὸς αὐτον ὄχλοι πολλοι, ὥστε  
were gathered to him crowds great, so that  
αὐτον εἰς τὸ πλοῖον ἐμβνῦτα καθῆσθαι· και πας  
he into the ship entering to be seated; and all  
ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. 3 Καὶ  
the crowd on the shore stood. And  
ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβόλαις, λεγων·  
he spake to them much in parables, saying:  
Ἰδου, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 Καὶ  
Lo, went out the sower of the seed to sow. And  
ἐν τῷ σπείρειν αὐτον, ἃ μὲν ἐκίσε παρα τὴν  
in the sowing it, some indeed fell on the  
ὁδόν· και ἦλθε τα πετεινα, και κατέφαγεν αὐτα.  
path; and came the birds, and ate them.

than itself, and entering.  
they abide there; and  
† the LAST state of that  
MAN is worse than the  
FIRST. Thus will it also  
be with this EVIL GENE-  
RATION.

46 While he was yet  
talking to the CROWDS,  
‡ behold, his MOTHER and  
his BROTHERS stood with-  
out, desiring to speak to  
him.

47 [And one said to  
him, "Behold, thy MOTHER  
and thy BROTHERS are  
standing without wishing  
to speak to thee."]

48 But HE answering,  
said to the PERSON IN-  
FORMING him, † "Who is  
my MOTHER? and who  
are my BROTHERS?"

49 And extending his  
HAND towards his DISCI-  
PLES, he said, "Behold  
my MOTHER, and my  
BROTHERS!"

50 ‡ For whoever shall  
do the WILL of THAT  
FATHER of mine in the  
HEAVENS, that one is  
my Brother, or Sister, or  
Mother."

CHAPTER XIII.

1 On that DAY, JESUS,  
having gone out of the  
HOUSE, † sat by the SIDE  
of the LAKE;

2 but so many People  
gathered around him, that  
he entered \* a Boat, and  
sat down; and All the PEOP-  
LE stood on the SHORE.

3 Then he discoursed  
much to them in Para-  
bles, saying; ‡ "Behold,  
the SOWER went forth to  
sow."

4 And in SOWING, some  
seeds fell † by the ROAD; and  
the BIRDS came and  
picked them up.

\* VATICAN MANUSCRIPT.—47. And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee"—omit. 2. a float. 5. EARTH.

† 49. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disci-  
ples in a peculiarly endearing manner; which could not but be a great comfort to them.  
It appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him.

‡ 4. The ordinary roads or paths in the East lead often along the edge of the fields,  
which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall be-  
yond the ploughed portion, on the hard beaten ground, which forms the way-side.—Hackett.

† 45. Heb. vi. 4; x. 20; ‡ Peter ii. 20—22. ‡ 46. Mark iii. 31; Luke viii. 10. ‡ 1. Mark iv. 1. ‡ 2. Luke viii. 5. ‡ 50.

Ἄλλα δὲ ἐπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ  
Others and fell on the rocky ground, where not  
εἶχε γῆν πολλήν· καὶ εὐθὺς ἐξανέτειλε, δια-  
It had earth much, and immediately sprang up, through  
τὸ μὴ εἶναι βάθος γῆς· ὁ ἡλίου δὲ ἀνατεί-  
the not to have a depth of earth, sun and having  
λάντος, ἐκαυμάτισθη· καὶ διὰ τὸ μὴ εἶναι  
arise, it was scorched, and through the not to have  
ρίζαν, ἐξηρανόθη. Ἄλλα δὲ ἐπεσεν ἐπὶ τὰς  
a root, was dried up. Others and fell among the  
ἀκανθὰς· καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ ἀπεπνίξαν  
thorns, and sprung up the thorns, and choked  
αὐτά. Ἄλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν  
them. Others and fell on the ground the  
καλήν· καὶ ἐδίδου καρπὸν, ὁ μὲν ἑκατόν, ὁ  
good, and bore fruit the one a hundred, the  
δὲ ἑξήκοντα, ὁ δὲ τριακόντα. Ὁ ἔχων ὠτα  
either sixty, the other thirty. He having ears  
ἀκούειν, ἀκουέτω. Καὶ προσελθόντες οἱ  
to hear, let him hear. And coming the  
μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς  
disciples said to him, Why in parables  
λαλεῖς αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-  
speakest thou to them? He and answering said to  
τοῖς· Ὅτι ὑμῖν δεδοταί γινῶναι τὰ μυστήρια  
them, Because to you it is given to know the secrets  
τῆς βασιλείας τῶν οὐρανῶν· ἐκείνοις δὲ οὐ  
of the kingdom of the heavens; to them but not  
δεδοταί. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ,  
it is given. Whoever for has, it shall be given to him,  
καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ  
and he will be gifted with abundance, whoever but not has, even  
ὃ ἔχει, ἀρθησεται ἀπ' αὐτοῦ. Διὰ τοῦτο  
what he has, shall be taken from him. Therefore this  
ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ  
in parables to them I speak, for seeing not  
βλέπουσι, καὶ ἀκούοντες οὐκ ἀκουοῦσιν, οὐδὲ  
they see, and hearing not they hear, neither  
συνιούσι. Καὶ ἀναληφροῦνται αὐτοῖς ἡ προ-  
do they understand. And is fulfilled to them the  
φητεῖα Ἠσαίου, ἡ λεγούσα· Ἀκούε ἀκουσέτε,  
prophecy of Isaiah, that saying; "By hearing you shall hear,  
καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε,  
and not not you may understand, and seeing you will see,  
καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία του  
and not not you may see. Has grown fat for the heart of the

5 And others fell on ROCKY GROUND, where they had not much Soil; and immediately vegetated, through not HAVING a Depth of \* EARTH;  
6 † and when the Sun had risen, they were scorched, and HAVING NO Root, they withered.  
7 And others fell among THORNS; and the THORNS choked them.  
8 But others fell on GOOD GROUND, and yielded Increase; ONE a hundred, ONE sixty, and ONE thirty.  
9 HE HAVING Ears to hear, let him hear.  
10 ‡ Then the DISCIPLES approaching, said to him, "Why dost thou speak to them in Parables?"  
11 HE answering, said to them, "Because You are permitted to know the SECRETS of the KINGDOM of the HEAVENS; but to them this privilege is not given.  
12 For whoever has, to him more will be given, and he shall abound; but whoever has not, from him will be taken even that which he has.  
13 For this reason I speak to them in Parables; Because seeing, they do not perceive; and hearing, they do not understand; nor do they regard  
14 And in them is fulfilled THAT PROPHECY of Isaiah, which says; † 'By 'Hearing you will hear, 'though you may not understand; and seeing, you 'will see, though you may 'not perceive.  
15 \* For the UNDER- 'STANDING of this PEO-

\* VATICAN MANUSCRIPT.—δ. EARTH.

† 6. In Palestine, during the seed time, (which is in November,) the sky is generally overcast with clouds. The seed then springs up even in stony ground; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away.—*Rosenmüller*.  
‡ 7. *αὐτοῖς τὸν νοῦν*—or rather, "upon thorny ground." The field sown may be considered to consist of the different varieties of soil specified; viz., the rocky, the thorny, and the good ground.

: M. Mark iv. 10; Luke viii. 9.  
Rom. xii. 8.

‡ 14. Isa. vi. 9; John xii. 39; Acts xviii. 26;



λαου τουτου, και τοις ωσι βαρεως ηκουσαν, και  
people this, and with the ears heavily they hear, and  
τους οφθαλμους αυτων εκαμμυσαν, μηποτε  
the eyes of them they shut, lest

ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-  
they should see with the eyes, and with the ears they should  
σωσι, και τη καρδια συνωσι, και επιστρε-  
hear, and with the heart should understand, and they should  
ψωσι, και ιασωμαι αυτους." 16 "Τμων δε  
turn, and I should heal them. Of you but

μακαριοι οι οφθαλμοι οτι βλεπουσι, και τα ωτα  
blessed the eyes for they see; and the ears

\*[δμων,] οτι ακουει. 17 Αυτην γαρ λεγω υμιν,  
[of you,] for they hear. Indeed for I say to you,

οτι πολλοι προφηται και δικαιοι επεθυμησαν  
that many prophets and righteous men have desired

ιδειν, α βλεπετε, και ουκ ειδον, και ακυσαι,  
to see what you see, and not saw, and to hear,

α ακυετε, και ουκ ηκουσαν.  
what you hear, and not heard.

18 "Τμεις ουν ακουσατε την παραβολην του  
You therefore hear the parable of the  
σπειριωτος. 19 Παντος ακουιντος τον λογον  
sower. Any one hearing the word

της βασιλειας, και μη συνιεντος, ερχεται ο  
of the kingdom, and not understanding, comes the

πονηρος, και αρπαζει το εσπαρικμενον εν τη καρδια  
wicked one, and snatches that having been sown in the heart

αυτου· ουτος εστιν, ο παρα την οδον σπαρεις.  
of him; this is, that on the path sowing.

20 "Ο δε επι τα πετρωδη σπαρεις, ουτος εστιν,  
That but on the rocky ground being sown, this is,

ο τον λογον ακουων και ευθυς μετα χαρας  
who the word hearing and forthwith with joy

λαμβανων αυτον· 21 ουκ εχει δε ριζαν εν εαυτω,  
receiving it; not he has but a root in himself,

αλλα προσκαιρος εστι· γενομενης δε θλιψεως η  
but transient is; arising and trial or

διωγμου δια τον λογον, ευθυς σκανδαλιζεται.  
persecution through the word, immediately he is offended.

22 "Ο δε εις τας ακανθας σπαρεις, ουτος εστιν,  
That but into the thorns being sown, this is,

ο τον λογον ακουων, και η μεριμνα του αιωνος  
who the word hearing, and the care of the age

τουτου, και η απατη του πλουτου συμπνιγει  
this, and the delusion of the riches chokes

τον λογον· και ακαρπος γινεται. 23 "Ο δε επι  
the word; and unfruitful becomes. That but on

την γην την καλην σπαρεις, ουτος εστιν, ο τον  
the ground the good being sown, this is, who the

λογον ακουων, και συνιων· ος δη καρποφορει,  
word hearing, and understanding; who really bears fruit,

'PLK is stupified; they  
'hear heavily with their  
'EARS, and their EYES  
'they close; lest seeing  
'with their EYES, and  
'hearing with their EARS,  
'and comprehending with  
'their MIND, they should  
'retrace their steps, and  
'I should restore them.'

16 ‡But blessed are  
Your EYES, because they  
see; and EARS, because  
they hear.

17 For indeed I say to  
you, ‡That Many Pro-  
phets and Righteous men  
have desired to see what  
you behold, but have not  
seen; and to hear what  
you hear, but have not  
heard.

18 ‡Understand you,  
therefore, the PARABLE of  
the sower.

19 When any one hears  
the ‡word of the KING-  
DOM, but considers it not,  
the EVIL one comes and  
snatches away THAT hav-  
ing been sown in his  
HEART. This explains  
THAT which was sown  
by the ROAD.

20 THAT which was  
sown on ROCKY GROUND,  
denotes him, WHO HEAR-  
ING the WORD, receives  
it immediately with Joy;

21 yet, it having NO  
Root in his mind, he re-  
tains it only a short time;  
for when Affliction or Per-  
secution arises, on ac-  
count of the WORD, he  
instantly stumbles.

22 THAT which was  
sown among THORNS, de-  
notes THAT HEARER, in  
whom the CARES of \*the  
AGE and the DECEPTIVE-  
NESS of RICHES, choke  
the WORD, and render it  
unproductive.

23 But THAT which was  
sown on GOOD SOIL, and  
produced fruit, ONE a  
hundred, ONE sixty, and  
ONE thirty, denotes HIM,  
who not only hears and

\* VATICAN MANUSCRIPT.—10. your—omit.

21. the sown.

‡ 16. Luke x. 23.

‡ 17. 1 Peter i. 10, 11.

‡ 18. Mark iv. 14; Luke viii. 12

‡ 12. Matt. iv. 23.

και ποιει, ο μεν εκατον, ο δε εξηκοντα, ο  
and yields, the one a hundred, the other sixty, the  
δε τριακοντα.  
other thirty.

24 Ἄλλην παραβολὴν παρεθῆκεν αὐτοῖς, λεγὼν  
Another parable he proposed to them, saying;  
Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ  
May be compared the kingdom of the heavens to a man  
σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.  
sowing; good seed in the field of him.

25 Ἐν δὲ τῷ καθευδεῖν τοὺς ἀνθρώπους, ἤλθεν  
In and the to sleep the men, came  
αὐτοῦ ὁ ἐχθρὸς, καὶ ἐσπείρε ζιζανία ἀνα μέσον  
of him the enemy, and sowed darnel through midst  
τοῦ σίτου· καὶ ἀπῆλθεν. 26 Ὅτε δὲ ἐβλαστήσεν  
of the wheat; and went forth. When and was sprung up

ὁ χορτὸς καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ  
the blade and fruit yielded, then appeared also  
τὰ ζιζανία. 27 Προσελθόντες δὲ οἱ δούλοι τοῦ  
the darnel. Coming and the slaves of the

οικοδεσποτοῦ, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν  
householder, said to him; O lord, not good

σπέρμα ἐσπείρας ἐν τῷ σῷ ἀγρῷ; ποθεν οὖν ἐχει  
seed didst thou sow in the thy field? whence then has it  
ζιζανία. 28 Ὁ δὲ εἶπεν αὐτοῖς· Ἐχθρὸς ἀνθρώπου  
darnel? He and said to them; An enemy a man

τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ·  
this has done. The and slaves said to him;

Θέλεις οὖν ἀπελθόντες συλλεξώμεν αὐτά;  
Dost thou wish then going forth we should gather them?

29 Ὁ δὲ εἶπεν· Οὐ μὴποτε, συλλέγοντες τὰ ζιζανία,  
He and said, No, lest, gathering the darnel,

ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σίτον. 30 Ἀφετε  
you should root up with them the wheat. Leave them  
συναυξανέσθαι ἀμφοτέρω μεχρι τοῦ θερισμοῦ·  
to grow together both till the harvest;

καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρω τοῖς θερίσταῖς·  
and in time of the harvest I will say to the harvesters;

Συλλεγετέ πρῶτον τὰ ζιζανία, καὶ δεσάτε αὐτά  
Gather you first the darnel, and bind you them

εἰς δεσμάς, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ  
into bundles, for the to burn them; the but

σίτον συναγαγετέ εἰς τὴν ἀποθήκην μου.  
wheat bring together into the barn of me.

31 Ἄλλην παραβολὴν παρεθῆκεν αὐτοῖς, λεγὼν·  
Another parable he proposed to them, saying;

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κοκκῷ  
like is the kingdom of the heavens to a grain

σινάπεως, ὃν λαβὼν ἄνθρωπος ἐσπείρεν ἐν τῷ  
of mustard, which taking a man sowed in the

considera, but obeys the  
WORD.

24 He proposed to them  
another Parable, saying,  
The KINGDOM of the  
HEAVENS may be com-  
pared to the FIELD in  
which the Owner sowed  
Good Grain;

25 but while the MEN  
SLEPT, His ENEMY came  
and sowed † Darnel among  
the WHEAT, and went  
away.

26 When the HEADS  
shot up, and put forth the  
Ear, then appeared also  
the DARNEL

27 And the SERVANTS  
of the HOUSEHOLDER,  
coming said to him, Mas-  
ter, thou didst sow Good  
Seed in MY Field;  
whence, then, has it Dar-  
nel?

28 He replied, an Ene-  
my has done this. \* And  
THEY say to him, Dost  
thou wish then, that we  
should weed them out?

29 And HE said, No;  
lest in weeding out the  
DARNEL, you also tear up  
the WHEAT.

30 Let both grow to-  
gether till the HARVEST;  
and in the TIME of HAR-  
VEST, I will say to the  
REAPERS, First gather the  
DARNEL, and bind it in  
Bundles for BURNING;  
† then bring together the  
wheat into my GRAN-  
ARY."

31 † Another Parable  
he proposed to them, say-  
ing; The KINGDOM of the  
HEAVENS is like to a  
Grain of Mustard, which  
a Man planted in his  
FIELD;

\* VATICAN MANUSCRIPT.—28. And THEY say to him.

† 25 A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected some specimens of this deceitful weed, and have found, on showing them to friends, that they have mistaken them quite invariably for some species of grain, such as wheat or barley."

; 26. Matt. III. 12.

; 31. Mark iv. 30; Luke xiii. 18.

αὐτοῦ. <sup>32</sup> Ὁ μικροτέρων μὲν ἐστὶ πάντων  
seed of him. Which less indeed is of all  
τῶν σπερμάτων ἵνα δὲ αὐξηθῇ, μείζων τῶν  
of the seeds; when but it may be grown, a greater of the  
λαχάνων ἐστὶ, καὶ γίνεταί δένδρον, ὥστε εἰθελν  
herbs is, and becomes a tree, so that to come  
τὰ πετεινα τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν  
the birds of the heaven, and to make nests in  
τοῖς κλαδοῖς αὐτοῦ.  
the branches of it.

<sup>33</sup> Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία  
Another parable he spake to them; Like  
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζυμῇ, ἣν λαβούσα  
is the kingdom of the heavens to leaven, which taking  
γυνὴ ἐνεκρύψεν εἰς ἀλευροῦ σάτα τρία, ἕως οὗ  
a woman mixed in of meal measures three, till of it  
ἐζυμώθη ὅλον. <sup>34</sup> Ταῦτα πάντα ἐλάλησεν ὁ  
was leavened whole. These all spake the

Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς  
Jesus in parables to the crowds, and without  
παραβολῆς οὐκ ἐλάλει αὐτοῖς· <sup>35</sup> ὥπως πλῆ-  
a parable not he spake to them; so that it might  
ρωθὲν τὸ ῥηθὲν δια τοῦ προφήτου, λεγόντος·  
be fulfilled the word spoken through the prophet, saying,  
“Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρευν-  
“I will open in parables the mouth of me, I will  
ξομαι κεκρυμμένα ἀπὸ καταβολῆς  
openly declare things having been hid from a beginning

\* [κόσμου.]  
[of the world.]

<sup>36</sup> Τότε ἀφῆκε τοὺς ὄχλους, ἦλθεν εἰς τὴν  
Then leaving the crowds, went into the  
οἰκίαν ὁ Ἰησοῦς. Καὶ προσῆλθον αὐτῷ οἱ  
house the Jesus. And came to him the

μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν  
disciples of him, saying; Explain to us the  
παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. <sup>37</sup> Ὁ δὲ  
parable of the darnel of the field. He and

ἀποκριθεὶς εἶπεν \* [αὐτοῖς]· Ὁ σπείρων τὴν  
answering said [to them,] He sowing the  
καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·  
good seed, is the son of the man;

<sup>38</sup> ὁ δὲ ἀγρός, ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν  
the and field, is the world, the and good  
σπέρμα, οὗτοι εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ  
seed, they are the sons of the kingdom; the

δὲ ζιζάνια, εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· <sup>39</sup> ὁ δὲ  
and darnel, are the sons of the wicked (one); the and  
ἐχθρὸς, ὁ σπείρας αὐτὰ, ἐστὶν ὁ διαβολὸς· ὁ δὲ  
enemy, he having sown them, is the adversary, the and  
θερισμὸς, συντέλεια τοῦ αἰῶνος ἐστὶν· οἱ δὲ  
harvest, end of the age is, the and

<sup>33</sup> which indeed is one of the least of All seeds; but when grown it is larger than any herb, and becomes a Tree, so that the birds of HEAVEN come and build their nests on its branches.

<sup>33</sup> † Another Parable he spake to them; “The kingdom of the HEAVENS resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented.”

<sup>34</sup> All these things JESUS communicated to the crowds in Parables, and without a Comparison he taught them not;

<sup>35</sup> so that the word SPOKEN through the PROPHET might be verified, saying; † † “I will open “my mouth in parables, “I will openly declare “things have not been hid “from the beginning.”

<sup>36</sup> Then \* JESUS leaving the PEOPLE, retired to the HOUSE; and his disciples approached him, saying, “Explain to us the PARABLE of the DARNEL in the FIELD.”

<sup>37</sup> He answering, said, “He who sows the GOOD Seed is the SON of MAN :

<sup>38</sup> the FIELD is the WORLD; the GOOD Seed are the SONS of the KINGDOM; the DARNEL are the SONS of the EVIL one;

<sup>39</sup> THAT ENEMY who SOWED them is the ADVERSARY; the HARVEST is the End of the \* Age; and the REAPERS are Messengers.

\* VATICAN MANUSCRIPT.—35. of the World—omit.

30. Age.

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvii. 30, that like a grain of mustard seed was become proverbial for expressing a very small quantity.—Geo. Campbell. † 32. A *sublimis* a tree. It attains a large size in Judea. Lightfoot says, It. Simon Ben Chalapais mentions one “into which he was wont to climb, as men are wont to climb into a fig-tree.” Trench quotes a traveler in Chilli who had ridden under one.

† 33. A measure containing about a peck on a half, wanting a little more than a pint. Three of them made an ephah. † 35. “I will open my mouth in parables; I will utter dark sayings which have been from the beginning.”—Sir L. C. L. Brantow's Septuagint translation of Psa. lxxviii. 2.

\* 32. Luke xiii. 30.

† 35. Psa. lxxviii. 2.

θερισται, αγγελοι εισιν. <sup>40</sup> Ὡςπερ οὖν συλ-  
<sup>reapers,</sup> <sup>messengers</sup> <sup>are.</sup> As therefore are  
 λεγεται τα ζιζανια, και πυρι καιεται· οὕτως  
 gathered the darnel, and in a fire are burned; so  
 εσται εν τη συντελειᾳ του αιωνος τουτου.  
 will it be in the end of the age this.

<sup>41</sup> Αποστέλει ὁ υἱος του ανθρωπου τους αγγελους  
 Will send the son of the man the messengers  
 αὐτου, και συλλεξουσιν εκ της βασιλειας αυτου  
 of him, and they will gather out of the kingdom of him  
 παντα τα σκανδαλα και τους ποιουντας την ανο-  
 all the seducers and those working the law-  
 μιαν, <sup>42</sup> και βαλουσιν αυτους εις την καμινον  
 lawless, and they will cast them into the furnace  
 του πυρος· ἐκεῖ εσται ὁ κλαυθμος και ὁ βρυγμος  
 of the fire; there shall be the weeping and the gnashing  
 των οδοντων. <sup>43</sup> Τότε οἱ δικαιοι εκλαμψουσιν,  
 of the teeth. Then the righteous shall shine,  
 ὥς ὁ ἥλιος, εν τη βασιλειᾳ του πατρὸς αὐτων.  
 as the sun, in the kingdom of the father of them.  
 Ὁ εχων ὠτα \* [ακουειν,] ακουετω.  
 He having ears [to hear,] let him hear.

<sup>44</sup> \* [Παλιν] ὁμοια εστιν ἡ βασιλεια των  
 [Again] like is the kingdom of the  
 ουρανων θησαυρῷ κεκρυμμένῳ εν τῷ ἀγρῷ, ὃν  
 heavens to a treasure having been hid in the field, which  
 εὗρων ἄνθρωπος ἐκρυψε, και απο της χαρας  
 finding a man he hides, and from the joy  
 αὐτου ὑπαγει, και παντα ὅσα εχει πωλει, και  
 of him he goes, and all as much as he has sells, and  
 ἀγοραζει τον αγρον ἐκεῖνον.  
 buys the field that.

<sup>45</sup> Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων  
 Again like is the kingdom of the heavens  
 \* [ἀνθρωπῷ] ἐμπορῇ, ζητοῦντι καλους μαργαρι-  
 [to a man] a merchant, seeking choice pearls.  
 τας. <sup>46</sup> Εὗρων δὲ ἓνα πολυτιμον μαργαριτην,  
 Finding and one costly pearl,  
 ἀπελθων πεπρακε παντα ὅσα εἶχε, και ἠγορα-  
 going he sold all as much as he had, and bought  
 σεν αὐτον.  
 it.

<sup>47</sup> Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων  
 Again like is the kingdom of the heavens  
 σαγῆνι, βληθεῖσιν εις την θαλασσαν, και εκ  
 to a drag-net, being cast into the sea, and of  
 παντος γενοῦς συναγαγουσιν· <sup>48</sup> ἣν, ὅτε ἐπλη-  
 every kind bringing together; which, when it is  
 ρωθῇ, αναβιβασαντες ἐπι τον αιγιαλον, και  
 full, drawing to the shore, and  
 καθισαντες συνελεξαν τα καλα εις αγγεια, τα  
 sitting down they collected the good into vessels, the  
 δε σακρα εἰς βαλον. <sup>49</sup> Οὕτως εσται εν τη  
 but bad away they cast. So it will be in the

<sup>40</sup> As therefore the  
 DARNEL is gathered and  
 burned in a Fire, so will  
 it be in the END of \* the  
 AGE.

<sup>41</sup> The SON of MAN will  
 send forth his MESSEN-  
 GERS, who will gather out  
 of his KINGDOM All SE-  
 DUCERS and INQUITOUS  
 PERSONS;

<sup>42</sup> † and will throw  
 them into the FURNACE  
 of FIRE; there will be the  
 WEEPING and the GNASH-  
 ING of TEETH.

<sup>43</sup> † Then will the RIGH-  
 TEOUS be resplendent as  
 the SUN in the KINGDOM  
 of their FATHER. He  
 who HAS ears, let him  
 hear.

<sup>44</sup> The KINGDOM of the  
 HEAVENS is like a hid-  
 den Treasure in a FIELD,  
 which, a Man finding, he  
 covers up, and, from his  
 JOY, he goes and sells all  
 that he has, and buys that  
 FIELD.

<sup>45</sup> Again, the KING-  
 DOM of the HEAVENS  
 is like a Pearl of Great  
 value;

<sup>46</sup> which † a Merchant,  
 who was seeking Choice  
 Pearls, having found, went  
 and sold all that he had,  
 and bought it.

<sup>47</sup> Again, the KING-  
 DOM of the HEAVENS re-  
 sembles a Drag-net, being  
 cast into the SEA, and en-  
 closing fishes of Every  
 Kind;

<sup>48</sup> which, when it is  
 full, they draw to the  
 SHORE, and sitting down,  
 gather the GOOD into ves-  
 sels, but throw the USE-  
 LESS away.

<sup>49</sup> So will it be at the

\* VATICAN MANUSCRIPT.—40. the AGE.  
 41. Man—omit.

43. to hear—omit.

44. Again—omit.

† 40. To translate *ageon*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word, in the Common Version! The meaning is *age*, and this rendering can always be understood. The context will determine, generally, what age is referred to—the Jewish, Christian, Messianic, or the endless succession of ages. For further remarks, see Appendix. † 46. Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables.

‡ 41. Matt. xxii. 7.

‡ 42. Matt. iii. 12.

‡ 43. Dan. xii. 3.

συντελεία του αιώνος. <sup>end of the age.</sup> Εξέλουσονται οἱ ἀγγε- <sup>Shall go forth the messen-</sup>  
λοι, καὶ ἀφορίουσι τοὺς πονηροὺς ἐκ μέσου τῶν <sup>gers, and will separate the wicked from among the</sup>  
δικαίων, <sup>50</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν καμίνον <sup>just, and shall cast them into the furnace</sup>  
του πυρὸς· ἐκεῖ ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς <sup>of the fire; there will be the weeping and the gnashing</sup>  
τῶν ὀδόντων. <sup>51</sup> \* [Λέγει αὐτοῖς ὁ Ἰησοῦς.] <sup>[Says to them the Jesus.]</sup>  
Συνῆκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· <sup>Have you understood these things all? They say to him;</sup>  
Ναί [κύριε.] <sup>52</sup> Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο <sup>Yes [O Lord.] He then said to them; Therefore this</sup>  
πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν <sup>every scribe, being instructed to the kingdom of the</sup>  
οὐρανῶν, ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδεσποτῇ, <sup>heavens, like is to a man an householder,</sup>  
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ <sup>who brings out of the treasury of him now</sup>  
καὶ παλαιά. <sup>and old.</sup>

<sup>53</sup> Καὶ ἐγένετο, ὅτε ἐτελεσεν ὁ Ἰησοῦς τὰς <sup>And it came to pass, when had concluded the Jesus the</sup>  
παραβολὰς ταύτας, μετήρην ἐκεῖθεν. <sup>54</sup> Καὶ <sup>parables these, he departed thence. And</sup>  
ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς <sup>coming into the country of him, he taught them</sup>  
ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττεσθαι <sup>in the synagogue of them, so as to astonish</sup>  
αὐτοὺς, καὶ λέγειν· Ποθεν τούτῳ ἡ σοφία <sup>them, and to say. Whence thus the wisdom</sup>  
αὐτῇ, καὶ αἱ δυνάμεις; <sup>55</sup> Οὐχ οὗτος ἐστὶν ὁ <sup>this and these powers? Not this is the</sup>  
τοῦ τεκτονικοῦ υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λεγεται <sup>of the carpenter son; not the mother of him is called</sup>  
Μαρίμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, καὶ <sup>Mary; and the brothers of him James, and</sup>  
Ἰωσὴφ, καὶ Σίμων, καὶ Ἰουδᾶς; <sup>56</sup> καὶ αἱ ἀδελφαί <sup>Joseph, and Simon, and Judas; and the sisters</sup>  
αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶ; ποθεν οὖν <sup>of him not all with us are? whence then</sup>  
τούτῳ ταῦτα πάντα; <sup>57</sup> Καὶ ἐσκάνδαλιζόντο ἐν <sup>this these all? And they found a difficulty in</sup>  
αὐτῷ. Ὁ δὲ Ἰησοῦς· εἶπεν αὐτοῖς· Οὐκ ἐστὶ <sup>him. The and Jesus said to them; Not is</sup>  
προφήτης ἀτιμὸς, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, <sup>a prophet unhonored, if not in the country of him,</sup>  
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup> Καὶ οὐκ ἐποίησεν <sup>and in the house of him. And not he did do</sup>  
ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν <sup>there mighty works many, because of the unbelief of</sup>  
αὐτῶν. <sup>them.</sup>

END of the AGE. The MESSENGERS will go forth, and will separate the WICKED from among the RIGHTEOUS;

50 and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH.

51 Have you understood all these things? They answered, "Yes."

52 Then HE said to them, "Every Scribe, therefore, being instructed in the KINGDOM of the HEAVENS, is like a Householder, who produces from his TREASURY, new things and old."

53 And it occurred, when JESUS had concluded these PARABLES, he departed thence.

54 † And coming into his OWN CITY he so taught the inhabitants in their SYNAGOGUE, that they were astonished, and said, "Whence has this man, this wisdom, and these MIRACULOUS POWERS?"

55 † Is not this the CARPENTER'S SON? is not his MOTHER called Mary? and do not his BROTHERS, James, and † Joseph, and Simon, and Judas,

56 and all his † SISTERS, live with us? Whence, then, has he all these things?"

57 And they † stumbled at him. But JESUS said to them, "A Prophet is not without honor, except in his OWN COUNTRY, and in his own FAMILY."

58 † And he did not perform many Miracles there, because of their UNBELIEF.

\* VATICAN MANUSCRIPT.—51. JESUS says to them—omit.

51. Lord—omit.

52. in.

† 54. That is, Nazareth, where he had been brought up; Luke iv. 16, 23.

† 55. Jo-

seph—so read Luke xxiii. 43, and Titman. The names of the sisters of Jesus were Mary and Salome.

† 56. According to Theophylact,

† 54. Matt. ii. 23; Mark vi. 1.

† 55. John vi. 42.

† 57. Matt. xi. 6; Isa. viii. 14;

Rom. ix. 32, 33; 1 Peter ii. 8.

† 58. Mark vi. 3, 6.

ΚΕΦ. ΙΔ'. 14.

<sup>1</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ  
At that the time heard Herod the  
τετραρχῆς τὴν ἀκοὴν Ἰησοῦ, <sup>2</sup> καὶ εἶπε τοῖς  
tetrarch the fame of Jesus, and said to the  
παῖσιν αὐτοῦ· Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς·  
servants of him, This is John the dipper;  
αὐτὸς ἤγερθῃ ἀπο τῶν νεκρῶν, καὶ διὰ τοῦτο αἶ  
he is raised from the dead, and therefore this the  
δυναμεῖς ἐνεργοῦσιν ἐν αὐτῷ. <sup>3</sup> Ὁ γὰρ Ἡρώδης,  
mighty powers work in him. The for Herod,  
κρίτησας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο  
seizing the John, had bound him, and put  
ἐν φυλακῇ, διὰ Ἡρωδίαδα τὴν γυναῖκα Φίλ-  
in prison, on account of Herodias the wife of  
ίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup> Ἐλέγε γὰρ αὐτῷ ὁ  
Philip the brother of him. Had said for to him the  
Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶναι αὐτήν. <sup>5</sup> Καὶ  
John; Not it is lawful to thee to have her. And  
θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον,  
wishing him to destroy, he feared the people,  
ὅτι ὡς προφῆτην αὐτοῦ εἶχον. <sup>6</sup> Γενεσίῳν δὲ  
for as a prophet him they esteemed. Birth-day of bat  
αγομένων τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ  
was being held of the Herod, danced the daughter  
τῆς Ἡρωδιαδὸς ἐν τῷ μεσῷ· καὶ ἠρεσε τῷ  
of the Herodias in the midst, and pleased the  
Ἡρώδῃ· ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ  
Herod; whereupon with an oath he promised to her  
δοῦναι, ὃ εἰν αἰτήσεται. <sup>8</sup> Ἡ δὲ, προβί-  
to give, what soever she might ask. She and, being  
βισθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, ἔδωκε μοι,  
incited by the mother of her, Gave to me,  
φησὶν, ἰδοὺ ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ  
she said, here upon a plate the head of John the  
βαπτιστοῦ. <sup>9</sup> Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ  
dipper. And was sorry the king; because of but  
τοὺς ὅρκους καὶ τοὺς συνανακειμένους, ἐκέ-  
the oaths and those reclining at table, he com-  
λευσε δοῦναι. <sup>10</sup> Καὶ πεμψας ἀπεκεφαλίσσε  
manded it to be given. And sending he cut off the head of  
τοῦ Ἰωάννη ἐν τῇ φυλακῇ. <sup>11</sup> Καὶ ἤνεχθη ἡ  
the John in the prison. And was brought the  
κεφαλὴ αὐτοῦ ἐπὶ πινάκι, καὶ ἐδόθη τῷ κορα-  
head of him on a plate, and it was given to the little  
σίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. <sup>12</sup> Καὶ προσ-  
girl, and she brought it to the mother of her. And coming  
ελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐβ-  
the disciples of him took the body, and they  
ψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.  
buried it; and departing they told it to the Jesus.

CHAPTER XIV.

<sup>1</sup> At That time, † Her-  
od the † TETRARCH, hear-  
ing of the FAME of Jesus,  
<sup>2</sup> said to his SERVANTS,  
"This is John the IM-  
MERSER; he is raised from  
the DEAD; and therefore  
MIRACLES are performed  
by him."  
<sup>3</sup> For † HEROD \*then  
had caused JOHN to be  
seized, bound, and put in  
\*PRISON, on account of  
† Herodias, his BROTHER  
Philip's WIFE;  
<sup>4</sup> for John had said to  
him, † "It is not lawful  
for thee to have her."  
<sup>5</sup> And wishing to kill  
him, he feared the PEOP-  
LE, † Because they es-  
teemed him as a Prophet.  
<sup>6</sup> But when HEROD's  
Birth-day was kept, the  
† DAUGHTER of HERODI-  
AS danced in the MIDST,  
and pleased HEROD;  
<sup>7</sup> whereon he promised  
with an Oath to give her  
whatever she might re-  
quest.  
<sup>8</sup> And SHE, being insti-  
gated by her MOTHER,  
said, "Give me here, on a  
Platter, the HEAD of JOHN  
the IMMERSER."  
<sup>9</sup> And the \*KING, be-  
ing sorry on account of the  
OATHS and the GUESTS,  
commanded that it should  
be given her.  
<sup>10</sup> Accordingly, by his  
order, JOHN was behead-  
ed in the PRISON.  
<sup>11</sup> And his HEAD was  
brought on a Platter, and  
presented to the GIRL;  
and she carried it to her  
MOTHER.  
<sup>12</sup> And his DISCIPLES  
coming, carried off \*the  
DEAD-BODY, and buried

\* VATICAN MANUSCRIPT.—3. then had.  
account of the oaths and the guests, commanded.

3. PRISON.

9. KING, being sorry on  
12. the DEAD-BODY.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title in-  
ferior to a king, and denoting chief ruler. The person here spoken of was Antipas, a son of  
Herod the Great. The name *king* is sometimes given to tetrarchs. See verse 9.—*Geo.*  
*Campbell*. † 2. He had married a daughter of Aretas, an Arabian prince, whom he put  
away, after he had induced Herodias to quit her husband; this occasioned a war between  
Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former hus-  
band.—*Josephus*, Ant. xviii. v. 4.

† 1. Mark vi. 16; Luke ix. 7. † 2. Mark vi. 17; Luke i. l. 12, 20.  
26; xx. 31. † 5. Matt. xxi. 26; Luke xx. 9.

† 4. Lev. xviii.

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν  
 And having heard the Jesus, withdrew from thence  
 ἐν πλοίῳ εἰς ἐρημον τόπον κατ' ἰδίαν· καὶ ἀκού-  
 in a ship into a desert place by himself; and having  
 πάντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ ἀπο-  
 heard the crowds, they followed him by land from  
 τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε  
 the cities. And coming out the Jesus saw  
 πολὺν ὄχλον· καὶ ἐπὶ πλάγχθισθι ἐπ' αὐτοῖς;  
 great a crowd; and he was moved with pity towards them;  
 καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.  
 and healed the sick of them.

15 Ὁψίας δὲ γενομένης, προσήλθον αὐτῷ οἱ  
 Evening and having come, came to him the  
 μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημὸς ἐστὶν ὁ τόπος,  
 disciples of him, saying, A desert is the place,  
 καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπολύσον τοὺς  
 and the hour already has passed by; dismiss the  
 ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγο-  
 crowds, that going into the villages, they  
 ρασώσιν ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς  
 may buy themselves victuals. The but Jesus  
 εἶπεν αὐτοῖς· Οὐ χρειαζέσθουσιν ἀπελθεῖν· δοτε  
 said to them; No need they have to go away; give  
 αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λεγούσιν αὐτῷ·  
 to them you to eat; They and say to him;  
 Οὐκ ἐχομεν ὧδε, εἰ μὴ πέντε ἄρτους καὶ δύο  
 Not we have here, except five loaves and two  
 ἰχθῦας. 18 Ὁ δὲ εἶπε· Φέρετε μοι αὐτοὺς ὧδε.  
 fishes. He and said; Bring to me them here.  
 19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ  
 And directing the crowds to recline upon  
 τοὺς χορτοὺς, λαβὼν τοὺς πέντε ἄρτους καὶ  
 the grass, taking the five loaves and  
 τοὺς δύο ἰχθῦας, ἀναβλεψας εἰς τὸν οὐρανόν,  
 the two fishes, looking up to the heaven,  
 εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς  
 he gave praise; and breaking, he gave to the disciples  
 τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 Καὶ  
 the loaves, the and disciples to the crowds. And  
 ἐφαγὼν πάντες, καὶ ἐχορτάσθησαν· καὶ ὑψάν  
 they ate all, and were filled; and they took up  
 τὰ περισσεύοντα τῶν κλασμάτων, δώδεκα κοφίνους  
 that over and above of the fragments, twelve baskets  
 πληρεῖς. 21 Οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὥσπερ  
 full. Those and eating were men about  
 πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδιῶν.  
 five-thousand, besides women and children.  
 22 Καὶ εὐθὺς ἠναγκασεν τοὺς μαθητὰς ἐμβῆναι  
 And immediately he urged the disciples to enter

it; and departing, told JESUS.

13 † And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

14 And \* coming out, he saw a Great Crowd; and he had compassion on them, and healed their SICK.

15 † And † Evening having arrived, \* the DISCIPLES came to him, saying, "The PLACE is a Desert, and the HOUR is now past; dismiss the crowds, that they may go to the VILLAGES, and buy themselves Provisions."

16 But JESUS said to them, "They need not depart; you supply them."

17 THEY, however, replied to him, "We have here only Five Loaves and Two Fishes."

18 AND HE said, "Bring them here to me."

19 And commanding the PEOPLE to recline on the grass, he took the FIVE LOAVES and the TWO FISHES, and looking towards HEAVEN, † praised God; then † breaking the LOAVES, he gave them to the DISCIPLES, and the disciples distributed to the CROWDS.

20 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered † Twelve Baskets full.

21 NOW THEY who had EATEN, were about five thousand men, besides women and children.

22 And immediately \* he constrained the DISCIPLES to enter \* a Boat,

\* VATICAN MANUSCRIPT.—14. he went. strained. 23. a Boat.

15. the DISCIPLES.

22. he con-

† 15. The first evening, which commenced at three o'clock. The second evening, which began at sunset, is that mentioned in verse 23. † 10. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 20. There were small wicker baskets, which the Jews carried their victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—Pearce.

† 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2. John vi. 5.

† 10. Matt. xv. 34.

† 15. Mark vi. 35; Luke ix. 12,

εἰς τὸ πλοῖον, καὶ προαγεῖν αὐτοὺς εἰς τὸ πέραν,  
 into the ship, and to go before him to the other side,  
 εἰς οὗ ἀκολουσῇ τοὺς ὄχλους. <sup>23</sup> Καὶ ἀπο-  
 while he should dismiss the crowds. And having  
 λυσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ'  
 sent away the crowds, he went up into the mountain by  
 ἰδίαν προσευξάσθαι. Ὀψίας δὲ γενομένης, μόνος  
 himself to pray. Evening and having come, alone  
 ἦν ἐκεῖ. <sup>24</sup> Τὸ δὲ πλοῖον ἦδη μέσον τῆς  
 he was there. The and ship now is the midst of the  
 θαλάσσης ἦν, βασανίζομενον ὑπὸ τῶν κυμάτων  
 sea was, having been tossed by the waves;  
 ἦν γὰρ ἐναντίας ὁ ἀνεμος. <sup>25</sup> Τετάρτῃ δὲ φυλάκῃ  
 was for contrary the wind. In fourth and watch  
 τῆς νυκτός ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ  
 of the night he went to them, walking upon  
 τῆς θαλάσσης. <sup>26</sup> Καὶ ἰδοὺς αὐτοὺς οἱ μαθηταὶ  
 the sea. And seeing him the disciples  
 ἐπὶ τὴν θαλάσσαν περιπατοῦντα, ἐταραχθῆσαν,  
 upon the sea walking, they were terrified,  
 λέγοντες· Ὅτι φάντασμα ἐστὶ καὶ ἀπὸ τοῦ  
 saying; That an apparition is; and from the  
 φόβου ἐκραζάν. <sup>27</sup> Εὐθὺς δὲ ἐλάλησεν αὐτοῖς  
 fear they cried aloud. Immediately but spake to them  
 ὁ Ἰησοῦς, λέγων· Θάρσειτε, ἐγὼ εἰμι· μὴ φο-  
 the Jesus, saying. Take courage, I am; not be  
 βεῖσθε. <sup>28</sup> Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε·  
 afraid. Answering and him the Peter said;  
 Κυριε, εἰ σὺ εἶ, κέλευσον με πρὸς σε ελθεῖν ἐπὶ  
 O lord, if thou art, bid me to thee to come upon  
 τὰ ὕδατα. <sup>29</sup> Ὁ δὲ εἶπεν· Ἐλθε. Καὶ καταβας  
 the water. He and said; Come. And descending  
 ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπατήσεν ἐπὶ τὰ  
 from the boat the Peter, he walked upon the  
 ὕδατα, ελθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> Βλέπων δὲ  
 water, to come to the Jesus. Seeing but  
 τὸν ἀνέμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος  
 the wind strong, he was afraid; and beginning  
 καταποντίζεσθαι, ἐκραξε, λέγων· Κυριε, σῶσον  
 to sink, he cried, saying; O lord, save  
 με. <sup>31</sup> Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτεινας τὴν χεῖρα,  
 me. Immediately and the Jesus stretching out the hand,  
 ἐκλαβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγοπίστε,  
 took hold of him, and says to him; O distrustful man,  
 εἰς τί ἐδίστασας; <sup>32</sup> Καὶ ἐμβάντων αὐτῶν εἰς  
 for why didst thou doubt? And entering of them into  
 τὸ πλοῖον, ἐκόπασεν ὁ ἀνεμος. <sup>33</sup> Οἱ δὲ ἐν τῷ  
 the ship, ceased the wind. They and in the

and precede him to the  
 OTHER SIDE, while he dis-  
 missed the CROWDS.

23 † And having dis-  
 missed the CROWDS, he  
 privately ascended the  
 MOUNTAIN to pray; and  
 remained there alone till  
 it was Late.

24 By this time the  
 BOAT \*was many Fur-  
 longs distant from the  
 LAND, tossed by the  
 WAVES; for the WIND  
 was contrary.

25 And in the † Fourth  
 Watch of the NIGHT, he  
 went towards them, walk-  
 ing on the LAKE.

26 And when the DIS-  
 CIPLES saw him † walk-  
 ing on the LAKE, they  
 were terrified, and ex-  
 claimed, "It is an Ap-  
 parition!" and they cried  
 aloud, through fear.

27 But Jesus immedi-  
 ately spoke to them, say-  
 ing, "Take courage, it is  
 I; be not afraid."

28 And PETER answer-  
 ing, said to him, "Mas-  
 ter, if it be thou, bid me  
 come to thee on the WA-  
 TER."

29 And JESUS said,  
 "Come." Then \*Peter de-  
 scending from the BOAT,  
 walked on the WATER,  
 \*and came to JESUS.

30 But perceiving the  
 WIND strong, he was  
 afraid; and beginning to  
 sink, he exclaimed, "Mas-  
 ter, save me!"

31 And JESUS instantly  
 extending his HAND, took  
 hold of him, and said to  
 him, "O distrustful man! why  
 didst thou doubt?"

32 And \*going up into  
 the BOAT, the WIND sub-  
 sided.

33 Then THOSE in the

\* VATICAN MANUSCRIPT.—24. many Furlongs distant from the LAND, tossed. 29. Peter.  
 29. and came to. 32. going up into.

† 25. Between the hours of three and six in the morning. Grotius observes, that this was  
 the Roman division of the night, taken by them from the Greeks; and that the Jews from  
 the time of Pompey, after they were become a dependent people, had adopted this mode of  
 reckoning, instead of their own; which originally consisted of three watches only. † 26. In  
 Job ix. 8. this is a prerogative ascribed to God, and which is freely rendered by the LXX.,  
 thus: "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphic for ex-  
 pressing impossibility was, a picture of two feet walking on the sea.

; 23. Mark vi. 26; John vi. 16.



πλοῖον, \* [ἐλθόντες] προσεκύνησαν αὐτῷ, λεγόντες· Ἀληθῶς θεοῦ υἱὸς εἶ. <sup>31</sup> Καὶ διαπερσάντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. <sup>32</sup> Καὶ ἐπιγινώσκοντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκεῖνου, ἀπεστείλαν εἰς ὅλην τὴν περιχώρον ἐκεῖνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, <sup>33</sup> καὶ παρέκαλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο, διεσώθησαν.

ΚΕΦ. ιε'. 15.

<sup>1</sup> Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱερουσαλὼν γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· <sup>2</sup> Διὰ τί οἱ μαθηταὶ σου παραβαίνουναι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ, διὰ τὴν παράδοσιν ὑμῶν; <sup>4</sup> Ὁ γὰρ θεὸς ἐνετείλατο, λέγων· "Τίμα τὴν πατέρα καὶ τὴν μητέρα;" καὶ "Ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω." <sup>5</sup> Ὑμεῖς δὲ λέγετε· "Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον, ὃ εἰς ἐμὸν ὠφελῆθης;" καὶ οὐ μὴ τιμῇσιν τὸν πατέρα αὐτοῦ \* [ἢ τὴν μητέρα αὐτοῦ.] <sup>6</sup> Καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup> Ὑποκριταί, καλῶς προφήτευσεν περὶ ὑμῶν

BOAT, did homage to him, saying, † "Assuredly, thou art God's Son."

<sup>34</sup> † And having passed over they came \* to LAND at Genesareth.

<sup>35</sup> And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;

<sup>36</sup> And they implored him, that they might only touch the TUCK of his MANTLE; and as many as touched, were cured.

# CHAPTER XV.

<sup>1</sup> † Then came to JESUS \* Pharisees and Scribes from Jerusalem, saying.

<sup>2</sup> "Why do thy DISCIPLES violate the † TRADITIONAL PRECEPT of the ELDERS? for they do not wash \* their HANDS before Meals."

<sup>3</sup> But HE answering, said to them, "Why do you also violate the COMMANDMENT of GOD by your TRADITION?"

<sup>4</sup> For GOD \* said, †: 'HONOR FATHER and MOTHER;' and †: 'HE who REVILES Father or Mother, shall be punished with Death.'

<sup>5</sup> But you assert, 'If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from me;

<sup>6</sup> then \* he shall by no means honor his FATHER.' Thus, by your TRADITION, you annul the \* WORD of GOD.

<sup>7</sup> † Hypocrites! well did Isaiah prophesy concerning you, saying,

<sup>8</sup> †: This people † [draw

\* VATICAN MANUSCRIPT.—34. to LAND at Genesareth. Jerusalem. 2. the HANDS. 4. said, 'Honor FATHER,' honor his FATHER. Thus. 6. or his MOTHER—omit.

1. Pharisees and Scribes from Jerusalem. 6. He shall by no means honor his FATHER. 6. word.

† 2. He that eateth with unwashed hands is guilty of death.—Rabbi Abiba. † 3. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Drusus, and Bengel, approve of the omission; and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

† 33. Matt. xxvii. 54. † 34. Exod. vi. 5. † 1. Mark vii. 1. † 4. Exod. xx. 12; Deut. v. 13; Eph. vi. 2. † 4. Exod. xxi. 17; Lev. xx. 9; Deut. xxvii. 16; Prov. xx. 30. † 7. Mark vii. 6. † 8. Isa. xlix. 13.

Ἡσαίας, λέγων· <sup>8</sup>“Ὁ λαὸς οὗτος τοῖς χεῖλεσι  
 me honor, the but heart of them far off is removed from  
 με τιμα· ἡ δὲ καρδία αὐτῶν πορῶ ἀπέχει ἀπ’  
 me. Without profit but they reverence me, teaching  
 διδασκαλίας, ἐνταλματα ἀνθρώπων.” <sup>10</sup> Καὶ  
 doctrines, commandments of men.” And  
 προσκαλέσας τοὺς ὄχλους, εἶπεν αὐτοῖς·  
 having called the crowd, he said to them;  
 Ἀκούετε καὶ συνίετε. <sup>11</sup> Οὐ τὸ εἰσερχόμενον εἰς  
 Hear you and be instructed. Not that entering into  
 τὸ στόμα κοῖνει τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπο-  
 the mouth pollutes the man, but that proceed-  
 ρούμενον ἐκ τοῦ στόματος τούτου κοῖνει τὸν  
 ing out of the mouth this pollutes the  
 ἄνθρωπον. <sup>12</sup> Τότε προσελθόντες οἱ μαθηταὶ  
 man. Then having come the disciples  
 αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι,  
 of him, said to him; Knowest thou, that the Pharisees,  
 ἀκούσαντες τὸν λόγον, ἐσκυνδαλισθήσαν; <sup>13</sup> Ὁ  
 hearing that saying, found a difficulty? He  
 δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφυ-  
 but answering said, Every plantation, which not has  
 τεύσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.  
 planted the father of me the heavenly, shall be rooted up.  
<sup>14</sup> Ἀφετε αὐτοὺς· ὁδηγοὶ εἰσι τυφλοὶ \* [τυφλῶν.]  
 Let alone them; guides they are blind [of blind.]  
 Τυφλὸς δὲ τυφλὸν εἰς ὁδηγῇ, ἀμφοτεροὶ εἰς  
 Blind and blind if may lead, both into  
 βόθυνον πεσούται. <sup>15</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος  
 a pit will fall. Answering and the Peter  
 εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταυτήν.  
 said to him; Explain to us the comparison this.  
 Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀνύστετοι  
 The and Jesus said; Yet also you unintelligent  
 ἐστε; <sup>17</sup> Οὐ \* [πῶ] νοεῖτε, ὅτι παντὶ τὸ εἰσπορευ-  
 are? Not [yet] perceives you, that all that enter-  
 ὄμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ,  
 ing into the mouth, into the belly passes,  
 καὶ εἰς ἀφ᾽ ὧνά ἐβαλλεται; <sup>18</sup> Τα δὲ ἐκπορευ-  
 and into a privy is cast; Those but proceed-  
 ὄμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξερ-  
 ing out of the mouth, from the heart issues  
 χεται, κακὰ κοῖνει τὸν ἄνθρωπον. <sup>19</sup> Ἐκ γὰρ  
 forth, and they pollute the man. From for  
 τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ·  
 the heart issues forth purposes evil;  
 φῶνοι, μοιχεῖαι, πονεῖαι, κλοπαί, ψευδομαρτυ-  
 murders, adulteries, fornications, thefts, false testimo-  
 ριαί, βλασφημιαί. <sup>20</sup> Ταῦτα ἐστὶ τὰ κοινούντα  
 are, evil sayings. These is the (things) polluting  
 τὸν ἄνθρωπον· τὸ δὲ ἀνὴρ τοῖς χερσὶ φαγεῖν οὐ  
 the man; that but with unwashed hands to eat not  
 κοῖνει τὸν ἄνθρωπον.  
 pollutes the man.

‘nigh to ME with their  
 ‘MOUTH, and] honor ME  
 ‘with their LIPS; but  
 ‘their heart is far remov-  
 ‘ed from me.

9 ‘But in vain do they  
 ‘worship me, teaching as  
 ‘Doctrines, the Precepts  
 ‘of Men.”

10 † And having called  
 the CROWD, he said to  
 them, ‘Hear, and be in-  
 structed:

11 Not THAT ENTER-  
 ING THE MOUTH, pollutes  
 the MAN, but THAT PRO-  
 CEEDING FROM THE MOUTH,  
 pollutes the MAN.”

12 Then ‘the DISCIPLES  
 approaching, say to him,  
 “Didst thou observe That  
 the PHARISEES were of-  
 fended, when they heard  
 that SAYING?”

13 But HE answering,  
 said, “Every Plantation,  
 which my HEAVENLY FA-  
 THER has not planted,  
 shall be extirpated.

14 Leave them; † they  
 are blind Guides; and if  
 the Blind lead the Blind,  
 both will fall into the Pit.”

15 † Then PETER reply-  
 ing, said to him, “Explan-  
 to us \* that SAYING.”

16 And \* HE said, “Are  
 you also yet without un-  
 derstanding?

17 Do you not perceive,  
 That WHATSOEVER ENTERS  
 the MOUTH, passes into  
 the BELLY, and is ejected?

18 But † those THINGS  
 PROCEEDING out of the  
 MOUTH, issue from the  
 HEART; and then pollute  
 the MAN.

19 † For out of the  
 HEART proceed iniqui-  
 tous Designs;—Murders,  
 Adulteries, Fornications,  
 Thefts, false Testimonies,  
 Calumnies.

20 These are the THINGS  
 which POLLUTE the MAN;  
 but to EAT with Unwash-  
 ed Hands pollutes not the  
 MAN.”

\* VATICAN MANUSCRIPT.—12. the DISCIPLES approaching, say. 14. of the Blind.—omit. 16. HE said. 17. yet—omit.

† 10. Mark vii. 14. † 14. Isa. lx. 10; Mal. ii. 8; Matt. xxiii. 10; Luke vi. 20. † 15. Mark ii. 17. † 18. James iii. 6. † 19. Mark vii. 21.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν  
 And departing thence the Jesus withdrew  
 εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. 22 Καὶ ἰδού,  
 into the confines of Tyre and Sidon. And lo,  
 γυνὴ Χανααῖνα, ἀπο τῶν ὁρίων ἐκεῖνων ἐξελθού-  
 a woman Canaanitish, of the parts those coming  
 σα, ἐκραυγασεν αὐτῷ, λέγουσα· Ἐλεῆσον με,  
 wot, cried out to him, saying; Pity me,  
 κυρίε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαίμονι-  
 O lord, O son David; the daughter of me sadly is demoni-  
 ζεῖται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ  
 is-t. He but not answered her a word. And  
 προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτόν,  
 coming the disciples of him, besought him,  
 λέγοντες· Ἀπολυσὸν αὐτήν, ὅτι κραεῖ οπισθεν  
 saying; Send away her, for she cries at the back  
 ἡμῶν. 24 Ὁ δὲ ἀποκρίθεις εἶπεν· Οὐκ ἀπέστα-  
 of us. He but answering said; Not I am  
 λην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολώλота οἰκοῦ  
 sent, except to the sheep the perishing house of  
 Ἰσραὴλ. 25 Ἡ δὲ ἐλθούσα προσεκύνη αὐτῷ,  
 Israel. She then coming prostrated to him,  
 λέγουσα· Κυρίε, βοήθει μοι. 26 Ὁ δὲ ἀποκρίθεις  
 saying; O lord, give aid to me. He but answering  
 εἶπεν· Οὐκ ὅστι καλὸν λαβεῖν τὸν ἄρτον τῶν  
 said; Not it is right to take the bread of the  
 τεκνῶν, καὶ βαλεῖν τοῖς κυνᾶριοις. 27 Ἡ δὲ  
 children, and to throw to the dogs. She but  
 εἶπε· Ναι, κυρίε· καὶ γὰρ τὰ κυνάρια ἐσθίει  
 said; True, O lord; even for the dogs eatest  
 τοὺς ψιχίαιον τῶν πίπτοντων ἀπο τῆς τραπέ-  
 of the crumbs of the falling from the table  
 ζης τῶν κυρίων αὐτῶν. 28 Τότε ἀποκρίθεις ὁ  
 of the masters of them. Then answering the  
 Ἰησοῦς εἶπεν αὐτῇ· Ὁ γυναι, μεγάλη σου ἡ  
 Jesus said to her; O woman, great of thee the  
 πίστις· γεννηθήτω σοι, ὥς θέλεις. Καὶ ἰαθῇ  
 faith; let it be to thee, as thou wilt. And was healed  
 ἡ θυγάτηρ αὐτῆς ἀπο τῆς ὥρας ἐκεῖνης.  
 the daughter of her from the hour that.  
 29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρα-  
 And departing thence the Jesus, came near  
 τὴν θαλάσσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς  
 the sea of the Galilee; and ascending into  
 τὸ ὄρος, ἐκάθητο ἐκεῖ. 30 Καὶ πρὸς ἤλθον αὐτῷ  
 the mountain, he sat down there. And came to him  
 ὄχλοι πολλοί, ἐχόντες μεθ' ἑαυτῶν χωλούς,  
 crowds great, having with them lame,  
 τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρας πολλοὺς·  
 blind, deaf, maimed, and others many;  
 καὶ ἐρρίψαν αὐτοὺς παρα τοὺς πόδας τοῦ Ἰησοῦ,  
 and they laid them at the feet of the Jesus,  
 καὶ ἐθεραπεύεν αὐτούς· 31 ὥστε τοὺς ὄχλους  
 and he healed them; so that the crowds  
 θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλ-  
 to wonder, beholding deaf speaking, maimed

21 †And Jesus depart-  
 ing thence, withdrew into  
 the confines of Tyre  
 and Sidon.

22 And behold, a Ca-  
 naanitish Woman coming  
 from those parts, cried  
 out to him, saying, "Have  
 compassion on me, O Mas-  
 ter, Son of David! my  
 DAUGHTER is sadly de-  
 monized."

23 But he answered her  
 not a Word. And his dis-  
 ciples coming, entreated  
 him, saying, "Dismiss her;  
 For she cries after us."

24 But he answering,  
 said, † "I am only sent to  
 the PERISHING SHEEP of  
 the Stock of Israel."

25 Yet advancing, SHE  
 prostrated to him, saying,  
 "O Master, help me!"

26 But HE answering,  
 said, "It is not proper  
 to take the CHILDREN'S  
 BREAD, and throw it to  
 † the dogs."

27 But she said, "I be-  
 seech thee, Sir; for even  
 the DOGS eat THOSE  
 CRUMBS which FALL from  
 their MASTERS' TABLE."

28 Then Jesus answer-  
 ing, said to her, "O Wo-  
 man! great is Thy FAITH;  
 be it to thee as thou de-  
 sirest." And her DAUGH-  
 TER was cured from that  
 very MOMENT.

29 †And Jesus, having  
 left that place, came to  
 the LAKE of GALILEE;  
 and ascending the MOUN-  
 TAIN sat down there.

30 And great Crowds  
 came to him, bringing  
 with them the lame, \* the  
 † crippled, the blind, the  
 deaf, and many others,  
 and laid them at \* his  
 FEET, and he cured them:

31 so that the CROWDS  
 beheld, with wonder, † the  
 Deaf \*hearing, the Crip-  
 pled restored, the Lame

\* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and. 30. his FEET. 31. hearing.

† 26. The Jews likened the heathen nations to dogs.—Lightfoot. † 20. The original word *kullas*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 45.) but it is sometimes applied to those who were only disabled in those parts. To supply a lost limb was a creation, and therefore an astonishing miracle.

‡ 21. Mark vii. 24. ‡ 24. Matt. x. 6; Acts iii. 26; Rom. xv. 8. ‡ 26. Matt. vii. 6.  
 20. Mark vii. 31. ‡ 31. Isa. xxxv. 6, 6.

λους ὄντας, χωλούς περιπατοῦντας, καὶ τυφλοὺς  
sound, lame walking, and blind  
 βλέποντας· καὶ ἐδοξασαν τὸν θεὸν Ἰσραὴλ. <sup>31</sup> Ὁ  
seeing; and they glorified the God of Israel. The  
 δε Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐ-  
then Jesus, having called the disciples of  
 του, εἶπε· Σπλαγχιζομαι ἐπὶ τὸν ὄχλον, ὅτι  
him, said: I have compassion on the crowd, for  
 \* [ἤδη] ἡμέραι τρεῖς, προσμένουσι μοι, καὶ οὐκ  
already; days three, they have remained with me, and not  
 ἔχουσι τι φαγεῖν· καὶ ἀπολῦσαι αὐτοὺς  
they have any thing they may eat, and to send away them  
 νηστεῖν οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.  
fasting not I will, lest they may faint in the way.  
<sup>32</sup> Καὶ λεγούσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποθεν  
And they say to him the disciples of him; Whence  
 ἵμιν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι  
to us in a desert place loaves so many, so as to satisfy  
 ὄχλον τοσόντον; <sup>33</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·  
a crowd so great? And says to them the Jesus;  
 Ποσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἑπτα, καὶ  
How many loaves have you? They and said; Seven, and  
 ὀλίγα ἰχθυῖα. <sup>34</sup> Καὶ ἐκέλευσε τοῖς ὄχλοις  
a few small fishes. And he directed the crowds  
 ἀνακλιεῖν ἐπὶ τὴν γῆν. <sup>35</sup> Καὶ λαβὼν τοὺς  
to recline upon the ground. And taking the  
 ἑπτα ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας  
seven loaves and the fishes, giving thanks  
 ἐκλάσσε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ  
he broke and he gave to the disciples of him, the and  
 μαθηταὶ τῷ ὄχλῳ. <sup>36</sup> Καὶ ἐφαγον πάντες, καὶ  
disciples to the crowd. And they ate all, and  
 ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν  
were filled; and they took up that over and above of the  
 κλασμάτων, ἑπτα σφυρίδας πληρεῖς. <sup>37</sup> Οἱ δὲ  
fragments, seven large baskets full. They and  
 ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς  
eating were four thousand men, besides  
 γυναικῶν καὶ παιδίων.  
women and children.

<sup>38</sup> Καὶ ἀπολυσας τοὺς ὄχλους, ἀνέβη εἰς  
And having sent away the crowds, he went into  
 τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλα.  
the ship, and came to the coasts of Magdala.  
 ΚΕΦ. 15. <sup>1</sup> Καὶ προσελθόντες οἱ Φαρισαῖοι  
And coming the Pharisees  
 καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτόν,  
and Sadducees, tempting they asked him,  
 σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. <sup>2</sup> Ὁ  
a sign from the heavens to show to them. He

walking, and the Blind seeing; and they glorified the God of Israel.

<sup>32</sup> Then Jesus having called his DISCIPLES, said, "I have compassion on the crowd, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

<sup>33</sup> And his DISCIPLES say to him, "How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?"

<sup>34</sup> And Jesus says to them, "How many Loaves have you?" And they said, "Seven, and a Few Small fishes."

<sup>35</sup> Then he commanded the PEOPLE to recline on the GROUND;

<sup>36</sup> And taking the SEVEN Loaves and the FISHES, †he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

<sup>37</sup> And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large †Baskets full.

<sup>38</sup> Now THEY who had EATEN were \*about Four thousand Men, besides Women and Children.

<sup>39</sup> † And having dismissed the CROWDS, he went into the BOAT, and came to the †COAST of \*Magdala.

# CHAPTER XVI.

<sup>1</sup> † Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

\* VATICAN MANUSCRIPT.—32. already—omit. Lachmann and Tischendorf.

38. about.

30. Magadan—so also

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 25. † 39 The modern name is *Ardeh-Majdel*, field or coast of Mejdal. Mejdal, from which the plain takes its name, is a petty village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, out of whom were expelled seven demons.

‡ 22. Mark viii. 1.

‡ 23. † Kings iv. 43.

36. Matt. xiv. 1; Luke xxii. 10.

‡ 30. Mark viii. 10.

‡ 1. Matt. xii. 54.

δε ἀποκριθεὶς εἶπεν αὐτοῖς· \* [Ὁφίας γενομένης,  
but answering said to them; [Evening coming,  
λέγετε· Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός. <sup>3</sup> Καὶ  
you say, Fair weather; reddens for the heaven. And  
πρῶι· Σήμερον χεῖμων· πυρρᾶζει γὰρ στῦ-  
in the morning; To-day a storm; is red for low-  
ναζών ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον  
ting the heaven. Hypocrites, the truly face  
τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα  
of the heaven you know to judge, the but signs  
τῶν καιρῶν οὐ δύνασθε;] <sup>4</sup> Γένεα πονηρὰ καὶ  
of the times not can you? A generation evil and  
μοιχαλὶς σημεῖον ἐπζητεῖ· καὶ σημεῖον οὐ δο-  
adulterous a sign seeks; and a sign not shal  
θησεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· [τοῦ  
be given to her, except the sign of Jonas [the  
προφήτου.] Καὶ καταλίπων αὐτοὺς, ἀπῆλθε.  
prophet.] And leaving them, he went away.  
<sup>5</sup> Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ περαν.  
And coming the disciples of him to the other side,  
ἐπελαθοντο ἄρτους λαβεῖν. <sup>6</sup> Ὁ δὲ Ἰησοῦς εἶπεν  
had forgotten loaves to take. The and Jesus said  
αὐτοῖς· Ὅρατε καὶ προσέχετε ἀπο τῆς ζύμης  
to them; Look and take heed of the leaven  
τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>7</sup> Οἱ δὲ διελο-  
of the Pharisees and Sadducees. They and rea-  
γίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ  
sioned among themselves, saying; Because loaves not  
ελαβομεν. <sup>8</sup> Γινῶς δὲ ὁ Ἰησοῦς εἶπεν· Τί δια-  
we have brought. Knowing and the Jesus said; Why rea-  
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγοπίστοι, ὅτι ἄρτους  
son you among yourselves, O you of weak faith, because loaves  
οὐκ \* [ελαβετε;] <sup>9</sup> Οὐκ ὠφελεῖτε, οὐδὲ μνημον-  
not [you have brought?] Not yet perceive you, nor remem-  
εῦετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων,  
ber you the five loaves of the five-thousand,  
καὶ πόσους κοφίνους ελαβετε; <sup>10</sup> Οὐδὲ τοὺς  
and how many baskets you took up? Nor the  
ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας  
seven loaves of the four thousand, and how many  
σπυρίδας ελαβετε; <sup>11</sup> Πῶς οὐ νοεῖτε, ὅτι οὐ  
large baskets you took up? Why not do you perceive, that not  
περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπο τῆς ζύμης  
about bread I spoke to you to take heed of the leaven  
τῶν Φαρισαίων καὶ Σαδδουκαίων; <sup>12</sup> Τότε συ-  
of the Pharisees and Sadducees? Then they  
νῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπο τῆς ζύμης  
understood, that not he did say beware of the leaven  
τοῦ ἄρτου, ἀλλ' ἀπο τῆς διδασχῆς τῶν Φαρισαίων  
of the bread, but of the doctrine of the Pharisees  
καὶ Σαδδουκαίων.  
and Sadducees.

2 But he answering, said to them, \* [“In the Evening, you say, ‘It will be fair weather, for the sky is red;’

3 And in the Morning, ‘There will be a Storm To-day, for the sky is red and lowering.’ Hypocrites! you can correctly judge as to the APPEARANCE of the sky, but cannot discern the SIGNS of the TIMES.]

4 † A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah.” And leaving them, he went away.

5 ‡ Now, \* the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

6 And Jesus said to them, † “Observe, and beware of the LEAVEN of the PHARISEES and Sadducees.”

7 And THEY reasoned among themselves, saying, “Because we have brought no Loaves.”

8 But Jesus knowing it, said, “O you distrustful! Why do you reason among yourselves. Because you have no Bread?”

9 Do you not yet perceive, or recollect ‡ the five Loaves of the FIVE THOUSAND, and How many Baskets you took up?

10 nor ‡ the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up?

11 How is it that you do not comprehend, That I spoke not to you about Bread, \* but beware of you of the LEAVEN of the PHARISEES and Sadducees?”

12 Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the \* SADDUCEES and Phari-  
sees.

\* VATICAN MANUSCRIPT.—In d—omit.  
8. brought—omit.

4. the PHARISE—omit.

5. the DISCIPLES.

12. SADDUCEES and Pharisees.

‡ 4. Matt. xii. 22.  
‡ 10. Matt. xv. 28.

‡ 5. Mark viii. 14.

‡ 6. Luke xii. 1.

‡ 9. Matt. xiv. 17.

**13** Ἐλθων δε ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας  
 Coming and the Jesus into the parts of Caesarea  
 τῆς Φιλιππῶν, ᾗ ὄνομα τῶν μαθητῶν αὐτοῦ, λε-  
 of the Philip, asked the disciples of him, say-  
 γων· Τίνα με λεγουσιν οἱ ἄνθρωποι εἶναι, τὸν  
 ing: Who me say the men to be, the  
 υἱὸν τοῦ ἀνθρώπου; **14** Οἱ δὲ εἶπον· Οἱ μὲν,  
 son of the man? They and said; Some,  
 Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν· ἕτεροι  
 John the dipper; others and, Elias; others  
 δ', Ἰερεμίαν, ἡ ἐκ τῶν προφητῶν. **15** Λέγει  
 and Jeremias, or one of the prophes. He says  
 αὐτοῖς· Ὑμεῖς δε τίνα με λεγετέ εἶναι; **16** Ἀποκ-  
 to them; You but who me say to be? An-  
 ρθῆεις δε Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστός,  
 wering to Simon Peter said; Thou art the Anointed,  
 ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. **17** Καὶ ἀποκριθεὶς  
 the son of the God the living. And answering  
 ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἰ, Σίμων βαρ  
 the Jesus said to him; Blessed art thou, Simon son  
 Ἰωάν· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκαλύψεν σοι,  
 of Joann; for flesh and blood not it has revealed to thee,  
 ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς. **18** Καὶ γὰρ  
 but the father of me, that in the heavens. Also I  
 δε σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ  
 do to thee say; that thou art a rock, and upon this  
 τῇ πέτρῃ οικοδομήσω μου τὴν ἐκκλησίαν, καὶ  
 the rock I will build of me the church, and  
 πυλῆαι· ἅθου οὐ κατισχυουσιν ἐν τῇ. **19** Καὶ  
 gates of hades not shall prevail against her. And  
 ὧσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐ-  
 I will give to thee the keys of the kingdom of the hea-  
 ρανων· καὶ ὅ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται  
 ven; and whatever thou shalt bind upon the earth, shall be  
 δεδεμενον ἐν τοῖς οὐρανοῖς· καὶ ὅ ἐὰν λύσῃς  
 bound in the heavens; and whatever thou shalt loose  
 ἐπὶ τῆς γῆς, ἔσται λελυμενον ἐν τοῖς οὐρανοῖς.  
 upon the earth, shall be loosed in the heavens.  
**20** Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα  
 Then he charged the disciples of him, that  
 μηδενὶ εἰπωσιν ὅτι αὐτὸς ἐστὶν ὁ Χριστός.  
 no one they should tell that he is the Anointed.

**21** Ἀπο τότε ᾤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς  
 From that time began the Jesus to show to the

**13** And Jesus coming into the PARTS of † Caesarea PHILIPPI, questioned his DISCIPLES, saying, † "Who do MEN say that \*the SON of MAN is?"

**14** And THEY replied, "SOME, John the IMMERSER; \*SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."

**15** He says to them, "But who do YOU say that I am?"

**16** Simon Peter answering, said, † "Thou art the CHRIST, the SON of the LIVING God."

**17** And Jesus answering, said to him, "Happy art thou, Simon, son of Joann; for FLESH and BLOOD has not revealed this to thee, but THAT FATHER of mine in the \*Heavens."

**18** Moreover, I also say to thee, That thou art † a Rock, and on † this ROCK I will build My CHURCH, and † the GATES of Hades shall not triumph over it.

**19** And I will give thee † the KEYS of the KINGDOM of the HEAVENS; † and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on the EARTH, shall be loosed in the HEAVENS."

**20** † Then he commanded \*the DISCIPLES that they should tell no one, that he is the MESSIAH.

**21** From that time, JE-  
 sus began to disclose to

\* VATICAN MANUSCRIPT.—13. the SON of MAN is? 14. SOUL. 17. Heavens. 20. the DISCIPLES.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Caesar; and to distinguish it from the seaport town of Caesarea, mentioned frequently in the Acts of the Apostles, it was called Caesarea Philippi. See Josephus, Ant. xviii. 2, 1, and xx. 8, 4.

† 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxviii. 16, the gates of the sepulchre. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave." Compare 1 Cor. xv. 54, 55.

† 19. It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and a set of tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

† 12. Mark viii. 27; Luke ix. 18. † 16. Mark viii. 20; Luke ix. 20; John i. 40; vi. 60; xi. 27. † 18. John i. 43. † 18. Eph. ii. 20. † 19. Matt. xviii. 18; John xx. 23. † 20. Matt. xviii. 9; Mark viii. 30; Luke ix. 21.

μαθηταις αὐτου, οτι δει αυτον απελθειν εις Ἱερο-  
disciples of him, that must he to go to Jeru-  
σολυμα, και πολλα παθειν απο των πρεσβυτε-  
salem, and many (things) to suffer from the elders  
ρων και αρχιερεων και γραμματεων, και αποκ-  
and high-priests and scribes, and to be  
τανθηναι, και τη τριτη ἡμερᾳ εγεροθηναι. 22 Και  
killed, and the third day to be raised. And

προσλαβομενος αυτον ο Πετρος, ηρξατο επιτιμαν  
taking aside him the Peter, began to reprove  
αυτω, λεγων· Ἰησους σοι, κυριε· ου μη εσται  
him, saying: Be it far from thee, O lord; not not shall be  
σοι τουτο. 23 Ὁ δε στραφεις ειπε τῷ Πέτρῳ·  
to thee this He but turning said to the Peter;

Ἔπαγε οπισω μου, σατανα· σκανδαλον μου  
Go thou behind of me, adversary; a stumbling-block of me  
ει· οτι ου φρονεις τα του θεου, αλλα τα  
thou art; for not thou regardest the (things) of the God, but those  
των ανθρωπων. 24 Τότε ο Ιησους ειπε τοις μα-  
of the man. Then the Jesus said to the dis-  
θηταις αὐτου· Ει τις θελει οπισω μου ελθειν,  
ciples of him; If any one wish after me to come,

απαρνησασθω εαυτον, και αρατω τον σταυρον  
let him deny himself, and let him bear the cross  
αὐτου, και ακολουθειτω μοι. 25 Ὅς γαρ αν  
of him, and follow me. Whoever for

θελῃ την ψυχην αὐτου σωσαι, απωλεσει αυτην·  
may wish the life of him to save, shall lose her;  
ὅς δ' αν απολεσῃ την ψυχην αὐτου ἐνεκεν  
whoever and may lose the life of him on account  
εμου, εὑρησκει αυτην. 26 Τι γαρ ωφελειται αν-  
of me, shall find her. What for is profited a

θρωπος, εαν τον κοσμον ὅλον κερδῃσῃ, την δε  
man, if the world whole he may win, the and  
ψυχην αὐτου ζημιωθῃ; η τι δωσει ανθρωπος  
life of him he may forfeit? or what shall give a man  
ανταλλαγμα της ψυχης αὐτου; 27 Μελλει γαρ  
in exchange for the life of him? Is about for

ο υιος του ανθρωπου ερχεσθαι εν τη δοξη του  
the son of the man to come in the glory of the  
πατρος αὐτου, μετα των αγγελων αὐτου, και  
father of him, with the messengers of him, and  
τοτε αποδωσει ἑκαστῳ κατα την πραξιν  
then he will render to each one according to the behaviour

αυτου.  
of him.

28 Ἀμην λεγω ὑμιν, εισι τινες των ὧδε ἐστω-  
Indeed I say to you, there are some of those here having  
των, οἱτινες ου μη γευσονται θανατου, ὥς αν  
stood, who not not shall taste of death, till  
ιδωσι τον υιον του ανθρωπου ερχομενον εν τη  
they may see the son of the man coming in the  
βασιλειᾳ αὐτου. ΚΕΦ. ΙΖ'. 17. 1 Και μεθ'  
royal majesty of him. And after

ἡμερας ἑξ παραλαμβάνει ο Ιησους τον Πετρον,  
days six takes the Jesus the Peter,  
και Ιακωβον, και Ιωαννην τον αδελφον αυτου·  
and James, and John the brother of him,

his DISCIPLES, † That he must go to Jerusalem, and suffer much from the EL-  
DERs, and High-priests, and Scribes and be killed, and that on the THIRD Day he must be raised up.

22 And PETER taking him aside, and \*rebuking him, said, "Be this far from thee, Master; this shall not be to thee."

23 But HE turning, said to PETER, "Get thee behind me, Adversary; thou art a Stumbling-block to me; for thou regardest not the THINGS of GOD, but THOSE of MEN."

24 Then JESUS said to his DISCIPLES, † "If any one wish to come after me, let him renounce himself, and take up his cross, and follow me."

25 † For whoever would save his LIFE, shall lose it; and whoever loses his LIFE on my account, shall find it.

26 For what is a Man profited, if he should gain the whole WORLD, and forfeit his LIFE? or what will † a man give in Ran-  
som for his LIFE?

27 † For the SON of MAN is about to come in the GLORY of his FATHER, with his ANGELS; and then he will recompense to each one according to his CONDUCT.

28 † Indeed I say to you, \* That there are SOME of those STANDING here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MA-  
JESTY."

# CHAPTER XVII.

1 † And after six days, JESUS took PETER, James, and John the BROTHER of James, and privately con-

\* VATICAN MANUSCRIPT.—23. rebuking him, said. 28. That there are.  
† 21. Matt xvii. 23; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xiv. 8, 9.  
† 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. † 25. Luke xvii 33; John xii. 25.  
† 26. Psal. xlv. 7, 8. † 27. Matt. xxv. 31—46; Mark viii. 35; Luke ix. 26. † 28. Mark ix. 1; Luke ix. 27. † 1. Mark ix. 2; Luke ix. 28.

καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.  
and <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup> <sup>1323</sup> <sup>1324</sup> <sup>1325</sup> <sup>1326</sup> <sup>1327</sup> <sup>1328</sup> <sup>1329</sup>



οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μελλεῖ πασχεῖν  
thus also the son of the man is about to suffer  
ὑπ' αὐτῶν. <sup>13</sup> Τότε συνήκαν οἱ μαθηταί, ὅτι  
by them. Then understood the disciples, that  
περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.  
concerning John the dipper he spoke to them.

<sup>14</sup> Καὶ ἐλθόντων αὐτὸν πρὸς τὸν ὄχλον, προσ-  
And having come off them to the crowd,  
ἦλθεν αὐτῷ ἄνθρωπος, γονυπετὼν αὐτόν, <sup>15</sup> καὶ  
came to him a man, knee-falling him, and  
λεγων· Κύριε, ἐλεησον μου τὸν υἱόν· ἔτι σελή-  
saying, O Lord, have pity on me the son, for he is  
νιαζεται, καὶ κακῶς πασχεῖ· πολλὰ γὰρ  
moon-struck, and sadly suffers; often  
πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.  
he falls into the fire, and often into the water.

<sup>16</sup> Καὶ προσπνεύσας αὐτὸν τοῖς μαθηταῖς σου, καὶ  
And I brought him to the disciples of thee, and  
οὐκ ᾔδυνθον αὐτὸν ἰεραπεύσαι. <sup>17</sup> Ἀποκρι-  
not they were able him to heal. Answer-  
σεις δὲ ὁ Ἰησοῦς εἰπὼν· Ὁ γένεα ἀπίστος καὶ  
ing and the Jesus said; O generation unfaithful and  
δυσέγραμμένη· ἕως ποτε ἐσομαι μεθ' ὑμῶν;  
having been perverted; till when shall I be with you?  
ἕως ποτε ἀνέξομαι ὑμῶν; φέρετε μοι αὐτὸν ὧδε.  
till when shall I bear you? bring you to me him here.

<sup>18</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν  
And rebuked him the Jesus, and came out  
ἀπ' αὐτοῦ τὸ δαίμονιον· καὶ ἐθεραπεύθη ὁ παῖς  
of him the demon; and was cured the boy  
ἐκ τῆς ὥρας ἐκείνης. <sup>19</sup> Τότε προσελθόντες  
from the hour that. Then coming

οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί  
the disciples to the Jesus by himself, said; Why  
ἡμεῖς οὐκ ᾔδυνθον ἐκβαλεῖν αὐτό; <sup>20</sup> Ὁ δὲ  
we not were able to cast out it? The and  
Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν.  
Jesus said to them; On account of the unbelief of you.

Ἀμὴν γὰρ λέγω ὑμῖν, εἰν ἐχῆτε πίστιν ὥς κόκ-  
Indeed for I say to you, if you have faith as a  
κόν σιναπεως, εἰπετε τῷ ὄρει τούτῳ· Μετα-  
grain of mustard, you will say to the mountain; thus Be thou  
βῆθι ἐντευθεν ἐκεῖ, καὶ μεταβησεται· καὶ οὐδὲν  
removed from here there, and it will remove, and nothing  
ἀδυνατήσῃ ὑμῖν. <sup>21</sup> \* [Τοῦτο δὲ τὸ γένος οὐκ  
will be impossible to you. [This but the kind not  
ἐκπορεύεται, εἰ μὴ ἐν προσεχῇ καὶ νήστει.]  
goes out, if not in prayer and fasting.]

<sup>22</sup> Ἀναστρέφομενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,  
Were traveling and of them in the Galilee,  
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μελλεῖ ὁ υἱὸς τοῦ ἀν-  
said to them the Jesus; Is about the son of the  
θρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,  
man to be delivered up into hands of men,

<sup>23</sup> καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ  
and they will kill him; and the third day  
ἐγερθήσεται. Καὶ ἐλυπηθήσαν σφοδρᾶ.  
he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

<sup>13</sup> Then the DISCIPLES understood That he spoke to them concerning John the BAPTISER.

<sup>14</sup> † And they having come to the CROWD, a Man came to him. Knee-falling and saying,

<sup>15</sup> "O Sir, have compassion on My son; for he is a Lunatic, and \* sickly; for he frequently falls into the FIRE, and frequently into the WATER."

<sup>16</sup> And I brought him to thy DISCIPLES, but they could not cure him."

<sup>17</sup> Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

<sup>18</sup> And Jesus rebuked him, and the DEMON came out of him; and the BOY was restored from that HOUR.

<sup>19</sup> Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

<sup>20</sup> And \* HE says to them, "On account of your \* LITTLE-FAITH; for indeed I say to you, † If you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove there from here, and it would remove; and nothing would be impossible to you."

<sup>21</sup> \* † [This KIND, however, goes not out but by Prayer and Fasting.]

<sup>22</sup> † Now while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;"

<sup>23</sup> and they will kill him, and the THIRD Day he will \* rise. And they were exceedingly grieved.

\* VATICAN MANUSCRIPT.—15. sickly. 20. HE says. 20. LITTLE-FAITH. 21.—omit. 23. rise.

† 21. This verse is wanting in the Coptic, Ethiopic, Syriac Minor, and in one Italic MSS.

‡ 14. Mark ix. 14; Luke ix. 27. 15. Matt. xxi. 21; Mark xii. 23; Luke xvii. 6; 1 Cor. xiii. 2. 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 24.

<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καπερναυμ,  
Having arrived and of them at Capernaum,  
προσῆλθον οἱ τα διδραχμα λαμβανόντες τῷ  
came those the didrachmas receiving to the  
Πέτρῳ, καὶ εἶπον· Ὁ διδασκαλος ὑμῶν οὐ τελεῖ  
Peter, and said: The teacher of you not pays  
τα διδραχμα· <sup>25</sup> Λέγει· Ναι. Καὶ ὅτε εἰσῆλ-  
the didrachmas? He says: Yes. And when he was  
θεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς,  
came into the house, anticipated him the Jesus,  
λέγων· Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς  
saying: Whic to thee seems right, Simon? The kings  
τῆς γῆς ἀπὸ τίνων λαμβανουσι τέλη ἢ κηρσον;  
of the earth from whom do they take taxes or census?  
ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;  
from the sons of them, or from the aliens?  
<sup>26</sup> Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων.  
Says to him the Peter, From the aliens.  
Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλευθεροὶ εἰσιν οἱ  
Says to him the Jesus, Then exempt are the  
υἱοί. <sup>27</sup> ἵνα δὲ μὴ σκανδαλισθῶμεν αὐτοὺς,  
sons. That but not we may offend them,  
πορεύεις εἰς τὴν θάλασσαν, βάλε ἀγκίστρον,  
going to the sea, cast thou a hook,  
καὶ τὸν ἀναβάντα πρῶτον ἰχθυὸν ἄρον· καὶ ἀνοι-  
and the according first fish take up, and open-  
ξας τὸ στόμα αὐτοῦ, εὕρησεις στατήρα· ἐκεῖνον  
ing the mouth of him, thou wilt find a stater; that  
λάβων, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σου.  
taking, give to them for me and thee.

ΚΕΦ. ιη'. 18.

<sup>1</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ  
In that the hour came the disciples to the  
Ἰησοῦν, λέγοντες· Τίς ἀρα μείζων ἐστὶν ἐν τῇ  
Jesus, saying. Who then greater is in the  
βασιλείᾳ τῶν οὐρανῶν; <sup>2</sup> Καὶ προσκαλεσάμενος  
kingdom of the heavens? And having called  
ὁ Ἰησοῦς παιδίον ἐστήσεν αὐτὸ ἐν μέσῳ αὐτῶν,  
the Jesus a little child placed it in midst of them,  
<sup>3</sup> καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, εἰ μὴ στραφῇτε  
and said, Indeed I say to you, if not you be changed  
καὶ γενήσθε ὡς τὰ παιδιά, οὐ μὴ εἰσελθῇτε εἰς  
and become as the little children, not not you may enter into  
τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup> Ὅστις οὖν  
the kingdom of the heavens. Whoever therefore

\* VATICAN MANUSCRIPT.—<sup>25</sup> they were come. <sup>26</sup> And when he said, "Of others,"  
Jesus says. 1. And at. 2. he having called.

† 24. A half shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xix. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. See also Jos. Ant. xviii. 9, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 63, ed. Berl. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 37) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. l. b. lxxvi. These tribute gatherers must have been sent by the superintendents of the Temple, and have acted by the authority of the high priest; for the force of the tribute depends upon this particular. — Wakefield. † 27. A shekel, or half an ounce of silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

176 Mark ix. 33.

11. Mark ix. 33; Luke ix. 46; xxii. 26.

13. Matt. xix. 14;

Mark ix. 15; Luke xviii. 17; 1 Cor. xiv. 20, 1 Peter ii. 2.

<sup>24</sup> † And having arrived at Capernaum, the COLLECTORS of † DIDRACHMS came to PETER, and said, "Does not your TEACHER pay the DIDRACHMS?"

<sup>25</sup> He says, "Yes." And when \*they were come into the house, JESUS anticipated him, saying, "What is thy opinion, Simon? From whom do the KINGS of the earth take Tax or Census? from their own sons, or from OTHERS?"

<sup>26</sup> \* And when he said, "Of OTHERS," JESUS says, "The sons then are exempt.

<sup>27</sup> But lest we should offend them, go to the LAKE, throw a hook, and take the first FISH coming up, and opening its MOUTH, thou wilt find a Stater; take That, and give it to them, for me and thee."

CHAPTER XVIII.

1 \* And at That TIME the DISCIPLES came to Jesus, saying, † "Who then is greatest in the KINGDOM of the HEAVENS?"

2 And \*he having called a little child, placed him in the Midst of them,

3 and said, "Indeed I say to you, ‡ Unless you be changed, and become as LITTLE CHILDREN, you will never enter the KINGDOM of the HEAVENS.

4 Whoever, therefore,

ταπεινωσῇ ἑαυτὸν ὡς τὸ παιδίον τούτου, οὗτος  
may humble himself as the little child this, he  
ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.  
is the greater in the kingdom of the heavens.

⁵ Καὶ ὅς εαν δεξῆται παιδίον τοιούτον ἐν ἐπὶ τῇ  
And whoever may receive a little child such one on the  
ὀνοματί μου, ἐμε δεχεται. ⁶ Ὃς δ' ἀν σκανδα-  
name of me, me receives. Who but ever may in-

λισθῇ ἓνα τῶν μικρῶν τούτων, τῶν πιστευόντων  
snare one of the little-ones these, of the believing  
εἰς ἐμε, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος  
into me, it is appropriate to him, that should be hung a millstone  
ὀνικὸς ἐπὶ τὸν τραχήλον αὐτοῦ, καὶ καταπον-  
upper on the neck of him, and he should be  
τισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.  
sunk in the depth of the sea.

⁷ Οὐαὶ τῷ κόσμῳ ἀπο τῶν σκανδαλῶν. Ἀναγ-  
Woe to the world from the snares. Nece-

κη γὰρ ἐστὶν εἰσεῖν τα σκανδαλα· πλην οὐαὶ  
ary for it is to come the snares; but woe  
τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκανδαλὸν  
to the man to that through whom the snare

ἐρχεται. ⁸ Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου  
comes. If therefore the hand of thee or the foot of thee

σκανδαλίζει σε, ἐκκοψὸν αὐτά, καὶ βάλε ἀπο  
insnares thee, cut off them, and cast from

σου· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν  
thee; good to thee it is to enter into the life

χάλων ἢ κυλλῶν, ἢ δύο χεῖρας ἢ δύο πόδας  
lame or a cripple, than two hands or two feet

ἐχόντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰωνίου. ⁹ Καὶ  
having to be cast into the fire the age-lasting. And

εἰ δ' ὁφθαλμός σου σκανδαλίζει σε, ἐξέλε αὐτόν,  
if the eye of thee insnares thee, tear out it,

καὶ βάλε ἀπο σου· καλὸν σοὶ ἐστὶ μονοφθαλμὸν  
and cast from thee; good to thee it is one-eyed

εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἐχόντα  
into the life to enter, than two eyes having

βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. ¹⁰ Ὁρατε,  
to be cast into the Gehenna of the fire. See,

μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων·  
not you may despise one of the little-ones these,

λέγω γὰρ ὑμῖν, ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν οὐρα-  
I say for to you, that the messengers of them in hea-

νοῖς διαπαντός βλέπουσι τὸ πρόσωπον τοῦ  
vens perpetually see the face of the

πατρὸς μου, τοῦ ἐν οὐρανοῖς. \* [¹¹ Ἦλθε γὰρ ὁ  
father of me, that in heavens. [Is come for the

υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.] ¹² Τί  
son of the man to save the having been lost.] What

may humble himself like  
this LITTLE CHILD, he  
will be the GREATEST in  
the KINGDOM of the HEA-  
VENS.

⁵ † And whoever may  
receive one such LITTLE  
child in my NAME, re-  
ceives Me.

⁶ ‡ But whoever shall  
insnare one of the LEAST  
of THESE who BELIEVE IN  
me, it would be better for  
him that an † upper Mill-  
stone were hanged about  
his NECK, and that he  
were sunk in the DEPTH  
of the SEA.

⁷ Alas for the WORLD,  
because of SNARES! for  
it must be that SNARES  
come; but alas for that  
MAN through whom the  
SNARE comes.

⁸ † If, then, thy HAND  
or thy FOOT insnare thee,  
cut it off, and throw it  
away; it is better for thee  
to enter LIFE \*crippled or  
lame, than having Two  
Hands or Two Feet, to be  
cast into the † AIONIAN  
FIRE.

⁹ And if thine EYE in-  
snare thee, pluck it out,  
and throw it away; it is  
better to enter LIFE one-  
eyed, than having Two  
Eyes to be cast into the  
BURNING of GEHENNA.

¹⁰ Take care, that you  
do not despise one of the  
LEAST of these; for I as-  
sure you, that † their AN-  
GELS in \* the HEAVENS  
continually behold the  
FACE of THAT FATHER of  
mine in the Heavens.

¹¹ \* † ‡ [For the SON of  
MAN is come to save THAT  
which was LOST.]

\* VATICAN MANUSCRIPT.—8. crippled or lame.  
See also Luchmann and Tischendorf.

10. the HEAVENS.

11.—omit.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin.

† 8. Aionion. This word is the adjective of aion, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xlii. 40, and Appendix.

† 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Boothroyd's translation it is appended to the fourteenth verse, as making a better connection.

† 5. Matt. x. 42; Luke ix. 48.  
20. vii. Mark ix. 41, 43.  
James iii. 17; xli. 67

† 6. Mark ix. 42; Luke xvii. 1, 2.  
† 10. Psal. xxxiv. 7; Luke i. 10.

† 8. Matt. v.  
† 11. Luke ix. 56; xix. 12

ὑμιν δοκεῖ· εἰς γένηται τινὶ ἀνθρώπῳ ἑκατὸν  
to you seems right? If should have any man a hundred  
προβάτα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν οὐχί αφεῖς  
sheep, and should go astray one from them; not leaving  
τὰ ἐννεήκοντα· ἐπὶ τὰ ὄρη, πορεύσεις (ἡ-  
the ninety-nine upon the mountains, going he  
τεῖ τὸ πλανώμενον· <sup>12</sup> Καὶ εἰς γένηται εὐρεῖν  
seeks that having strayed? And if he should happen to find  
αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ  
it, indeed I say to you, that he rejoices over it  
μᾶλλον, ἢ ἐπὶ τοῖς ἐννεήκοντα· τοῖς μὴ  
more, than over the ninety-nine, those not  
πεπλανημένοις. <sup>14</sup> Οὕτως οὐκ ἐστὶ θέλημα  
having been led astray. Thus not it is will  
ἐμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς,  
in the presence of the father of you, of that in heavens,  
ἵνα ἀποληταί τις τῶν μικρῶν τούτων. <sup>15</sup> Εἰς  
that should perish one of the little-ones of them. If  
δε ἁμαρτήσῃ \* [εἰς σε] ὁ ἀδελφός σου, ὕπαγε,  
and should be in error (against thee,) the brother of thee, go,  
ἐλεγχόν αὐτὸν μετὰ ξυ σου καὶ αὐτοῦ μόνου.  
test him between thee and him alone.  
Εἰς σου ἀκουσῇ, ἐκέρδησας τὸν ἀδελφόν σου.  
If thou he may hear, thou hast won the brother of thee;  
ἢ εἰς δε μὴ ἀκουσῇ, παραλαβε μετὰ σου ἐτι  
if but not he may hear, take with thee besides  
ἑνὰ ἢ δύο· ἵνα ἐπὶ στοματος δύο μαρτυρῶν ἢ  
one or two, that by mouth two of witnesses or  
τριῶν σταθῇ παν ῥήμα. <sup>17</sup> Εἰς δε πα-  
of three may be proved every word. If and he  
ρακοῦσιν αὐτῶν, εἰπε τῇ ἐκκλησίᾳ εἰς δε  
should disregard them, tell thou to the congregation; if and  
καὶ τῇ ἐκκλησίᾳ παρακοῦσιν, ἐστω σοι  
also of the congregation he should disregard, let him be to thee  
ὡς περ ὁ ἐθνικός καὶ ὁ τελωνῆς. <sup>18</sup> Ἀμὴν  
as the Gentile and the tax-gatherer. Indeed  
λέγω ὑμῖν, ὅσα εἰς δε δῆστητε ἐπὶ τῆς γῆς,  
I say to you, whatever you may bind on the earth,  
ἐσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα εἰς  
shall be having been bound in the heaven; and whatever  
λύσῃτε ἐπὶ τῆς γῆς, ἐσται λελυμένα ἐν  
you may loose on the earth, shall be having been loosed in  
τῷ οὐρανῷ.  
the heaven.

<sup>19</sup> Πάλιν λέγω ὑμῖν, ὅτι εἰς δε δύο ὑμῶν συμφω-  
Again I say to you, that if two of you may  
σῶσιν ἐπὶ τῆς γῆς, περὶ παντος πραγματος.  
agree upon the earth, about any matter,  
ὅ ἢ εἰς δε αἰτησάνται, γερησεται αὐτοῖς παρὰ τὸ  
whatever they may ask, it shall be to them from the  
πατὴρ μου, τοῦ ἐν οὐρανοῖς. <sup>20</sup> Οὐ γὰρ εἰς  
father of me, of that in heavens. Where for are  
δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ  
two or three having come together in the my name, there  
εἰμι ἐν μέσῳ αὐτῶν. <sup>21</sup> Τότε προσελθὼν αὐτῷ  
I am in the midst of them. Then coming to him

12 What do you think?  
‡ If a Man have a Hundred  
Sheep, and one of them go  
astray, \* will he not leave  
the NINETY-NINE Sheep  
on the MOUNTAINS, and go  
and seek the STRAY ONE?  
13 And if he happen to  
find it, indeed I say to you,  
that he rejoices more over  
it, than over THOSE NINE-  
TY-NINE which WENT NOT  
ASTRAY.

14 Thus it is not th  
Will \* of THAT FATHER of  
mine in the Heavens, that  
in his presence one of the  
LEAST of these should be  
lost.

15 ‡ Now, if thy BRO-  
THER be in error, go, con-  
vict him, between thee  
and him alone. ‡ If he  
hear thee, thou hast gain-  
ed thy BROTHER.

16 But if he hear the-  
not, take with thee one or  
two more; ‡ that by the  
Testimony of Two or three  
Witnesses, Every Thing  
may be proved.

17 But if he disregard  
them, inform the CON-  
GREGATION; and if he  
disregard the CONGREGA-  
TION also, ‡ let him be to  
thee as a PAGAN and a  
TRIBUTE-TAKER.

18 Indeed, I say to you,  
‡ Whatever you may bind  
on EARTH, will be as hav-  
ing been bound in \* Hea-  
ven; and whatever you  
may loose on EARTH, will  
be as having been loosed  
in \* Heaven.

19 \* Again, indeed, I say  
to you, That if two of  
you on EARTH may agree,  
about any thing which  
they may ask, it will be  
done for them, by THAT  
FATHER of mine in the  
Heavens.

20 For where two or  
three are assembled in MY  
Name, I am there in the  
Midst of them."

\* VATICAN MANUSCRIPT.—12. will he not leave the NINETY-NINE Sheep on the MOUN-  
tains, and go and seek. 14. of THAT FATHER of mine. 15. against thee—own.  
16. Heaven. 18. Heaven. 19. Again, indeed, I say.

‡ Luke xv. 4. ‡ 15. Lev. xix. 17; Luke xvii. 8. ‡ 15. James v. 16, 17.  
‡ 16. 1 Pet. iii. 15; John viii. 17; 2 Cor. xiii. 1. ‡ 17. Rom. xvi. 17; 2 Thim. iii. 6, 14.  
‡ 18. Mat. xvi. 19; John xxi. 22.

ὁ Πέτρος, εἶπε· Κυριε, ποσakis ἁμαρτησεῖ εἰς  
the Peter, said, O lord, how often shall sin against  
ἐμε ὁ ἀδελφος μου, καὶ ἀφήσω αὐτῶ; ἕως  
me the brother of me, and I shall forgive him? till  
ἑπτακῖς; <sup>22</sup> Λεγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λεγῶ  
seven times? Says to him the Jesus: Not, I say  
σοι, ἕως ἑπτακῖς, ἀλλ' ἕως ἐβδομηκοντακῖς  
to thee, till seven times, but till seventy times  
ἑπτα. <sup>23</sup> Διὰ τοῦτο ὁμοιωθῇ ἡ βασιλεῖα  
seven. Therefore this has been compared the kingdom  
των οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συ-  
of the heavens to a man king, who wished to  
ναραι λόγον μετὰ των δουλῶν αὐτοῦ. <sup>24</sup> Ἀρᾷ-  
settle an account with the slaves of him. Having  
μένου δε αὐτοῦ συναῖρειν, προσήνεχθη αὐτῷ εἰς  
began and of him to settle, they brought to him one  
οφειλέτης μυρίων ταλάντων. <sup>25</sup> Μὴ ἐχόντος δε  
a debtor of ten thousand talents. Not having but  
αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτοῦ ὁ κυριος αὐ-  
of him to pay, ordered him the lord of  
του πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ  
him to be sold, and the wife of him, and the  
τεκνὰ, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.  
children, and all as much as he had, and payment to be made.  
<sup>26</sup> Πέσων οὖν ὁ δούλος προσεκύνη αὐτῷ,  
Falling down therefore the slave he prostrated to him,  
λεγων· \* [Κυριε,] μακροθυμησον ἐπ' ἐμοί, καὶ  
saying: [O lord,] have patience with me, and  
πάντα σοι ἀποδῶσω. <sup>27</sup> Σπλαγχνισθεῖς δε ὁ  
all to thee I will pay. Being moved with pity then the  
κυριος τοῦ δούλου ἐκεῖνου, ἀπέλυεν αὐτόν, καὶ  
lord of the slave of that, loosed him, and  
το δανειὸν ἀφῆκεν αὐτῷ. <sup>28</sup> Ἐξελθὼν δε ὁ  
the debt remitted to him. Going out but the  
δούλος \* [ἐκεῖνος,] εὔρεν ἕνα των συνδουλῶν  
slave [that,] found one of the fellow-slaves  
αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια· καὶ  
of him, who owed to him a hundred denari; and  
κρατήσας αὐτόν ἐπνίγει, λεγων· Ἀποδος μοι εἰ  
seizing him he choked him, saying; Pay to me if  
τι ὀφείλεις. <sup>29</sup> Πέσων οὖν ὁ συνδούλος  
any thing thou owest. Falling down therefore the fellow-slave  
αὐτοῦ, παρεκαλεῖ αὐτόν, λεγων· Μακροθυμησον  
of him, besought him, saying; Have patience  
ἐπ' ἐμοί, καὶ \* [πάντα] ἀποδῶσω σοι. <sup>30</sup> Ὁ δε  
with me, and [all] I will pay to thee. He and  
οὐκ ἠθέλην· ἀλλ' ἀπελθὼν ἐβάλεν αὐτόν εἰς  
not he would; but going away he cast him into  
φυλακὴν, ἕως οὗ ἀποδῶ το ὀφειλόμενον. <sup>31</sup> Ἰδοὺ-  
prison, till he should pay that he was owing. See-  
τες δε οἱ συνδούλοι αὐτοῦ τὰ γενομένα, ἐλυπη-  
ing and the fellow-slaves of him that having been done, were  
θησαν σφοδρὰ· καὶ ἐλθόντες διεσαφῆσαν τῷ  
grieved much; and going they related to the

21 Then Peter coming, \* said to him, † "Lord, how often shall I forgive my BROTHER, if he repeatedly trespass against me? till seven times?"

22 Jesus says to him, "I say to thee, Not till seven times only, but till seventy times seven."

23 In this, the KINGDOM of the HEAVENS has been compared to a King, who determined to settle Accounts with his SERVANTS.

24 And having begun to settle, they brought to him one Debtor of Ten thousand † Talents.

25 But he not having means to refund, \* the MASTER, to obtain † payment, ordered that he, and his WIFE and CHILDREN, and all that he had, should be sold.

26 The SERVANT, then, falling down, prostrated to him, saying, 'Have patience with me, and I will pay thee all.'

27 And the MASTER of \* the SERVANT, being compassionate, loosed him, and remitted the DEBT.

28 But the SERVANT going out, found one of his FELLOW-SERVANTS, who owed him a Hundred † Denari; and seizing him he choked him, saying, 'Pay \* whatever thou owest.'

29 And his FELLOW-SERVANT falling down, entreated him, saying, 'Have patience with me and I will pay thee.'

30 But HE would not; and departing, committed him to Prison, till he should pay the DEBT.

31 \* When, therefore, His FELLOW-SERVANTS seeing WHAT WAS DONE, they were indignant; and

\* VATICAN MANUSCRIPT.—21. said to him, "Lord."

lord—omit.

22. all—omit.

27. the SERVANT.

28. that—omit.

31. When, therefore, His FELLOW-SERVANTS.

25. the MASTER.

26. whatever thou owest

† 25. If

† 24. Of silver; gold is never to be supposed, unless mentioned. — Bloomfield.  
was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years  
† 28. This was a Roman coin worth about 14 cents, or 7d.

† 31. Luke xvii. 8, 4.

κυριῶν αὐτῶν πάντα τὰ γενομένα. <sup>2</sup> Τότε  
 Lord of them all that having been done. Then  
 προσκαλέσαμενος αὐτον ὁ κύριος αὐτου, λέγει  
 having called him the lord of him, says  
 αὐτῷ· Δουλεῖ ποῦντῃ, πᾶσαν τὴν οφειλὴν ἐκεῖνην  
 to him; O slave wicked, all the debt that  
 ἀφῆκα σοι, ἐπεὶ παρεκάλεσας με· <sup>3</sup> Οὐκ εἶδεν  
 I remitted to thee, because thou besought me; not was it binding  
 καὶ σε ἐλεῆσαι τὸν συνδούλον σου, ὥς καὶ ἐγὼ  
 also thee to have pitied the fellow-slave of thee, as also I  
 σε ἠλεῆσα; <sup>4</sup> Καὶ ὀργισθεὶς ὁ κύριος αὐτου  
 thee pitied? And being provoked the lord of him  
 παρέδωκεν αὐτον τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦναι  
 delivered him to the jailors, till he may pay  
 πᾶν τὸ οφειλόμενον \* [αὐτῷ]. <sup>5</sup> Οὕτω καὶ ὁ  
 all that owing [to him.] So also the  
 πατὴρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, εἰ μὴ  
 father of me the heavenly will do to you, if not  
 ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπο τῶν  
 you forgive each one the brother of him from the  
 καρδιῶν ὑμῶν.  
 hearts of you.

ΚΕΦ. ΙΘ'. 19.

<sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς  
 And it came to pass, when ended the Jesus the  
 λόγους τούτους, μετήρην ἀπο τῆς Γαλιλαίας,  
 words these, he departed from the Galilee,  
 καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ  
 and came into the confines of the Judea, beyond the  
 Ἰορδάνου. <sup>2</sup> Καὶ ἠκολούθησαν αὐτῷ ὄχλοι  
 Jordan And followed him crowds  
 πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.  
 great; and he healed them there.  
<sup>3</sup> Καὶ προσήλθον αὐτῷ οἱ Φαρισαῖοι, πειρα-  
 And came to him the Pharisees try-  
 ζόντες αὐτον, καὶ λέγοντες \* [αὐτῷ]· Εἰ ἐξεστὶν  
 ing him, and saying [to him.] If it is lawful  
 ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ  
 to a man to release the wife of him upon  
 πᾶσαν αἰτίαν; <sup>4</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·  
 every cause; He and answering said to them;  
 Οὐκ ἀνεγνώτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν  
 Not have you read, that the Creator from a beginning a male  
 καὶ θῆλυ ἐποίησεν αὐτούς; <sup>5</sup> καὶ εἶπεν· Ἐνεκεν  
 and a female he made them; and says; "On account  
 τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ  
 of this shall leave a man the father and  
 τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναίκι  
 the mother, and shall be closely united to the wife  
 αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν."  
 of him, and shall be the two into flesh one."  
<sup>6</sup> Ὡστε οὐκέτι ἐσὶν δύο, ἀλλὰ σὰρξ μία. <sup>7</sup> Ὁ  
 So that no longer they are two, but flesh one. What  
 οὖν ὁ θεὸς συνεζευξεν, ἀνθρώπος μὴ χωρίζεται.  
 thus the God has joined together, a man not disunites.  
<sup>8</sup> Λέγουσιν αὐτῷ· Τί οὖν Μωσὴς ἐνετείλατο  
 They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.

<sup>32</sup> Then his MASTER having called him, said to him, 'O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

<sup>33</sup> Was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?'

<sup>34</sup> And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

<sup>35</sup> Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one † forgive his BROTHER."

CHAPTER XIX.

<sup>1</sup> † And it happened, when JESUS ended these WORDS, he departed from Galilee, and came into the CONFINES of JUDEA, beyond the JORDAN.

<sup>2</sup> And great Crowds followed him, and he cured their sick.

<sup>3</sup> And the \* Pharisees came to him, trying him, and saying, † "Is it lawful for a man to dismiss his WIFE for Any Cause?"

<sup>4</sup> And He answering, said to them, "Have you not read, that the CREATOR, at the first, † made a male and a female;

<sup>5</sup> and said, † "On account of this a man shall leave FATHER and MOTHER, and adhere to his WIFE; and they two shall become one Flesh?'

<sup>6</sup> So that they are no longer Two, but one Flesh. What God, then, has united, let no man sever."

<sup>7</sup> They say to him, † "Why then did Moses command to give a Writ

\* VATICAN MANUSCRIPT.—24. to him—omit.

3. Pharisees.

3. to him—omit.

† 26. Prov. xii. 13; Matt. vii. 1, 2. † 1. Mark x. 1. † 3. Mark x. 2. † 4. Gen. i. 27. Mal. ii. 15. † 5. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. † 7. Deut. xxiv. 1.

δουναί βιβλίον ἀποστάσιον, καὶ ἀπολῦσαι αὐτήν;

to give a scroll of separation, and to release her?  
 8 Λέγει αὐτοῖς· Ὅτι Μωσὴς πρὸς τὴν σκλη-  
 He says to them; That Moses for the hardness  
 ροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς  
 of heart of you suffered you to release the  
 γυναῖκας ὑμῶν ἀπ' ἀρχῆς δεοῦ γεγονέν· οὕτως.  
 wives of you; from a beginning but not it was so.

9 Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα  
 I say but to you, that whoever may release the wife  
 αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γάμῳ ἄλλῳ,  
 of him, except for fornication, and may marry another,  
 μοιχεύεται· καὶ ὁ ἀπολελυμένη γαμήσας, μοι-  
 commits adultery; and he her being released marrying, com-  
 χεύεται. 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·  
 mits adultery. They say to him the disciples of him;

Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς  
 If thus is the case of the man with the  
 γυναῖκος, οὐ συμφέρει γάμῳ. 11 Ὁ δὲ εἶπεν  
 woman, not it is profitable to marry. He but said

αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τούτον,  
 to them; Not all adult the word this,

ἀλλ' οἷς δέδοται. 12 Εἰσι γὰρ εὐνοῦχοι,  
 but to whom it has been given. There are for eunuchs,

οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως·  
 who from womb of mother were born so;

καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ  
 and there are eunuchs, who were made eunuchs by

τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνου-  
 the men; and there are eunuchs, who made

χίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρα-  
 nuchs themselves on account of the kingdom of the heav-

νῶν. Ὁ δυναμένος χωρεῖν, χωρεῖτω.  
 ens. He being able to admit, let him admit.

13 Τότε προσήνεχθη αὐτῷ παῖδια, ἵνα τὰς  
 Then were brought to him little children, that the

χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσευξῇται· οἱ  
 hands he might lay on them, and he might pray; the

δὲ μαθηταὶ ἐκτίμησαν αὐτοῖς. 14 Ὁ δὲ Ἰησοῦς  
 but disciples rebuked them. The and Jesus

εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ  
 said; Suffer the little children, and not hinder them

ελθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ  
 to come to me; of the for such like is the

βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεὶς αὐτοῖς  
 kingdom of the heavens. And laying on them

τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.  
 the hands, he departed thence.

16 Καὶ ἰδού, εἰς προσελθὼν, εἶπεν αὐτῷ· Δι-  
 And lo, one coming, said to him; O

δασκαλε ἀγαθε, τί ἀγαθὸν ποιήσω, ἵνα ἐχῶ  
 teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

8 He says to them, "Moses, indeed, permitted you to divorce your wives, on account of your STUBBORN DISPOSITION; but from the Beginning it was not so.

9 But I say to you, Whoever dismisses his wife, except \*on Account of Whoredom, causes her to commit adultery; and HE who MARRIES the divorced woman, commits adultery."

10 \*THE DISCIPLES say to him, "If the CASE of the HUSBAND with his wife be thus, it is not good to marry."

11 But HE answered, † "None can admit \*the word, but those to whom it is given.

12 For there are some Eunuchs, by natural constitution; others have been made Eunuchs by MEN; and ‡ others have made themselves Eunuchs on account of the KINGDOM of the HEAVENS. HE who is ABLE to do this, let him do it."

13 ‡ Then they brought to him Little children, that he might place his HANDS on them, and pray; and the DISCIPLES rebuked them.

14 But Jesus said, "Let the LITTLE CHILDREN alone, and forbid them not to come to me; † because to SUCH as THESE belongs the KINGDOM of the HEAVENS."

15 And having laid his hands on them, he departed thence.

16 † And behold, one approaching, said \*to him,

of Divorce, and dismiss her?"

8 He says to them, "Moses, indeed, permitted you to divorce your wives, on account of your STUBBORN DISPOSITION; but from the Beginning it was not so.

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13 ‡ Then they brought to him Little children, that he might place his HANDS on them, and pray; and the DISCIPLES rebuked them.

14 But Jesus said, "Let the LITTLE CHILDREN alone, and forbid them not to come to me; † because to SUCH as THESE belongs the KINGDOM of the HEAVENS."

15 And having laid his hands on them, he departed thence.

16 † And behold, one approaching, said \*to him,

\* VATICAN MANUSCRIPT.—† On Account of Whoredom, causes her to commit adultery; and HE who MARRIES. 10. The DISCIPLES. 11. the word. 12. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 20, 30; xviii. 8, 9. The annihilation of the desire, not of the member, is here intended, as is evident from the two species of eunuchs previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words literally, but is said to have exemplified them upon himself.—See *Analec'ta Theologica*.

‡ 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10. 11. 1 Cor. vii. 2, 7, 9, 17. 12. 1 Cor. vii. 34.—13. Mark x. 13. 14. Matt. v. 3; xviii. 2.

ζωνν αιωνιον; 17 Ὁ δε ειπεν αὐτῷ Τι με  
life ago-lasting? He and he said to him; Why me  
ερωτας περι του αγαθου; εις εστιν ὁ αγαθος.  
askest thou concerning the good? one is the good.  
Ει δε θελεις εισελθειν εις την ζωνν, τηρησον  
If but thou wishest to enter into the life, keep strictly  
τας εντολας. 18 Λεγει αὐτῷ Ποιαι; Ὁ δε  
the commandments. He says to him; Which? The and  
Ἰησους ειπε· Το· Ὁν φονευσαι· Ὁν μοι-  
Jesus said; This; Not thou shalt kill; Not thou shalt  
χευσεις· Ὁν κλεψεις· Ὁν ψευδομαρτυρη-  
commit adultery; Not thou shalt steal; Not thou shalt testify  
σεις· 19 Τιμα τον πατερα και την μητερα· και  
filially; Honor the father and the mother;" and,  
"Αγαπησεις τον πλησιον σου ὡς σεαυτον."  
"Thou shalt love the neighbor of thee as thyself."  
20 Λεγει αὐτῷ ὁ νεανισκος· Παντα ταυτα εφου-  
says to him the young man; All these I  
λαξαμην \* [εκ νεότητος μου] τι ετι ὑστερω;  
kept [from childhood of me] what more do I want?  
21 Εφη αὐτῷ ὁ Ἰησους· Ει θελεις τελειος  
said to him the Jesus: If thou wishest perfect  
ειναι, ὑπαγε, πωλησον σου τα ὑπαρχοντα, και  
to be, go, sell of thee the possessions, and  
δος πτωχοις· και ἔξεις θησαυρον εν ουρα-  
give to poor; and thou shalt have treasure in hea-  
νῳ· και δευρο, ακολουθει μοι. 22 Ακουσας δε ὁ  
son; and hither, follow me. Having heard and the  
νεανισκος τον λογον, απηλθε λυπομενης· ην  
young man the word, went away sorrowing; he was  
γαρ εχων κτηματα πολλα. 23 Ὁ δε Ἰησους  
for having possessions many. The and Jesus  
ειπε τοις μαθηταις αὐτου· Αμην λεγω ὑμιν, ὅτι  
said to the disciples of himself: Indeed I say to you, that  
δυσκολεως πλουσιος εισελευσονται εις την βασι-  
with difficulty a rich man shall enter into the king-  
λειαν των ουρανων. 24 Παλιν δε λεγω ὑμιν.  
dom of the heavens. Again and I say to you;  
ευκοτερον εστι καμηλον δια τρυφηματος ρα-  
easier it is a camel through a hole of a  
φιδος εισελθειν, η πλουσιον εις την βασιλειαν  
needle to pass, than a rich man into the kingdom  
του θεου εισελθειν. 25 Ακουσαντες δε οἱ μαθη-  
of the God to enter. Having heard and the disci-  
ται, εξεπλησσοντο σφοδρα, λεγοντες· Τις αρα  
ples, were amazed exceedingly, saying: Who then

"Good Teacher! what good thing must I do, that I may obtain aionian Life?"

17 And HE said to him; \* "Why dost thou call Me good? God alone is good. If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."

18 He says to him, "Which?" Jesus answered, "These; † 'Thou shalt not commit murder; 'Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely;

19 'Honor thy FATHER and thy MOTHER;' and '† 'Thou shalt love thy NEIGHBOR as thyself.'"

20 The YOUNG MAN says to him, "All these have I kept; what want I more?"

21 Jesus replied, "If thou desirest to be perfect, go. sell thy POSSESSIONS, and give to the \* POOR; and thou shalt have Treasure in Heaven; and come, follow me."

22 But the YOUNG MAN having heard this word, went away sorrowing; for he had great \* Riches.

23 Then Jesus said to his DISCIPLES, † "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of the HEAVENS.

24 And again I say to you, † It is easier for a Camel to pass through a Needle's Eye than for a Rich man to enter the KINGDOM † of God."

25 And the DISCIPLES hearing, were greatly as-

\* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is good? One is the good; but if thou wilt." 20. from my childhood—said. 21. poor. 22. Riches.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS., to be vastly superior. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation, in nearly the same words, and no different reading is noted. † 24. Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, "It will not even be for a camel, or an elephant, has crept through the eye of a needle."—Mare's Translation of Michaelis.

† 24. of HEAVEN.—Lachmann & Tischendorf.

† 18. Exod. xx. 15; Deut. v. 17. xviii. 24; 1 Tim. vi. 9, 10.

† 19. Lev. xix. 18.

† 22. Mark x. 24; Luke



δυναται σωθῆναι; <sup>26</sup> Ἐμβλεψας δε ο Ιησους  
is able to be saved? Looking but the Jesus  
ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον  
said to him: With man this impossible  
εστι· παρα δε θεο παντα δυνατα.  
is: with but God all possible.

<sup>27</sup> Τότε αποκριθεις ο Πητρος ειπεν αυτω· Ιδου,  
Then answering the Peter said to him; Lo,  
ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·  
we left all, and followed thee;  
τι ara εσται ημιν; <sup>28</sup> Ο δε Ιησους ειπεν αυ-  
what them shall be to us? The and Jesus said to  
τοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθη-  
them; Indeed I say to you, that you the having fol-  
σαντες μοι, εν τη παλιγγενεσια οταν καθιση ο  
lowed me, in the new birth day when may sit the  
υιος του ανθρωπου επι θρονου δοξης αυτου,  
son of the man upon a throne of glory of him,  
καθισεσθε και υμεις επι δωδεκα θρονους, κρινον-  
shall sit also you upon twelve thrones, judg-  
τες τας δωδεκα φυλας του Ισραηλ. <sup>29</sup> Και πας  
ing the twelve tribes of the Israel. And all  
ος αφηκεν οικιας, η αδελφους, η αδελφας, η  
who left houses, or brothers, or sisters, or  
πατερα, η μητερα, \* [η γυναικα,] η τεκνα, η  
father, or mother, [or wife,] or children, or  
αγρους, ενεκεν του ονοματος μου, εκατοντα-  
fields, on account of the name of me, a hundred  
πλασιονα ληψεται, και ζων αιωνιον κληρο-  
fold shall receive, and life age-lasting shall  
νομησει.  
inherit.

<sup>30</sup> Πολλοι δε εσονται πρωτοι, εσχατοι· και  
Many but shall be first, last; and  
εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. <sup>1</sup> Ομοια γαρ  
last, first. Like for  
εστιν η βασιλεια των ουρανων ανθρωπω οικοδο-  
is the kingdom of the heavens to a man a house-  
ποτη, οστις εξηλθεν αμα πρωι μισθωσασθαι  
holder, who went out with morning to hire  
εργατας εις τον αμπελωνα αυτου. <sup>2</sup> Συμφω-  
laborers into the vineyard of him. Having  
νησας δε μετα των εργατων εκ δηναριου την  
agreed and with the laborers for a denarius the  
ημεραν, απεστειλεν αυτους εις τον αμπελωνα  
day, he sent them into the vineyard  
αυτου. <sup>3</sup> Και εξελθων περι τριτην ωραν, ειδεν  
of him. And going out about third hour, he saw  
αλλους εστιωτας εν τη αγορα αργους· <sup>4</sup> ηκει-  
others standing in the market-place idle: and to  
νοις ειπεν· Τπαγετε και υμεις εις τον αμπελωνα·  
them he said: Go also you into the vineyard:

tonished, saying, "Who then can be saved?"  
<sup>26</sup> JESUS looking at them, answered, "With Men this is impossible; but with God everything is poss ble."

<sup>27</sup> †Then PETER reply- ing, said to him, "Behold, † we have forsaken all, and followed thee; what, therefore, shall we ob- tain?"

<sup>28</sup> And JESUS said to them, "Indeed, I say to you, That in the REKNOVA- TION, †when the SON of MAN shall sit on the throne of his Glory, †you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of IS- RAEL."

<sup>29</sup> †And whoever has forsaken, \* on account of MY Name, Houses, or Bro- thers, or Sisters, or Fa- ther, or Mother, or Wife, or Children, or Lands, shall receive \* Manifest, and shall inherit aionian Life.

<sup>30</sup> †But many shall be first, that are last; and last, that are first.

## CHAPTER XX.

1 For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

2 And having agreed with some LABORERS for a † Denarius a DAY, he sent them into his VIN- YARD.

3 And going out about the † Third Hour, he saw others standing unem- ployed in the market- place;

4 and he said to THEM, 'Go you also into the

\* VATICAN MANUSCRIPT.—29. on account of MY Name. Manifest.

29. or Wife—omit.

29.

† 29. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxi. 6. † 3. A denarius is the eighth part of an ounce—value 14 cents, or 7d.

† 3. Nine in the morning.

† 27. Mark x. 29; Luke xviii. 28.

† 27. Matt. iv. 20; Luke v. 11.

† 28. Luke

xviii. 30.

† 29. Mark x. 29, 30; Luke xviii. 29, 30.

† 30. Matt. xx. 16; Luke xiii. 30.

καὶ ὃ εἴη ἡ δικαιοσύνη, δώσω ὑμῖν. Οἱ δὲ  
and whatever may be just, I will give to you. They and  
ἀπῆλθον. <sup>5</sup> Πάλιν ἐξελθὼν περὶ ἑκτὴν καὶ  
went away. Again going out about sixth and  
ἐννάτῃ ὥρᾳ, ἐποίησεν ὡσαύτως. <sup>6</sup> Περὶ δὲ  
ninth hour, he did in like manner. About and  
τῇ ἐνδεκατῇ \* [ὥρᾳ] ἐξελθὼν, εὗρεν ἀλλοὺς  
the eleventh [hour] going out, he found others  
ἑστῶτας, καὶ λέγει αὐτοῖς· Τί ὥδε ἐστήκατε  
standing, and he says to them: Why here stood you  
ὅλην τὴν ἡμέραν ἀργοί; <sup>7</sup> Λέγουσιν αὐτῷ· Ὅτι  
all the day idle? They say to him: Because  
οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπα-  
no one us hired. He says to them: Go  
γετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· \* [καὶ ὃ εἴη  
also you into the vineyard: {and whatever  
ἡ δικαιοσύνη, λήψετε.}] <sup>8</sup> Ὁψίας δὲ γενο-  
may be just, you shall receive.} Evening and having  
μένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ  
coming on, says the lord of the vineyard to the  
ἐπιτροπῇ αὐτοῦ· Καλεσον τοὺς ἐργάτας, καὶ  
steward of him; Call the laborers, and  
ἀποδοσ αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν  
give to them the hire, beginning from the  
ἐσχάτων, ἕως τῶν πρώτων. <sup>9</sup> Καὶ ἐλθόντες οἱ  
last, till the first. And having come those  
περὶ τὴν ἐνδεκατῇ ὥρᾳ, ἐλάβον ἀνα δηνάριον.  
about the eleventh hour, received each a denarius.  
<sup>10</sup> Ἐλθόντες δὲ οἱ πρώτοι, ἐνομίσαν, ὅτι πλεονα  
Having come then those first, supposed, that more  
λήψονται· καὶ ἐλάβον καὶ αὐτοὶ ἀνα δηνάριον.  
they shall receive, and received also they each a denarius.  
<sup>11</sup> Λαβόντες δὲ ἐγογγύζον κατὰ τοὺς οἰκοδεσπότου,  
Having received but they murmured against the householder,  
<sup>12</sup> λέγοντες· Ὅτι οὗτοι οἱ ἐσχάτοι μίαν ὥραν  
saying; That these the last one hour  
ἐποίησαν, καὶ ἰσοὺς ἡμῖν αὐτοὺς ἐποίησας, τοῖς  
worked, and equal to us them thou hast made, to the  
βαστάσασσι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καυ-  
having endured the burden of the day, and the burn-  
σωνα. <sup>13</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν·  
ing heat. He but answering said to one of them;  
Ἐταίρε, οὐκ ἀδικῶ σε· οὐχὶ δηνάριον συνέφε-  
Friend, not I wrong thee; not of a denarius didst thou  
ρήσας μοι; <sup>14</sup> Ἄρον τὸ σόν, καὶ ὑπάγε. Θέλω  
agree to me? Take the thine, and go. I wish  
δε τοῦτ' ἡ ἐσχάτῃ δοῦναι ὥς καὶ σοί. <sup>15</sup> Ἡ  
and to thee the last to give as also to thee. Or  
οὐκ ἐξεστὶ μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς;  
not is it lawful to me to do what I will with the my own?  
ἡ δὲ ὀφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγώ  
or the eye of thee evil is, because I  
ἀγαθὸς εἰμι; <sup>16</sup> Οὕτως ἐσονται οἱ ἐσχάτοι,  
good am? Thus shall be the last,

VINEYARD, and whatever is reasonable, I will give you.' And THEY went.

<sup>5</sup> Again having gone out about the sixth hour, and about the ninth, he did in like manner.

<sup>6</sup> And about the ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

<sup>7</sup> They say to him, 'Because no one has hired us.' He says to them, 'Go you also into the VINEYARD.'

<sup>8</sup> And Evening having come on, the OWNER of the VINEYARD says to his STEWARD, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

<sup>9</sup> And THOSE who came about the ELEVENTH hour, received, each one, a Denarius.

<sup>10</sup> Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a Denarius.

<sup>11</sup> But having received it, they murmured against the HOUSEHOLDER,

<sup>12</sup> saying, 'These LAST have worked One Hour, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

<sup>13</sup> HE answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?'

<sup>14</sup> Take THAT which is THINE, and go thy way; \* I will give to THIS LAST, even as to thee.

<sup>15</sup> Is it not lawful for me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?'

<sup>16</sup> Thus the LAST shall

\* VATICAN MANUSCRIPT.—6. hour—omit. receive.—omit.

14. I will.

† 5. Noon. † 5. Three o'clock in the afternoon.

7. and whatever may be right, you shall

† 6. Five o'clock in the

πρωτοι· και οι πρωτοι, εσχατοι. \* [Πολλοι  
first, and the first, last. [Many  
γὰρ εἰσι κλητοι, ολιγοι δε εκλεκτοι.]  
for are called, few but chosen.]

17 Και αναβαινων δ Ιησους εις 'Ιεροσολυμα,  
And going up the Jesus to Jerusalem,  
παρελαβε τους δωδεκα μαθητας κατ' ιδιαν εν  
he took the twelve disciples privately in  
τη οδω, και ειπεν αυτοις· 18 Ιδου, αναβαινομεν  
the way, and said to them; Lo, we go up  
εις 'Ιεροσολυμα, και ο υιος του ανθρωπου παρα-  
to Jerusalem, and the son of the man will be  
δοθησεται τοις αρχιερευσι και γραμματευσι· και  
delivered up to the high-priests and scribes; and  
κατακρινουσιν αυτον \* [θανατω,] 19 κα παρα-  
they will condemn him [to death,] and they will  
δωσουσιν αυτον τοις εθνεσιν εις το ερμαιζειν,  
deliver up him to the Gentiles for the to mock,  
και μαστιγωσαι, και σταυρωσαι· και τη τριτη  
and to scourge, and to crucify, and in the third  
ημερα αναστησεται.  
day he will stand up.

20 Τότε προσηλθεν αυτω η μητηρ των υιων  
Then came to him the mother of the sons  
Ζεβεдайον, μετα των υιων αυτης, προσκυνουσα,  
of Zebedee, with the sons of her, prostrating,  
και αιτουσα τι παρ' αυτου. 21 Ο δε ειπεν  
and asking something from him. He and said  
αυτη· Τι θελεις; Λεγει \* [αυτω,] Ειπε, ινα  
to her; What wilt thou? She says [to him,] Say, that  
καθισωσιν αυτοι οι δυο υιοι μου, εις εκ δεξιων  
may sit three the two sons of me, one at right  
σου, και εις εξ ευωνυμων σου, εν τη βασιλεια  
office, and one at left of thee, in the kingdom  
σου. 22 Αποκριθεις δε ο Ιησους ειπεν· Ουκ οι-  
of thee. Answering but the Jesus said: Not you  
δατε, τι αιτεισθε. Δυνασθε πινειν το ποτηριον,  
know, what you ask. Are you able to drink the cup,  
δ εγω μελλω πινειν· Λεγουσιν αυτω· Δυ-  
which I am about to drink? They say to him; We  
ναμεθα. 23 \* [Και] λεγει αυτοις· Το μεν πο-  
are able. [And] he says to them; The indeed  
τηριον μου πεισθε· το δε καθισαι εκ δεξιων  
cup of me you shall drink; the but to sit at right  
μου και εξ ευωνυμων μου, ουκ εστιν εμον δουнай,  
of me and at left of me, not is mine to give,  
αλλ' οἱς ητοιμασται υπο του πατρος μου.  
but to whom it has been prepared by the father of me.

24 Και ακουσαντες οι δεκα, ηγανακτησαν περι  
And having heard the ten, were angry on account of  
των δυο αδελφων. 25 Ο δε Ιησους, προσκαλε-  
the two brothers. But Jesus, having

be † first; and the FIRST, last."

17 † And \* when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately, \* and said to them on the way,

18 † "Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and Scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.

20 † Then the MOTHER of Zebedee's CHILDREN came to him with her SONS, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" \* And SHE said, "Command, that in thy KINGDOM, one of These my two SONS may sit at thy Right hand, and the other at thy Left."

22 But Jesus answering, said, "You know not what you request. Can you drink of † the CUP, of which I am about to drink?" They say to him, "We can."

23 He says to them, † "You will, indeed, drink of my CUP; but to sit at my Right hand, and at \* the Left, is not mine to give, except for whom it has been prepared by my FATHER."

24 † And the TEN, having heard, were indignant against the two Brothers.

25 But JESUS, having called them, said, "You

\* VATICAN MANUSCRIPT.—16. For many are about, but few chosen—omit.

Jesus was about to go up to Jerusalem, he took.

18. to Death—omit.

23. the Left.

21. And she said.

17. when

21. to him—omit.

17. when

23. And—omit.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword," ACTS xii. 2; and when John was banished to "that isle which is called Patmos, for the word of God, and for the TESTIMONY of JESUS CHRIST," Rev. i. 9.

† 16. Matt. xix. 30.

† 17. Matt. xvi. 21; Mark x. 32; Luke xlviii. 31; John xii. 12.

† 20. Matt. iv. 21; Mark x. 35.

† 22. Matt. xxvi. 30, 42; Mark xiv. 26; Luke xxii. 42;

John xviii. 11.

x. 41; Luke xii. 24.

† 23. Acts xii. 2; Rom. viii. 17; 1 Cor. i. 7; Rev. i. 9.

† 24. Mark

σαμενος αυτοις, ειπεν Οιδατε, οτι οι αρχοντες των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι κατεξουσιαζουσιν αυτων. <sup>25</sup> Ουκ ούτως εσται εν υμιν· αλλ' ος εαν θελη εν υμιν μεγαλ γενεσθαι, εστω υμων διακονος· <sup>26</sup> και ος εαν θελη εν υμιν ειναι πρωτος, εστω υμων δουλος· <sup>27</sup> ωσπερ υ υιος του ανθρωπου ουκ ηλθε διακονηθηναι αλλα διακονησαι, και δουναι την ψυχην αιτου λυτρον αντι πολλων.

<sup>28</sup> Και εκπορευομενων αυτων απο 'Ιεριχω, ακολουθησεν αυτω οχλος πολυς. <sup>29</sup> Και ιδου, δυο τυφλοι, καθημενοι παρα την οδον, ακουσαντες οτι Ιησους παρταγει, εκραζαν, λεγοντες· Ελεησον ημας, κυριε, υιος Δαυιδ. <sup>30</sup> Ο δε οχλος επειμνησεν αυτοις, ινα σιωπησωσιν. Οι δε μειον εκραζον, λεγοντες· Ελεησον ημας, κυριε, υιος Δαυιδ. <sup>31</sup> Και στας ο Ιησους εφωησεν αυτους, και ειπε· Τι θελετε ποιησω υμιν· <sup>32</sup> Λεγουσιν αυτω· Κυριε, ινα ανοιχθωσιν ημιν οι οφθαλμοι. <sup>33</sup> Σπλαγχνισθεις δε ο Ιησους, ηψατο των οφθαλμων αυτων· και ευθεως ανεβλεψαν αυτων οι οφθαλμοι· και ηκολουθησαν αυτω.

ΚΕΦ. κα'. 21.

<sup>1</sup> Και οτε ηγγισαν εις 'Ιερουσολυμα, και ηλθον εις Βηθφαγη προς το ορος των ελαιων, τότε ο Ιησους απεστειλε δυο μαθητας, λεγων αυτοις· <sup>2</sup> Πορευθητε εις την κωμην την απεναντι υμων, και ευθεως ευρησατε ονον δεδεμενην, και πωλον

know That the PRINCES of the NATIONS rule imperiously over them; and the GREAT exercise authority over them.

<sup>26</sup> †It \*is not so among you; but whoever may desire to become great among you, let him be Your Servant;

<sup>27</sup> †and whoever may desire to be chief, let him be Your Slave;

<sup>28</sup> †even as the SON of MAN came not to be served, but to serve, and †to give his LIFE a Ransom for many."

<sup>29</sup> †And departing from Jericho, a great Crowd followed him.

<sup>30</sup> And behold, Two blind men sitting by the ROAD, hearing That Jesus passed by, cried out, saying, "O Master, Son of David, have pity on us!"

<sup>31</sup> And the PEOPLE reproved them, that they might be silent; but THEY cried the louder, saying, "O Master, Son of David, have pity on us!"

<sup>32</sup> And Jesus stopping, called them, and said, "What do you wish I should do for you?"

<sup>33</sup> They say to him, "Sir, that \*our EYES may be opened."

<sup>34</sup> And Jesus being moved with compassion, touched \*Their EYES; and \*they received sight, and followed him.

CHAPTER XXI.

<sup>1</sup> †And when they were nigh to Jerusalem, and had come to Bethphage, near to the MOUNT of OLIVES, then Jesus sent Two Disciples, saying to them,

<sup>2</sup> "Go to THAT VILLAGE which is OVER-A-GAINST you, and you will immediately find an Ass

\* VATICAN MANUSCRIPT.—26. is not so. 34. they received sight.

33. OUR EYES.

34. Their EYES.

† 26. Matt. xxiii. 11; 1 Pet. v. 3. xii. 37; John xiii. 4, 14; Phil. ii. 7. 1 Tim. i. 6; Titus ii. 14; Heb. ix. 28.

† 27. Matt. xviii. 4; Mark ix. 35; x. 43. 128. Luke x. 44; 129. Isa. liii. 10, 11; Dan. ix. 24, 26; Matt. xxvi. 28; 1. Mark xi. 1; Luke xix. 30.

μετ' αὐτης· λυσαντες ἀγαγετε μοι. <sup>3</sup> Καὶ εἰς  
with her; having loosed bring to me. And if  
τις ὑμῖν εἶπῃ τι, εἰρεῖτε· Ὅτι ὁ  
any (one) to you should say any (thing,) you shall say; That the  
κύριος αὐτῶν χρειαν ἔχει· εὐθὺς δὲ ἀποσ-  
lord of them need has; immediately and he will  
τελλεῖ αὐτούς. <sup>4</sup> Τοῦτο δὲ ὅλον γέγονεν, ἵνα  
send them. This and all has been done, that  
πληρωθῇ τὸ ῥηθὲν δια τοῦ προφήτου,  
might be fulfilled the word spoken through the prophet,  
λεγοντος· <sup>5</sup> “Εἰπάτε τῇ θυγατρὶ Σιών· Ἰδοὺ,  
saying; “Say to the daughter of Zion; Lo,  
ὁ βασιλεὺς πού ἐρχεται σοὶ πᾶς, καὶ ἐπιβε-  
the king of thee comes to thee meek, and having  
βηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυγίου.”  
been set on an ass, even a foal a son of a beast of burden.”  
<sup>6</sup> Πορευθεντες δὲ οἱ μαθηταί, καὶ ποιήσαντες  
Having gone and the disciples, and having done  
καθὼς πρῆσταιξεν αὐτοῖς ὁ Ἰησοῦς, <sup>7</sup> ἠγάγον  
as commanded to them the Jesus, they led  
τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω  
the ass and the foal, and they placed upon  
αὐτῶν τὰ ἱμάτια αὐτῶν· καὶ ἐπεκαθίσεν ἐπάνω  
them the mantles of them; and they caused to sit on (one)  
αὐτῶν. <sup>8</sup> Ὁ δὲ πλείστος ὄχλος ἐστρώσαν ἐάν-  
of them. The and greater crowd spread of them-  
των τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκοπτον  
seize the mantles in the way; others and cut off  
κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν  
branches from the trees, and scattered in  
τῇ ὁδῷ. <sup>9</sup> Οἱ δὲ ὄχλοι οἱ προαγοντες καὶ οἱ  
the way. The and crowds those going before and those  
ἀκολουθουντες ἐκραζον, λεγοντες· Ὡσαννα τῷ  
following did cry, saying; Hosanna to the  
υἱῷ Δαυὶδ· εὐλογημενος ὁ ἐρχομενος ἐν ὀνοματί  
son of David; worthy of blessing he coming in name  
κυρίου· Ὡσαννα ἐν τοῖς ὑψίστοις. <sup>10</sup> Καὶ εἰπελ-  
of Lord: hosanna in the highest. And having  
θοντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐσείσθη πᾶσα  
entered of them into Jerusalem, was moved all  
ἡ πόλις, λεγουσα· Τίς ἐστὶν οὗτος; <sup>11</sup> Οἱ  
the city, saying: Who is this? The  
δὲ ὄχλοι ἐλεγον· Οὗτος ἐστὶν Ἰησοῦς ὁ προφη-  
and crowds said: This is Jesus the prophet,

and a Colt with her; loose them, and bring them to me.

And if any one questions you, reply, 'That the MASTER wants them;' and he will send them promptly."

Now all this was performed, that the WORD SPOKEN through the PROPHET might be verified, saying,

5 † "Say to the DAUGHTER of Zion, Behold thy KING comes to thee, lowly, † being seated on an Ass, even † on a Colt of a Laboring Beast."

6 † And the DISCIPLES went, and having done as JESUS directed them,

7 they led the Ass, and the COLT, and † put their MANTLES over them, and made him ride.

8 And a GREAT PART of the Crowd spread † Their own GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

9 And THOSE CROWDS † PRECEDING him, and THOSE that FOLLOWED, shouted, saying, † "Hosanna to the son of David! † Blessed be HE who † COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

10 † And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

11 And the CROWDS answered, "This is JESUS, THAT PROPHET who

\* VATICAN MANUSCRIPT.—5. on a Colt. CEDING him, and.

8. Their-own GARMENTS.

9. PRE-

† 5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Ezek. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xxii. 23; xix. 20; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. xiv. 3. Compare also Jer. i. 7; Micah v. 10, 11; Zech. ix. 10.

† 9. Hosanna, is a Hebrew word, signifying, "Save, we beseech thee;" and in this place is similar to the French "vive le roi," or the English "God save the king." "Hosanna to the son of David," is equivalent to "God preserve the son of David."

† 5. Ian. ix. 11; Zech. ix. 9; John xii. 15.

† 6. Mark xi. 4.

† 7. 2 Kings ix. 13;

† 9. Psa. cxviii. 20.

† 10. Mark xi. 15.

της, ὁ ἀπο Ναζαρετ της Γαλιλαίας. <sup>12</sup> Καὶ  
that from Nazareth of the Galilee. And  
 εἰσηλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν \* [τοῦ θεοῦ,]  
entered the Jesus into the temple [of the God,]  
 καὶ ἐξεβάλε πάντας τοὺς πωλοῦντας καὶ ἀγορά-  
and cast out all the selling and buy-  
 ζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυ-  
ing in the temple, and the tables of the money-  
 βιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν  
changers overturned and the seats of the  
 πωλοῦντων τὰς περιστεράς. <sup>13</sup> καὶ λέγει αὐ-  
selling the doves: and he says to  
 τοῖς· Γεγραπται· “Ὁ οἶκος μου, οἶκος προσευχῆς  
them: It is written: “The house of me, a house of prayer  
 κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπηλαῖον  
shall be called. you but it have made a den  
 ληστῶν.” <sup>14</sup> Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ  
of robbers.” And came to him blind and  
 χῶλοι ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.  
Lame in the temple, and he healed them.  
<sup>15</sup> Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ  
Having seen but the high-priests and the scribes the  
 θαύμασια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρα-  
wonders, which he did, and the boys cry-  
 ζοντας ἐν τῷ ἱερῷ, καὶ λεγόντας· Ὡσαύτα τῷ  
ing in the temple, and saying: Hosanna to the  
 υἱῷ Δαυὶδ· ᾠδανήθησαν, <sup>16</sup> καὶ εἶπον αὐτῷ·  
son of David; they were angry. and said to him;  
 Ἀκούεις τι οὗτοί λέγουσιν; Ὁ δὲ Ἰησοῦς  
Hearst thou what these are saying? The and Jesus  
 λέγει αὐτοῖς· Ναι· οὐδεποτε ἀνεγνώτε· “Ὅτι  
says to them; Yes; never have you read; “That  
 ἐκ στόματος βηθίων καὶ θηλαζόντων κατηρ-  
out of mouth of babes and of suckling (ones) thou hast  
 τισμ αἶνον.” <sup>17</sup> Καὶ καταλίπων αὐτούς,  
perfected praise!” And having left them,  
 ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ  
he went out of the city into Bethany, and  
 ἡλίσθη ἐκεῖ.  
he lodged there.  
<sup>18</sup> Πρωίας δὲ, ἐπαναγὼν εἰς τὴν πόλιν, ἐπει-  
Early but, returning into the city, he was  
 νησεν. <sup>19</sup> Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ,  
hungry. And seeing a fig-tree one by the way,  
 ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ  
he came to her, and nothing found in her except  
 φύλλα μόνον· καὶ λέγει αὐτῇ· Μῆκετι ἐκ σοῦ  
leaves alone; and he says to her; No more by thee  
 καρπὸς γενήται εἰς τὸν αἰῶνα. Καὶ ἐξη-  
fruit may be produced to the age. And with-  
 ραυθὴ παραχρημα ἡ συκὴ. <sup>20</sup> Καὶ ἰδόντες οἱ  
and immediately the fig-tree. And seeing the  
 μαθηταὶ θαύμασαν, λεγόντες· Πῶς παραχρημα  
disciples wondered, saying: How soon  
 ἐξηραυθὴ ἡ συκὴ; <sup>21</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
withered the fig-tree? Answering and the Jesus

is from Nazareth in GALI-  
 LEE.”

<sup>12</sup> † And JESUS went  
 into the TEMPLE, and ex-  
 pelled ALL THOSE SELLING  
 and buying, and over-  
 turned the TABLES of the  
 BANKERS, and the SEATS  
 of the SELLERS of DOVES;

<sup>13</sup> And said to them;  
 “It is written, † My  
 ‘HOUSE shall be called a  
 ‘House of Prayer;’ but  
 you \* make it a DEN of  
 Robbers.”

<sup>14</sup> And the Blind and  
 Lame came to him in the  
 TEMPLE, and he healed  
 them.

<sup>15</sup> But when the HIGH-  
 PRIESTS and SCRIBES saw  
 the WONDERS which he  
 performed, and \* THOSE  
 BOYS who were CRYING  
 in the TEMPLE, “Hosanna  
 to the son of David!”  
 they were exasperated.

<sup>16</sup> And said to him,  
 “Dost thou hear what  
 these are saying?” And  
 JESUS says to them,  
 “Yes; have you never  
 read, † ‘Out of the Mouth  
 of Infants and Nurse-  
 lings thou hast perfected  
 Praise.’”

<sup>17</sup> And having left  
 them, he went out of the  
 CITY, † to Bethany; and  
 passed the night there.

<sup>18</sup> † Returning to the  
 CITY, in the Morning, he  
 was hungry;

<sup>19</sup> And seeing a single  
 Fig-tree by the ROAD, he  
 went to it; but finding  
 nothing on it, except  
 Leaves, he said, “May no  
 fruit grow on thee to the  
 AGE!” And the FIG-TREE  
 instantly withered!

<sup>20</sup> † And the DISCIPLES  
 seeing it, were astonished,  
 saying, “How soon is the  
 FIG-TREE withered!”

<sup>21</sup> Jesus answering,

\* VATICAN MANUSCRIPT.—12. of God—omit.  
 who were crying.

12. make it.

15. THOSE BOYS

† 12. The TEMPLE—to Hieron. This was not the nave, house, or Temple strictly so called,  
 including only the vestibule, the sanctuary, and the holy of holies. To this our Lord him-  
 self had not access, because not of the posterity of Aaron. The traffic was carried on in the  
 outer courts. These courts the Pharisees did not account holy.

‡ 12. Luke xix. 45; John ii. 15.  
 John xi. 18.

‡ 13. Mark ix. 12.

‡ 13. Isa. lvi. 7.

‡ 10. Mark xi. 20.

‡ 16. Psa. viii. 2.

ΕΙΠΕΝ ΑΥΤΟΙΣ· Ἀμὴν λέγω ὑμῖν, εἰν ἐχῆτε  
said to them: Indeed I say to you, If you may have  
πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ  
faith, and not should doubt, not only the (miracle)  
τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει ταύτῃ  
of the fig-tree you shall do, but also if to the mountain this  
εἰπῆτε· Ἀρῇτι, καὶ βληθῇτι εἰς τὴν  
you should say: Be thou lifted up, and be cast into the  
θαλάσσαν· γερήσεται. <sup>22</sup> Καὶ πάντα, ὅσα ἀν  
sea; it shall be done. And all, whatever  
αἰτήσῃτε ἐν τῇ προσευχῇ, πιστεύοντες,  
you shall ask in the prayer, believing,  
λήψεσθε.  
you shall receive.

<sup>23</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσήλθον  
- And having come to him into the temple, came  
αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι  
to him teaching the high-priests and the elders  
τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
of the people, saying: By what authority these (things)  
ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην,  
doest thou? and who to thee gave the authority this?

<sup>24</sup> Ἀποκρίθεις δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω  
Answering and the Jesus said to them, I will ask  
ὑμᾶς κατὰ λόγον ἑνα. ὃν εἰν εἰπῆτε μοι,  
you also I word one; which if you may say to me,  
κατὰ ὑμῖν ἔρω, ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
also I to you will tell, by what authority these (things)  
ποιῶ· <sup>25</sup> τὸ βαπτισμὰ Ἰωάννου ποθεν ἦν; ἐγ  
I do, the dipping of John whence was? from  
οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο  
heaven, or from men? They and reasoned  
παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπώμεν, ἐξ οὐρα-  
among themselves, saying: If we should say, from hea-  
νου· ἔρει ἡμῖν· Διὰ τί οὖν οὐκ ἐπιστεύσατε  
ven, he will say to us: Why then not did you believe  
αὐτῷ; <sup>26</sup> Ἐὰν δὲ εἰπώμεν, ἐξ ἀνθρώπων· φοβου-  
to him: If but we should say, from men: we

μεθα τὸν ὄχλον· πάντες γὰρ ἐχούσι τὸν Ἰωάννην  
fear the crowd: all for hold the John  
ὥς προφήτην. <sup>27</sup> Καὶ ἀποκριθέντες τῷ Ἰησοῦ  
as a prophet: And they answering to the Jesus  
εἶπον· Οὐκ οἶδαμεν. Ἐφῆ αὐτοῖς καὶ αὐτός·  
said: Not we know. Said to them and he:

Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
Neither I say to you by what authority these (things)  
ποιῶ. <sup>28</sup> Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε  
I do. What but to you seems right? A man had

τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ, εἶπε·  
children two: and coming to the first, he said:  
Τέκνον, ὑπάγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι  
Son, go, to-day work in the vineyard

μου. <sup>29</sup> Ὁ δὲ ἀποκρίθεις εἶπεν· Οὐ θέλω·  
of me. He and answering said: Not I will:  
ὕστερον δὲ μεταμελήθεις, ἀπηλθε. <sup>30</sup> Καὶ  
afterward but having changed his mind, he went. And  
προσελθὼν τῷ ἑτέρῳ, εἶπεν ὡσαύτως. Ὁ δὲ  
coming to the other, he said just the same. He and

said to them, "Indeed, I say to you, † If you have an unshaken Faith, you will not only do this miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

<sup>22</sup> † And whatever you shall ask in PRAYER, believing, you will receive."

<sup>23</sup> † And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

<sup>24</sup> Jesus replying, said to them, "I will also ask you one Question, which if you answer me, I also will inform you by What Authority I do these things."

<sup>25</sup> Whence was \* THAT IMMERSION which was of John? From Heaven, or from Men?" And THEY reasoned thus among themselves, "If we say, From Heaven, he will retort, Why then did you not believe him?"

<sup>26</sup> And if we say, From Men, we dread the CROWD: for they all regard JOHN as a Prophet."

<sup>27</sup> They, therefore, said to JESUS, in reply, "We cannot tell." And he said to them, "Neither do I tell you by What Authority I perform these things."

<sup>28</sup> But what is your opinion of this? A Man had \* Two Sons; and coming to the FIRST, he said, 'Son, go work To-day in my VINEYARD.'

<sup>29</sup> He answered, "I will, sir," but went not.

<sup>30</sup> And coming to the SECOND, he said the same.

\* VATICAN MANUSCRIPT.—25. THAT IMMERSION which was of John. 28. Two Sons. 29. † I will, sir; but went not. 30. And coming to the second, he said the same. And as answering, said, 'I will not'; but afterwards he repented and went.

† 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2.

† 22. Matt. vii. 8; Mark xi. 24; James v. 16; 1 John iii. 22; v. 14.

† 23. Mark xi. 27; Luke xx. 1.

ἀποκριθεὶς εἶπεν· Ἐγὼ κυριε, καὶ οὐκ ἀπηλθε.  
answering said, I lord, and not went.

21 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς;  
Who of the two did the will of the father?

Λέγουσιν \* [αὐτῷ]· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ  
They say [to him,] The first. Says to them the

Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ  
Jesus; Indeed I say to you, that the tax-gatherers and

αἱ πόρναι προαγουσιν ὑμᾶς εἰς τὴν βασιλείαν  
the harlots go before you into the kingdom

τοῦ θεοῦ. 22 Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν  
of the God. Came for to you John in

ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ  
a way of righteousness, and not you believed him; the

δὲ τελῶναι καὶ αἱ πόρναι ἐπιστεύσαν αὐτῷ·  
but tax-gatherers and the harlots believed him;

ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ  
you and seeing not repented afterwards, of the

πιστεύειν αὐτῷ.  
to believe him.

23 Ἄλλην παραβολὴν ἀκουσατέ· \* [Ἀνθρώπος]  
Another parable hear you; [A man]

ἦν οἰκοδεσποτὴς, ὅστις ἐφύτευσεν ἀμπελῶνα,  
was a householder, who planted a vineyard,

καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν  
and a hedge to it placed around, and dugged in

αὐτῷ λήνον, καὶ ἐφοδόμησε πύργον· καὶ ἐξ-  
a wine-press, and built a tower; and let

ἐδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδημήσαν. 24 Ὅτε  
was it to husbandmen, and went abroad. When

δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε  
and drew near the time of the fruits, he sent

τοὺς δούλους αὐτοῦ, πρὸς τοὺς γεωργοὺς, λα-  
the slaves of him, to the husbandmen, to

βεῖν τοὺς καρποὺς αὐτοῦ. 25 Καὶ λαβόντες οἱ  
receive the fruits of it. And having taken the

γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν,  
husbandmen the slaves of him, him indeed they (a man)

ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλικοβόλησαν. 26 Πάλιν  
him and they killed, him and they pelted with stones. Again

ἀπέστειλεν ἄλλους δούλους, πλείονας τῶν  
he sent other slaves, greater the

πρωτῶν· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 27 Τῶ-  
first, and they did to them in like manner. After-

τερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ,  
wards and he sent to them the son of him,

λέγων· Ἐντραπήσουνται τὸν υἱὸν μου. 28 Οἱ  
saying, They will regard the son of me. The

δὲ γεωργοὶ, ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς·  
but husbandmen, seeing the son, said among themselves;

Οὗτος ἐστὶν ὁ κληρονόμος· δευτε, ἀποκτεί-  
This is the heir; come, let us kill him, and forcibly

νοῦμεν αὐτόν, καὶ κατασχωμεν τὴν κληρονομίαν  
kill him, and may retain the inheritance

And he answering, said, 'I will not;' but after-

wards repenting, he went.

31 Which of the two performed the FATHER'S

WILL? They say, "The

\* LATTER." JESUS said

to them, "Indeed, I say

to you, That the TRI-

IBUTE-TAKERS and the

HARLOTS precede you in-

to the KINGDOM of GOD.

32 For John came to

you in a Way of Right-

cousness, and you be-

lieved him not; but the

TRIBUTE-TAKERS and the

HARLOTS believed him;

yet you, having seen it,

did not afterwards repent,

so as to BELIEVE him.

33 Hear Another Para-

ble. There was a House-

holder, who planted a

Vineyard, and enclosed it

with a Hedge, and digged

in a Wine-press in it, and

built a Tower, and leased

it to Cultivators, and left

the country.

34 And when the VIN-

TAGE approached, he sent

his SERVANTS to the CUL-

TIVATORS, to receive the

FRUITS.

35 But the CULTIVA-

TORS having seized his

SERVANTS, severely beat

one, and murdered ano-

ther, and stoned another.

36 Again, he sent other

Servants, more honorable

than the first, and they

treated them in a similar

manner.

37 Finally, he sent

his SON to them, saying,

'They will respect my

SON.'

38 But the CULTIVA-

TORS seeing the SON, said

among themselves, 'This

is the HEIR; let us come,

let us kill him, and forcibly

hold the INHERITANCE.'

\* VATICAN MANUSCRIPT.—31. to him.—omit.

31. LATTER.

33. A man.—omit.

† 23. LERAZON, wine-press, is the word used by Matthew, while *ἀμπελον*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Lachbi, which was hewn out of a rock, and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both wine-press and wine-vat. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

‡ 31. Luke vii. 29.

§ 32. Matt. xi. 18; Luke vii. 33.

¶ 33. Cant. viii. 11; Isa. v. 1.

|| 34. Matt. xii. 1; Luke xi. 9.

|| 35. Heb. xi. 36, 37.

|| 37. Heb. i. 3; 1 John iv. 9.

|| 38. Matt. xxvi. 9-11; John xi. 53.



αυτου. <sup>39</sup> Και λαβοντες αυτον, εξεβαλον εξω  
of him. And having taken him, they cast out  
του αμπελωνος, και απεκτειναν. <sup>40</sup> Όταν ουν  
of the vineyard, and killed him. When therefore  
ελθῃ ὁ κυριος του αμπελωνος, τι ποιησει  
may come the lord of the vineyard, what will he do  
tois γεωργοις εκεινοις; <sup>41</sup> Λεγουσιν αυτω·  
to the husbandmen to those? They say to him;  
Κακους κακως απολεσει αυτους· και τον αμπε-  
Wretches wretchedly destroy them; and the vine-  
λων εκδωσεται αλλοις γεωργοις, οἱτινες απο-  
yard will let out to other husbandmen, who will  
δωσουσιν αυτω τους καρπους εν τοις καιροις  
render to him the fruits in the seasons  
αυτων. <sup>42</sup> Λεγει αυτοις ὁ Ἰησους· Ουδεποτε  
of them. He says to them the Jesus; Never  
ανεγνωτε εν ταις γραφαις· “Λιθον ὃς απεδοκι-  
have you read in the writings: “A stone which reject-  
μασαν οἱ οικοδομουντες, οὗτος εγενηθη εις  
ted they building, the same was made into  
κεφαλην γωνιας· παρα κυριου εγενετο αὕτη,  
a head of a corner, from Lord was this,  
και εστι θαυμαστη εν οφθαλμοις ἡμων.” <sup>43</sup> Δια  
and it is wonderful in eyes of us.” On account of  
τουτο λεγω ὑμιν, ὅτι αρθησεται ἀφ’ ὑμων ἡ  
this I say to you, that shall be taken from you the  
βασιλεια του θεου, και δοθησεται εβnei ποιουντι  
kingdom of the God, and shall be given to a nation making  
τους καρπους αὐτης. <sup>44</sup> Και ὁ πεσων ἐπι τον  
the fruits of her. And he falling on the  
λιθον τουτον, συνθλασθησεται· ἐφ’ ὃν δ’ αν  
alone this, shall be broken: on whom but  
πεσῃ, λικμησεται αυτον.  
I shall fall, it will crush to pieces him.

<sup>45</sup> Και ακουσαντες οἱ αρχιερεις και οἱ Φαρι-  
And having heard the high-priests and the Phari-  
σαιοι τας παραβολας αυτου, εγνωσαν, ὅτι περι  
saw the parables of him, knew, that about  
αυτων λεγει. <sup>46</sup> Και ζητουντες αυτον κρατησαι,  
them he says. And seeking him to seize,  
εφιβηθησαν τους οχλους· επειδη ὡς προφητην  
they feared the crowds: since as a prophet  
αυτον ειχον. ΚΕΦ. κβ’. 22. Και αποκριθεις  
him they held. And answering  
ὁ Ἰησους καλιν ειπεν αυτοις εν παραβολαις,  
the Jesus again said to them in parables,  
λεγων· <sup>2</sup> Ὡμοιωθη ἡ βασιλεια των ουρανων  
saying: Has been likened the kingdom of the heavens  
ανθρωπω βασιλει, ὁστις εποίησε γαμους τῷ  
to a man a king, who made marriage-feasts to the  
υἱῳ αὐτου, <sup>3</sup> και απεστειλε τους δουλους αὐτου,  
son of him, and he sent the slaves of him,

<sup>39</sup> Then seizing him, they thrust him out of the VINEYARD and killed him.

<sup>40</sup> When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?”

<sup>41</sup> They reply to him, “He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS.”

<sup>42</sup> JESUS says to them, “Have you never read in the SCRIPTURES, 12: A ‘Stone, which the BUILDERS rejected, the same ‘is made the Head-stone ‘of the Corner; this Je- ‘hovah has effected, and ‘it is wonderful in our ‘Eyes?”

<sup>43</sup> Because of this, I tell you, That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

<sup>44</sup> And HE who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces.”

<sup>45</sup> And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

<sup>46</sup> And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

## CHAPTER XXII.

1 And JESUS continuing to discourse to them in Parables, said,

2 “The KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON,

3 And he sent his SERV-

† 42. “A Stone, which the BUILDERS rejected.” An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the Head stone of the corner.—Clarke.

† 39. John xix. 17, 18; Heb. xiii. 11—13. exviii. 21; Acts iv. 11; 1 Pet. ii. 7. viii. 14, 15; Dan. ii. 34, 44, 45.

† 41. Mark xii. 9; Luke xx. 16. † 43. Matt. viii. 12; Luke xiii. 28, 29.

† 42. Psa. † 44. Isa.

καλεσαι τους κεκλημενους εις τους γαμους·  
to call the having been invited to the marriage-feasts  
και ουκ ηθελον ελθειν. <sup>4</sup> Πάλιν απεστειλεν  
and not they would to come. Again he sent  
αλλους δουλους, λεγων· Ειπατε τοις κεκλημε-  
other slaves, saying; Say to the having been  
νοις· Ιδου, το αριστον μου ητοιμασα· οι ταυροι  
called; Lo, the dinner of me I prepared, the bullocks  
μου και τα σιτιστα τεθυμενα, και παντα ετοιμα·  
of me and the fastings having been killed, and all (things) ready,  
δευτε εις τους γαμους. <sup>5</sup> Οι δε αμελησαντες,  
come to the marriage-feasts. They but neglecting,  
απηλθον· ο μιν εις τον ιδιον αγρον, ο δε εις  
went away; he leded to the own field, he and to  
την εμποριαν αυτου. <sup>6</sup> Οι δε λοιποι κρατη-  
the traffic of him. The and remainder having  
σαντες τους δουλους αυτου, υβρισαν και απεκτη-  
ceased the slaves of him, insulted and killed.  
σαν. <sup>7</sup> Ακουσας δε ο βασιλευς, ωργισθη και  
Hearing heard and the king, was wroth: and  
πεμφας τα στρατευματα αυτου, απωλεσε τους  
having sent the armies of him, destroyed the  
φορεις εκεινους, και την πολιν αυτων ενεπρησε.  
marchmen those, and the city of them burned.  
<sup>8</sup> Τότε λεγει τοις δουλους αυτου· 'Ο μιν  
Then he says to the slaves of him: The leded  
γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ  
marriage-feast ready is, they but having been called not  
ησαν αξιοι. <sup>9</sup> Πορευεσθε ουν επι τας διεξόδους  
were worthy. Go you therefore to the outlets  
των οδων, και οσους αν ευρητε, καλεσατε εις  
of the ways, and whoever you may find, call you to  
τους γαμους. <sup>10</sup> Και εξελθοντες οι δουλοι  
the marriage-feasts. And having gone forth the slaves  
εκεινοι εις τας οδους, συνηγαγον παντας,  
those into the ways, they brought together all,  
οσους ευρον, πονηρους τε και αγαθους· και  
as many as they found, bad ones both and good ones: and  
επλησθη ο γαμος ανακειμενων. <sup>11</sup> Εισελθων  
was filled the marriage-feast of reclining ones. Having entered  
δε ο βασιλευς θεασασθαι τους ανακειμενους,  
and the king to see the reclining ones,  
ειδεν εκει ανθρωπον ουκ ενδεδυμενον ενδυμα  
saw there a man not having been clothed a garment  
γαμου. <sup>12</sup> και λεγει αυτω· 'Εταιρε, πως  
of marriage: and he says to him: Friend, how  
εισηλθες ωδε, μη εχων ενδυμα γαμου; 'Ο  
didst thou enter here, not having a garment of marriage: He  
δε εφίμωθη. <sup>13</sup> Τότε ειπεν ο βασιλευς  
but was struck speechless. Then said the king  
τοις διακονοις· Δησαντες αυτου ποδας και  
to the servants: Having bound of him feet and  
χιρσας, αρατε αυτον, και εκβαλετε εις το σκοτος  
hands, take him, and cast into the darkness  
το εξωτερικον· εκει εσται ο κλαυθμος και ο  
the outer: there shall be the weeping and the

VANTS to call THOSE who had been INVITED to the FESTIVITIES; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform THOSE who are INVITED, † Behold, I have prepared my ENTERTAINMENT; my OXEN and FATLINGS are killed, and all is ready; come to the FESTIVAL.'

5 But THEY, disregarding it, went away, ONE to his OWN Farm, and ONE to his MERCHANDISE;

6 and the REST seizing his SERVANTS, insulted, and killed them.

7 \*And the KING was indignant; and having sent † his MILITARY FORCES, destroyed those MURDERERS, and burned their CITY.

8 He then says to his SERVANTS, 'The ENTERTAINMENT indeed is ready, but THOSE who have been INVITED, were † unworthy.'

9 Go, therefore, into the PUBLIC ROADS, and whoever you may find, invite to the NUPTIAL- FEASTS.'

10 And those SERVANTS went out into the ROADS, and brought together all that they met, Good and Bad; and the FEAST was well supplied with guests.

11 Now the KING having entered to view the GUESTS, saw there a Man † not clothed with a Wedding Garment;

12 and he says to him, 'Friend, how camest thou here, not having a Wedding Garment? ' And HE was struck speechless.

13 THE KING then said to the SERVANTS, 'Bind his Hands and Feet; take him, and thrust \*him into the OUTER DARKNESS; there will be the WEeping and the GNASHING OF TEETH.'

\* VATICAN MANUSCRIPT.—7. And the KING was indignant.

13. him.

† & Prov. ix. 2.  
Rev. i. 4; xvi. 13; xix. 8.

† 7. Dan. ix. 26.

† 8. Acts xiii. 46.

† 11, 2 Cor. v. 8;

βρυγμος των οδοντων. <sup>14</sup> Πολλοι γαρ εισι  
gnashing of the teeth. Many for are  
κλητοι, ολιγοι δε εκλεκτοι.  
called, few but picked out.

<sup>15</sup> Τότε πορευθεντες οι Φαρισαιοι συμβουλευιον  
Then having gone the Pharisees counsel  
ελαβον, οπως αυτον παγιδευσωσιν εν λογω.  
took, how him they might insnare in word.

<sup>16</sup> Και αποστελλουσιν αυτω τους μαθητας αυτων  
And they sent away to him the disciples of them  
μετα των Ηρωδιανων, λεγοντες. Διδασκαλε,  
with the Herodians, saying, O teacher,  
οιδαμεν, οτι αληθης ει, και την οδον του  
we know, that true thou art, and the way of the  
θεου εν αληθεια διδασκεις, και ου μελει σοι  
God in truth thou teachest, and not there is care to thee  
περι ουδενος· ου γαρ βλεπεις εις προσωπον  
about no one; not for thou lookest into face  
ανθρωπων. <sup>17</sup> Ειπε ουν ημιν, τι σοι δοκει;  
of men. Say therefore to us, what to thee seems right?

εξστι δουναι κηνσον Καισαρι, η ου; <sup>18</sup> Γινους  
is it lawful to give tribute to Caesar, or not? Knowing  
δε ο Ιησους την πορνειαν αυτων, ειπε· Τι με  
but the Jesus the wickedness of them, said; Why me  
πειραζετε υποκριται; <sup>19</sup> Επιδειξατε μοι το  
tempt you hypocrites? Show you to me the  
νομισμα του κηνσου. Οι δε προσηνεγκαν αυτω  
coin of the tribute. They and brought to him

δηναριον. <sup>20</sup> Και λεγει αυτοις· Τινος η εικων  
a denarius. And he says to them; Of whom the likeness  
αυτη και η επιγραφη; <sup>21</sup> Λεγουσιν \* [αυτω·]  
this and the inscription? They say [to him;]

Καισαρος. Τότε λεγει αυτοις· Αποδοτε ουν  
Of Caesar. Then he says to them; Give you back then

τα Καισαρος Καισαρι και τα του θεου  
the (things) of Caesar to Caesar; and the (things) of the God  
τω θεω. <sup>22</sup> Και ακουσαντες εθαυμασαν και  
to the God. And having heard they wondered; and

αφεντες αυτον απηλθον.  
leaving him they departed.

<sup>23</sup> Εν εκεινη τη ημερα προσηλθον αυτω Σαδ-  
In that the day came to him Sad-

δουκαιοι, οι λεγοντες, μη ειναι αναστασιν και  
Sadducees, they saying, not to be a resurrection; and  
επηρωτησαν αυτον, <sup>24</sup> λεγοντες· Διδασκαλε,  
they asked him, saying; O teacher,

Μωσες ειπεν· <sup>25</sup> Εαν τις αποθανη μη εχων  
Moses said; "If any one should die not having

τεκνα, επιγαμβρευσει ο αδελφος αυτου την  
children, shall marry the brother of him the

<sup>14</sup> For there are Many invited, but Few selected.

<sup>15</sup> † Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation.

<sup>16</sup> And they sent to him their DISCIPLES with the HERODIANS, saying, "Teacher, we know That thou art sincere, and teachest the WAY of God in Truth, neither carest thou for any one; for thou lookest not to the Appearance of Men.

<sup>17</sup> Tell us, therefore, thy opinion; Is it lawful to pay Tax to Cesar, or not?"

<sup>18</sup> But JESUS knowing their WICKEDNESS, said, "Hypocrites! why do you try me?"

<sup>19</sup> Show me the TAX-COIN." And THEY handed him a Denarius.

<sup>20</sup> And he says to them, † "Whose LIKENESS and INSCRIPTION is this?"

<sup>21</sup> They say, "Cesar's." Then he replies to them, † "Render, therefore, the THINGS of Cesar, to Cesar; and the THINGS of God, to God."

<sup>22</sup> And having heard this, they wondered; and leaving him, they went away.

<sup>23</sup> † On that day, \* Sadducees came to him, who say there is no † Resurrection, and asked him,

<sup>24</sup> saying, "Teacher, † Moses said, † If a man die, having no Children, his BROTHER shall marry his WIDOW, and raise up

\* VATICAN MANUSCRIPT.—21. to him—omit.

23. Sadducees came to him, who say

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute.

† 23. This is rendered *future life* by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an explanation." *Anastasis* can only mean *future life*, by implication; its primary signification being a *standing or rising up*. If a future life be understood by the term, then it evidently depends upon, and follows a resurrection.

† 24. The words of the Law are not quoted *verbatim*, but according to their sense. The intention was that children by the second marriage should be reckoned in the genealogy of the deceased brother, and inherit his property.

† 15. Mark xii. 13; Luke xx. 20.

† 21. Rom. xiii. 7.

† 22. Mark xii. 13; Luke

† 23. Mark xii. 13; Luke

† 24. Deut. xxv. 5.

γυναίκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ  
wife of him, and shall raise seed to the  
 ἀδελφῷ αὐτοῦ." <sup>25</sup> Ἦσαν δὲ παρ' ἡμῖν ἑπτα  
brother of him. There were now with us seven  
 ἀδελφοί· καὶ ὁ πρῶτος, γαμησας, ἐτελεύτησε·  
brothers and the first, having married, died:  
 καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναίκα αὐτοῦ  
and not having seed, left the wife of him  
 τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> Ὅμοιος καὶ ὁ δεύτερος,  
to the brother of him. Likewise also the second,  
 καὶ ὁ τρίτος, ἕως τῶν ἑπτα. <sup>27</sup> Ὑστερον δὲ  
and the third, till the seven. After  
 πάντων ἀπέθανε καὶ ἡ γυνή. <sup>28</sup> Ἐν τῇ οὖν  
of all died also the woman. In the therefore  
 ἀναστάσει, τίνας τῶν ἑπτα ἐσται γυνή; πάντες  
resurrection, of whom of the seven shall be a wife? all  
 γὰρ ἔσχον αὐτήν. <sup>29</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
for had her. Answering and the Jesus  
 εἶπεν αὐτοῖς· Πλανασθε, μὴ εἰδότες τὰς γρά-  
said to them; You go astray, not knowing the writ-  
 φας, μὴδὲ τὴν δύναμιν τοῦ θεοῦ. <sup>30</sup> Ἐν γάρ  
ings, neither the power of the God. In for  
 τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγαμι-  
the resurrection neither they marry, nor are given in  
 ζονται, ἀλλ' ὡς ἀγγέλοι \* [τοῦ θεοῦ] ἐν  
marriage, but as messengers [of the God] in  
 οὐρανῷ εἰσὶ. <sup>31</sup> Περὶ δὲ τῆς ἀναστάσεως τῶν  
heaven are. About but the resurrection of the  
 νεκρῶν οὐκ ἀνεγνῶτε τὸ ῥηθὲν ὑμῖν ὑπο  
dead (ones) not have you read that having been spoken to you by  
 τοῦ θεοῦ, λεγόντος· <sup>32</sup> "Ἐγώ εἰμι ὁ θεός  
the God, saying: I am the God  
 Ἀβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ ὁ θεὸς Ἰακώβ;"  
of Abraham, and the God of Isaac, and the God of Jacob?"  
 Οὐκ ἐστὶν ὁ θεός, θεὸς νεκρῶν, ἀλλὰ ζώντων.  
Not is the God, a God of dead (ones), but of living (ones).  
<sup>33</sup> Καὶ ἀκουσάντες οἱ ὄχλοι, ἐξεπλησσόντο ἐπὶ  
And having heard the crowds, were astonished at  
 τῇ διδαχῇ αὐτοῦ.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι, ἀκουσάντες ὅτι ἐφίμωσε  
The and Pharisees, hearing that he silenced  
 τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·  
the Sadducees, were assembled on the same;  
<sup>35</sup> καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν, νομικός, πειρα-  
and asked one out of them, a lawyer, tempt-  
 ζῶν αὐτὸν \* [καὶ λεγών·] <sup>36</sup> Διδασκαλε, ποία  
ing him [and saying:] O teacher, which  
 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> Ὁ δὲ Ἰησοῦς  
commandment great in the law? The and Jesus  
 εἶπεν αὐτῷ· "Ἀγαπήσεις κυρίον τὸν θεόν σου  
said to him; "Thou shalt love Lord the God of thee  
 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,  
in whole the heart of thee, and in whole the soul of thee,  
 καὶ ἐν ὅλῃ τῇ διανοίᾳ σου." <sup>38</sup> Αὕτη ἐστὶ πρώτη  
and in whole the mind of thee." This is first

Offspring to his BRO-  
 THER.

<sup>25</sup> Now, there were  
 with us Seven Brothers;  
 and the FIRST, having  
 married, died; and hav-  
 ing no issue, left his wife  
 to his BROTHER.

<sup>26</sup> Thus also the SEC-  
 OND, and the THIRD, even  
 to the SEVENTH.

<sup>27</sup> And last of all, the  
 WOMAN also died.

<sup>28</sup> At the RESURREC-  
 TION, therefore, To which  
 of the SEVEN will she be  
 a WIFE? for they all mar-  
 ried her."

<sup>29</sup> JESUS answering,  
 said to them, "You err,  
 not knowing the SCRIP-  
 TURES, nor the POWER of  
 GOD;

<sup>30</sup> for in the RESUR-  
 RECTION [state], they nei-  
 ther marry, nor are given  
 in marriage, but are as  
 ANGELS in \* HEAVEN.

<sup>31</sup> But concerning the  
 RESURRECTION of the  
 DEAD, Have you not read  
 the WORD SPOKEN to you  
 by GOD, saying,

<sup>32</sup> † "I am the GOD of  
 'Abraham, and the GOD  
 of Isaac, and the GOD of  
 'Jacob?' \* He is not the  
 GOD of the Dead, but of  
 the Living."

<sup>33</sup> And the CROWDS  
 hearing this, were amazed  
 at his TEACHING.

<sup>34</sup> † Now the PHARI-  
 SEES hearing That he had  
 silenced the SADDUCEES,  
 flocked about Him.

<sup>35</sup> And one of them,  
 † a Lawyer, trying him,  
 proposed this question;

<sup>36</sup> "Teacher, which is  
 the great Commandment  
 in the LAW?"

<sup>37</sup> \* And HE said to  
 him, † "'Thou shalt love  
 'Jehovah thy GOD with  
 'All thy HEART, and with  
 'All thy SOUL, and with  
 'All thy MIND.'

<sup>38</sup> This is \* the GREAT  
 and First Commandment

\* VATICAN MANUSCRIPT.—30. of God—omit.  
 37. And he said.

: 32. Exod. iii. 6; Mark xii. 29; Luke xi. 27; Acts vii. 32; Heb. xi. 16.

34. 28.

: 35. Luke x. 25.

† 37. Deut. vi. 5; Luke x. 27.

32. HE is not the GOD  
 38. the GREAT and First Commandment

† 34. Mary

καὶ μεγάλη ἐντολὴ. <sup>39</sup> Δευτέρα δὲ ὁμοία αὐτῇ·  
and great commandment. Second and like to it:

“Ἀγαπήσεις τὸν πλησίον σου, ὡς σεαυτὸν.”  
“Thou shalt love the neighbor of thee, as thyself.”

<sup>40</sup> Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος  
In these the two commandments whole the law

καὶ οἱ προφῆται κρεμνάνται.  
and the prophets are hung.

<sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν  
Having been assembled and of the Pharisees, asked

αὐτοὺς ὁ Ἰησοῦς, <sup>42</sup> λέγων· Τί ὑμῖν δοκεῖ περὶ  
them the Jesus, saying; What to you thinks about

τοῦ Χριστοῦ· τίνος υἱὸς ἐστὶ· Λέγουσιν  
the Anointed? of whom a son is he? They say

αὐτῷ· Του Δαυὶδ. <sup>43</sup> Λέγει αὐτοῖς· Πῶς οὖν  
to him; Of the David. He says to them; How then

Δαυὶδ ἐν πνεύματι κυρίον αὐτὸν καλεῖ· λέγων·  
David in spirit Lord of him calls? saying;

<sup>44</sup> “Εἶπεν ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ  
“Said the Lord to the Lord of me; Sit thou at

δεξιῶν μου, ἕως ἀν θῶ τοὺς ἐχθρούς σου ὑπο-  
right of me, till I may place the enemies of thee a foot-

ποδῖον τῶν ποδῶν σου.” <sup>45</sup> Εἰ οὖν Δαυὶδ καλεῖ  
stool of the feet of thee.” If then David calls

αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ· <sup>46</sup> Καὶ οὐδεὶς  
him Lord, how a son of him is he; And as one

ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησε  
was able to him to answer a word; nor dared

τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν  
any one from that the day to ask him

οὐκέτι.  
any more.

# ΚΕΦ. κγ'. 23.

<sup>1</sup> Τότε ὁ Ἰησοῦς ἀλαλήσε τοῖς ὄχλοις καὶ  
Then the Jesus spoke to the crowds and

τοῖς μαθηταῖς αὐτοῦ, <sup>2</sup> λέγων· Ἐπὶ τῆς Μωσέως  
to the disciples of him, saying; Upon the Moses

καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρι-  
saei sit the scribes and the Phari-

σαῖοι. <sup>3</sup> Πάντα οὖν, ὅσα ἀν εἰπωσιν ὑμῖν  
saei. All therefore, whatever they say to you

\*[τῆρειν] τῆρειτε καὶ ποιεῖτε· κατὰ δὲ τὰ  
[to observe; observe you and do you; according to but the

ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ  
works of them not do you; they say for, and not

ποιοῦσι. <sup>5</sup> Δεσμενοῦσι γὰρ φορτία βαρεὰ καὶ  
they do. They bind for burdens heavy and

δυσβαστακτα, καὶ ἐπιτίθεσιν ἐπὶ τοὺς ὤμους  
oppressive, and place upon the shoulders

τῶν ἀνθρώπων· τῷ δὲ δακτυλῷ αὐτῶν οὐ  
of the men: of the and finger of them not

θελούσι κινῆσαι αὐτὰ. <sup>6</sup> Πάντα δὲ τὰ ἔργα  
they will to move them. All but the works

αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις.  
of them they do to the to be seen to the men.

\* VATICAN MANUSCRIPT.—39. The Second is similar.  
ENEMIES underneath thy FEET. 3. observe—omit. 4. they will not move them with their FINGER.

1 30. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. 1 40.  
Matt. vii. 12; 1 Tim. i. 5. 1 41. Mark x. 136; Luke xx. 41. 1 42. Ps. cx. 1; Acts

ii. 36; Heb. i. 13; 4. Luke xi. 40; Acts xv. 10.

39 \*The Second is similar; †Thou shalt love thy NEIGHBOR as thyself.

40 †On These two Commandments \*depend the Whole LAW and the PROPHETS.”

41 †And while the PHARISEES were assembled, JESUS asked them,

43 saying, “What is your opinion about the MESSIAH? Whose Son is he?” They say to him,

“DAVID’S.”

43 He says to them, “How then does David,

by inspiration, call him his Lord? saying,

44 †JEREMIAH said to my LORD, Sit thou at my

Right hand, till I \*put thine ENEMIES under-

neath thy FEET!”

45 If, therefore, David call him Lord, how is he his Son?”

46 And no one was able to answer him a

Word; nor did any one from That DAY presume

to question him any more.

## CHAPTER XXIII.

1 Then Jesus spoke to the CROWDS, and to his DISCIPLES,

2 saying, “The SCRIBES and PHARISEES sit in the Chair of MOSES;

3 therefore All things whatever they command you, \*do and observe;

but do not according to their WORKS; for they say and do not perform.

4 \*And they prepare heavy and oppressive BUR-

DENS, for other MEN’S SHOULDERS, but \*they will not move them with their FINGER.

5 And they perform all their WORKS to be OBSERVED by MEN; \*for this

Πλατύνουσι δε τα φυλακτήρια αὐτῶν, καὶ  
They widen and the phylacteries of them, and  
μεγαλύνουσι τα κρᾶσπεδα \* [τῶν ἱματίων αὐ-  
they enlarge the tufts {of the mantles of  
τῶν} <sup>6</sup> φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς  
them.] they love and the upper couch in the  
δαικνούς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-  
synagogues, and the first seats in the syna-  
γωγαῖς, <sup>7</sup> καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς,  
synagogues, and the salutations in the markets,  
καὶ καλεῖσθαι ὑπο τῶν ἀνθρώπων ραββί,  
and to be called by the men rabbi,  
\* [ραββί.] <sup>8</sup> Ὑμεῖς δε μὴ κληθῆτε ραββί· εἰς  
[rabbi.] You but not may be called rabbi; one  
γὰρ ἐστὶν ὑμῶν ὁ καθηγητής· πάντες δὲ ὑμεῖς  
for in of you the leader; all but you  
ἀδελφοί ἐστέ. <sup>9</sup> Καὶ πατέρα μὴ καλεσθῆτε ὑμῶν  
brethren are: And father not you may call of you  
ἐν τῇ γῇ· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ  
on the earth: one for in the father of you, he  
ἐν τοῖς οὐρανοῖς. <sup>10</sup> Μὴδε κληθῆτε καθηγηταί·  
in the heavens: Neither be ye called leaders:  
εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός.  
one for of you in the leader, the anointed:  
<sup>11</sup> Ὁ δε μείων ὑμῶν, ἐστίαι ὑμῶν διακονός.  
The but greater of you, shall be of you a servant.  
<sup>12</sup> Ὅστις δε ὑψώσει ἑαυτὸν, ταπεινωθήσεται·  
Who and shall exalt himself, shall be humbled.  
καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.  
and who shall humble himself, shall be exalted.  
<sup>13</sup> Οὐαὶ δε ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-  
Woe but to you, scribes and Pharisees, hypo-  
κριταί· ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν,  
crites: because you devour the houses of the widows,  
καὶ προφασίαι μακρὰ προσευχομένοι· διὰ τοῦτο  
and for a show long are praying: through this  
λήψεσθε περισσότερον κρίμα.  
you shall receive heavier judgment.

they widen † their † PHY-  
LACTERIES, and enlarge  
their TUFTS.

6 † and love the UPPER  
COUCH at FEASTS, and  
the PRINCIPAL SEATS in  
the SYNAGOGUES,

7 and SALUTATIONS in  
the PUBLIC PLACES; and  
to be called by MEN,  
'Rabbi.'

8 † But you should not  
be called Rabbi; because  
one is Your \* TEACHER,  
and all you are Brethren.

9 And style no man on  
the EARTH your Father;  
for one \* is Your HEA-  
VENLY FATHER.

10 Nor assume the title  
of Leaders; because one  
is Your LEADER, the  
MESSIAH.

11 † But let the GREAT-  
EST of you, become Your  
Servant.

12 † And he who shall  
exalt himself, will be  
humbled; and he who  
shall humble himself, will  
be exalted.

13 † Woe to you, Scribes  
and Pharisees, Hypo-  
crites! Because you poun-  
der the FAMILIES of WID-  
OWS, and for a Disguise  
make long Prayers; there-  
fore, you will receive a  
Heavier Judgment.

14 \* [Woe to you, Scribes  
and Pharisees, Hypo-  
crites! Because you shut  
the KINGDOM of the HEA-  
VENS against MEN; you  
neither enter yourselves,  
nor permit THOSE AP-  
PROACHING to enter.]

15 Woe to you, Scribes  
and Pharisees, Hypo-  
crites! Because you trav-  
erse SEA and LAND to  
make One † Proselyte, and  
when he is gained, you

<sup>14</sup> \* [Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,  
& Pharisees, Hypo-  
κριταί· ὅτι κλείετε τὴν βασιλείαν τῶν  
hypo-crites: because you shut the kingdom of be  
οὐρανοῦ ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ  
heavens in presence of the men: you for  
οὐκ εἰσερχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε  
not enter, nor the entering you permit  
εἰσελθεῖν.] <sup>15</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-  
to enter.] Woe to you, scribes and Phari-  
σαῖοι, ὑποκριταί· ὅτι περιagate τὴν θαλάσσαν  
sea, hypocrites: because you go about the sea  
καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον· καὶ  
and the dry, to make one proselyte: and

\* VATICAN MANUSCRIPT.—5. of their MANTLES—omit.  
9. is YOUR HEAVENLY FATHER. 14.—omit.

7. Rabbi—omit.

8. TEACHER.

† 5. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.—1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the hearers. And 3. To act as amulets or charms to drive away evil spirits.—Clarke. † 13. Lachmann and Tischendorf omit this verse. † 15. A convert to Judaism.

† 5. Matt. xv. 26; Deut. vi. 8; xxii. 19.  
† 11. Matt. xx. 26, 27.  
† 15. James iii. 1.  
† Peter v. 3.

† 6. Mark xii. 28, 29; Luke xi. 43; xx. 46.  
† 12. Luke xiv. 11; xviii. 14; James iv. 6;

ὅταν γενηται, ποιεῖτε αὐτὸν υἱὸν γεεννης  
when he becomes, you make him a son of Gehenna  
διπλοτερον ὅμων. 16 Οὐαι ὑμῖν, ὀδηγοὶ τυφλοὶ,  
double of you: Woe to you, guides blind,  
οἱ λεγοντες· Ὃς ἂν ὀμοσῃ ἐν τῷ ναῷ, οὐδὲν  
the saying; Whoever may swear by the temple, nothing  
ἐστιν· ὃς δ' ἂν ὀμοσῇ ἐν τῷ χρυσῷ τοῦ ναοῦ,  
it is; who but ever may swear by the gold of the temple,  
οφείλει. 17 Μῶροι καὶ τυφλοὶ· τίς γὰρ μείζων  
he is bound. O fools and blind; which for greater  
ἐστιν; ὁ χρυσοῦς, ἢ ὁ ναὸς, ὃ ἁγιαζὼν τὸν  
is? the gold, or the temple, that sanctifying the  
χρυσόν; 18 Καὶ· Ὃς εἰαν ὀμοσῇ ἐν τῷ θυσιασ-  
gold? Also; Whoever may swear by the altar,  
τηριῷ, οὐδὲν ἐστιν· ὃς δ' ἂν ὀμοσῇ ἐν τῷ  
nothing it is; who but ever, may swear by the  
δωρῷ τῷ ἐπάνω αὐτοῦ, οφείλει. 19 Μῶροι καὶ  
gift that upon it, he is bound. O fools and  
τυφλοὶ· τί γὰρ μείζων; τὸ δῶρον, ἢ τὸ  
blind; which for greater? the gift, or the  
θυσιαστήριον, τὸ ἁγιαζὼν τὸ δῶρον; 20 Ὁ οὖν  
altar, that sanctifying the gift; He then  
ὀμοσας ἐν τῷ θυσιαστηριῷ, ὀμνυεῖ ἐν αὐτῷ καὶ  
swearing by the altar, swears by it and  
ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· 21 καὶ ὁ ὀμοσας  
by all the (things) upon it; and he swearing  
ἐν τῷ ναῷ, ὀμνυεῖ ἐν αὐτῷ καὶ ἐν τῷ κατοι-  
by the temple, swears by it and by the (one) having  
κῆσαντι αὐτόν· 22 καὶ ὁ ὀμοσας ἐν τῷ οὐρανῷ,  
inhabited it, and he swearing by the heaven,  
ὀμνυεῖ ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθη-  
swears by the throne of the God and by the (one) sit-  
μῇνω ἐπάνω αὐτοῦ.  
ting upon it.

23 Οὐαι ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· ὅτι ἀποδεκατοῦτε τὸ ἥδυοσμον, καὶ τὸ  
crites; because you tithe the mint, and the  
ἀνηθόν, καὶ τὸ κυμινόν· καὶ ἀφηκατέ τα βαρυ-  
dill, and the cummin; and pass by the weightier  
τέρα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἐλεον, καὶ  
(things) of the law, the justice, and the mercy, and  
τὴν πίστιν. Ταῦτα δε εἶδει ποιῆσαι, κακείνα  
the faith. These but it is binding to do, and those  
μὴ ἀφίεναι. 24 Ὁδηγοὶ τυφλοὶ· οἱ διυλισζοντες  
not to omit. Guides blind; the straining out  
τὸν κωνῶπα τὴν δε καμηλὸν καταπινοντες.  
the gnat the but camel swallowing down.

25 Οὐαι ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· ὅτι καθαρίζετε τὸ ἐξωθεν τοῦ πονηριοῦ  
crites; because you cleanse the outside of the cup

make him a Son of Ge-  
henna, doubly more than  
yourselves.

16 Woe to you, blind  
Guides! you who say, To  
swear by the TEMPLE, it  
is nothing; but to swear  
by the GOLD of the TEM-  
PLE, it is binding.

17 Foolish and Blind!  
for which is more sacred,  
—the GOLD, & OR THAT  
TEMPLE \* which CONSE-  
CRATED the GOLD?

18 And, to swear by the  
ALTAR, it is nothing; but  
to swear by THAT OFFER-  
ING which is upon it is  
binding.

19 Foolish and Blind!  
for which is more sacred,  
—the OFFERING, & OR  
THAT ALTAR which CONSE-  
CRATES the OFFERING?

20 HE therefore who  
SWEARS by the ALTAR,  
makes oath by it, and by  
all things on it;

21 AND HE who SWEARS  
by the TEMPLE, makes  
oath by it, and by HIM  
who DWELT in it;

22 AND HE who SWEARS  
by HEAVEN, makes oath  
by & the THRONE of GOD,  
and by HIM who sits on it.

23 Woe to you, Scribes  
and Pharisees, Hypo-  
crites! & Because you pay  
tithe of MINT, and DILL,  
and CUMMIN, & but neg-  
lect the MORE IMPORT-  
ANT matters of the LAW,  
—JUSTICE, COMPASSION,  
and FAITH. These things  
you ought to practise and  
not to omit those.

24 Blind Guides! & who  
filter out the Gnat, yet  
swallow the CAMEL.

25 Woe to you, Scribes  
and Pharisees, Hypo-  
crites! & Because you pur-  
ify the OUTSIDE of the  
CUP and the DISH, but

\* VATICAN MANUSCRIPT.—17. which CONSECRATED.

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their  
wines through a strainer. The Jews did it from religious scruples, the Gentiles from  
cleanliness.

‡ 16. Matt. xv. 14. ‡ 17. Exod. xxx. 30. ‡ 18. Exod. xxx. 37. ‡ 22. Matt.  
v. 24. ‡ 23. Luke xi. 42. ‡ 24. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7. ‡ 25.

καὶ τῆς παροψίδος, ἐσθθεν δὲ γεμουσιν ἐξ ἀρ-  
and of the dish, within but they are full of ra-  
παγῆς καὶ ἀδικίας. <sup>26</sup> Φαρισαῖε τυφλε, καθάρισον  
pne and injustice. O Pharisee blind, cleanse  
πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,  
first the inside of the cup and of the dish,  
ἵνα γενῆται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.  
that may become also the outside of them clean.

<sup>27</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριταί· ὅτι παρομοιάζετε ταφοῖς κεκοσμημένοις,  
crites, because you are like to tombs having been whitened,  
οἵτινες ἐξωθεν μὲν φαίνονται ὡραῖοι, ἐσθθεν δὲ  
which without indeed appear beautiful, within but  
γεμουσιν ὁστέων νεκρῶν καὶ πασῶν ἀκαθαρσίας.  
are full of bones of dead and of all uncleanness.  
<sup>28</sup> Οὕτω καὶ ὑμεῖς ἐξωθεν μὲν φαίνεσθε τοῖς  
So also you without indeed appear to the  
ἀνθρώποις δίκαιοι, ἐσθθεν δὲ μεστοὶ ἐστέ ὑποκ-  
men just, within but full are of hy-  
ριψεως καὶ ανομίας.  
proetry and of lawlessness.

<sup>29</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριταί· ὅτι οἰκοδομεῖτε τοὺς ταφούς των προφη-  
crites; because you build the tombs of the prophets,  
των, καὶ κοσμεῖτε τὰ μνημεῖα των δικαίων,  
and adorn the monuments of the just,

<sup>30</sup> καὶ λέγετε· Εἰ ἡμεθα ἐν ταῖς ἡμέραις των  
and say, If we had been in the days of the  
πατέρων ἡμῶν, οὐκ αὖ ἡμεθα κοινωνοὶ αὐτῶν  
fathers of us, not we had been partakers of them  
ἐν τῷ αἵματι των προφητῶν. <sup>31</sup> Ὅστε μαρτυ-  
in the blood of the prophets: So that you

ρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστέ των φονευσάντων  
testify to yourselves, that sons you are of the having killed  
τους προφῆτας. <sup>32</sup> Καὶ ὑμεῖς πληρῶσατε τὸ  
the prophets. And you fill you to the  
μέτρον των πατέρων ὑμῶν. <sup>33</sup> Ὁφεῖς, γεννηματα  
measure of the fathers of you. O serpents, O broods

ἐχιδνῶν· πῶς φυγῆτε ἀπο τῆς κρίσεως τῆς  
of vipers: how can you flee from the judgment of the  
γενέτης; <sup>34</sup> Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω  
Gehennas? Because of this, lo, I send

πρὸς ὑμᾶς προφῆτας, καὶ σοφοὺς, καὶ γραμμα-  
to you prophets, and wise men, and scribes  
τεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώ-  
and out of them you will kill and crucify

σετε, καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς  
city, and out of them you will scourge in the  
συναγωγαῖς ὑμῶν καὶ διώξετε ἀπο πόλεως εἰς  
synagogues of you and pursue from city to  
πόλιν· <sup>35</sup> ὅπως ἐλθῇ ἐφ' ὑμᾶς πᾶν αἷμα  
city so that may come upon you all blood  
δικαίων, ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπο τοῦ  
righteous, being shed upon the earth from the  
ἀβελῶτος Ἀβὲλ τοῦ δικαίου ἕως τοῦ αἵματος  
blood of Abel the just to the blood

within, they are full of Rapine and Injustice.

<sup>26</sup> Blind Pharisee! first purify the INSIDE of the cup and the DISH, that the OUTSIDE of them may also become clean.

<sup>27</sup> Woe to you, Scribes and Pharisees, Hypocrites! † Because you resemble whitened Sepulchres, which indeed, outwardly, appear beautiful; but within, are full of the Bones of the Dead, and of All Impurity.

<sup>28</sup> Thus also you, indeed, outwardly appear righteous to MEN; but inwardly you are full of Hypocrisy and Iniquity.

<sup>29</sup> Woe to you, Scribes and Pharisees, Hypocrites! † Because you build the SEPULCHRES of the PROPHETS, and ornament the MONUMENTS of the JUST,

<sup>30</sup> and say, If we had lived in the DAYS of our FATHERS, we would not have been Participators with them in the MURDER of the PROPHETS.

<sup>31</sup> Thus you testify against yourselves, † That you are the SONS of THOSE who MURDERED the PROPHETS.

<sup>32</sup> † You also will fill up the MEASURE of your FATHERS.

<sup>33</sup> Serpents, † Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA.

<sup>34</sup> On account of this, † Hold, † I send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City;

<sup>35</sup> so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST,

† 27. Luke xi. 44: Acts xiii. 2.  
† Thoma. ii. 16.

† 32. 1 Thoma. ii. 16.

† 29. Luke xi. 47.

† 33. Matt. iii. 7; xii. 34.

† 31. Acts vii. 51, 52;  
† 34. Matt.

xii. 34, 35, Luke xi. 49.



Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ  
of Zecharias a son of Barachias, whom you killed between  
τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. <sup>35</sup> Ἀμὴν λέγω  
the temple and the altar. Indeed I say  
ὑμῖν, ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεάν  
to you, that shall come these (things) all upon the generation  
ταύτην. <sup>36</sup> Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκ-  
this Jerusalem, the ill-  
τείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς  
ing the prophets, and stoning the  
ἀπεσταλμένους πρὸς αὐτήν· πόσακις ἠβέλῃσα  
having been sent to her; how often I desired  
ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισ-  
to gather the children of thee, what manner gather  
ναγεὶ ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτερύγας;  
a bird the brood or herself under the wings?  
καὶ οὐκ ἠβέλῃσατε. <sup>37</sup> Ἰδοὺ, ἀφίεται ὑμῖν ὁ  
and not you were willing. Lo, is left to you the  
οἶκος ὑμῶν \* [ἐρημος.] <sup>38</sup> Λέγω γὰρ ὑμῖν· Οὐ  
house of you [a desert.] I say for to you; Not  
μὴ με ἰδῆτε ἀπ' ἄρτι, ἕως ἂν εἰπῇτε· Εὐλογη-  
not me you may see from now, till you may say, Having been  
μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.  
blessed he coming in name of Lord.

ΚΕΦ. κδ'. 24.

<sup>1</sup> Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ  
And being come out the Jesus was going from the  
ἱεροῦ· καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξά-  
temple; and came the disciples of him to point out  
αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> Ὁ δὲ Ἰησοῦς  
to him the buildings of the temple. The and Jesus  
εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; αὐτῷ  
said to them; Not see you all these; indeed  
λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ  
I say to you, not not should be left here a stone upon  
λίθον, ὃς οὐ καταλυθῇται.  
a stone, which not shall be thrown down.

<sup>3</sup> Καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν  
Sitting and of him upon the mountain of the

to the BLOOD of † Zecha-  
riah, † Son of Barachiah,  
whom you will murder  
between the SANCTUARY  
and the ALTAR.

<sup>36</sup> Indeed, I say to you,  
That all these things will  
come upon this GENE-  
RATION.

<sup>37</sup> † O Jerusalem, Jeru-  
salem! DESTROYING the  
PROPHETS, and stoning  
THOSE SENT to thee,  
how often have I desired  
to assemble thy CHILD-  
REN, as a Bird collects  
her YOUNG under her  
WINGS! but you would  
not.

<sup>38</sup> Behold, your HABIT-  
ATION is left to you;

<sup>39</sup> for I tell you, You  
shall not see me from this  
time, till you shall say,  
† Blessed be HE who  
comes in the Name of  
Jehovah."

CHAPTER XXIV.

<sup>1</sup> † And JESUS being  
come out was going from  
the TEMPLE; and his  
DISCIPLES came to show  
him the BUILDINGS of  
the TEMPLE.

<sup>2</sup> And \* HE answering,  
said to them, "Do you  
not see all these things?  
I assure you, † There shall  
not be left here a Stone  
upon a Stone; all will be  
overthrown."

<sup>3</sup> And as he was sitting  
on the MOUNT of OLIVES,

\* VATICAN MANUSCRIPT.—38. a desert—omit.

2. HE answering, said.

† 35. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiadab, mentioned in 2 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah and the grandson of Iddo," Zech. i. 1, of whose murder mention is made in the Targum, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a contemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20,) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Iddo, in the house of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 years after the one previously mentioned, yet a period of over 600 years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says, he was a just man. Thus Abel was the first, and this Zechariah, the last just person, whose blood being split upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, *ἐφονεύσατε*, a word in the first aorist tense, has been thrown into the future, instead of the past.

† 35. 2 Chron. xxiv. 20, 21.  
† 1. Mark xiii. 1; Luke xxi. 8.

† 37. Luke xlii. 34.  
† 2. Luke xix. 44.

† 38. Psa. cxviii. 26; Mt. . . xi. 9.

ελαιων, προσηλθον αυτω οι μαθηται κατ' ιδιαν,  
olive trees, came to him the disciples privately,  
λεγοντες· Ειπε ημιν, ποτε ταυτα εσται; και  
saying; Tell to us, when these (things) shall be? and  
τι το σημειον της σης παρουσιας και της  
what the sign of the thy presence and of the  
συντελειας του αιωνος; <sup>4</sup> Και αποκριβεις ο  
end of the age? And answering he  
Ιησους ε·πεν αυτοις· Βλεπετε, μη τις υμας  
Jesus said to them; Take heed, not any one you  
πλανησῃ. <sup>5</sup> Πολλοι γαρ ελευσονται επι τῃ  
may deceive. Many for shall come in the  
οσμάτι μου, λεγοντες· Εγω εimi ο Χριστος·  
name of me, saying; I am the Anointed;  
και πολλους πλανητουςι. <sup>6</sup> Μελλησετε δε  
and many they shall deceive. You shall be about and  
ακουειν πολεμου, και ακοας πολεμων δρατε,  
to hear wars, and reports of wars; see,  
μη θροεισθε· δει γαρ \* [παντα] γενεσθαι·  
not you be disturbed; it behooves for [all] to take place.  
αλλ' ουτω εστι το τελος. <sup>7</sup> Εγερθησεται γαρ  
but not yet is the end. Shall be roused up for  
εθνος επι εθνους, και βασιλεια επι βασιλειαν· και  
nation against nation, and kingdom against kingdom; and  
εσονται λιμοι, \* [και λοιμοι,] και σεισμοι κατα  
there shall be famines, [and plagues,] and earthquakes in  
τοπους. <sup>8</sup> Παντα δε ταυτα αρχη ωδινων.  
places. All but these a beginning of sorrows.  
<sup>9</sup> Τότε παραδωσουσιν υμας εις θλιψιν, και αποκ-  
Then they shall deliver up you to affliction, and shall  
τενουσιν υμας· και εσεσθε μισουμενοι υπο  
hate you, and you shall be being hated by  
παντων των εθνων δια το ονομα μου  
all of the nations on account of the name of me.  
<sup>10</sup> Και τοτε σκανδαλισθησονται πολλοι· και  
And then shall be caused to stumble many; and  
αλληλους παραδωσουσι, και μισητουςιν αλλη-  
each other shall deliver up, and shall hate each  
λους. <sup>11</sup> Και πολλοι ψευδοπροφηται εγερθη-  
other. And many false-propheia shall be  
σονται, και πλανησουσι πολλους· <sup>12</sup> και δια  
roused up, and shall deceive many. and because of  
το πληθυνθηναι την ανομιαν, ψυγησεται η  
the to be increased the lawlessness, shall be cooled the  
αγαπη των πολλων. <sup>13</sup> Ο δε υπομεινας εις  
love of the many. He but holding out to  
τελος, εϋτος σωθησεται. <sup>11</sup> Και κηρυχθησεται  
end, the same shall be saved. And shall be published  
τοϋτο το ευαγγελιον της βασιλειας εν ολη τη  
this the glad tidings of the kingdom in whole the  
οικουμενη, εις μαρτυριον πασι τοις εθνεσι· και  
habitable, for a testimony to all the nations; and  
τοτε ηξει το τελος. <sup>15</sup> Όταν ουν ιδητε το  
then shall come the end. When therefore you may see the  
ββελγμα της ερμησεως, το ρηθεν  
abomination of the desolation, the word having been spoken

the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the sign of THY presence, and of the CONSUMMATION of the AGE?"

4 And Jesus replying to them, said, † "Beware, that no one deceive you;

5 for many will assume my NAME, saying, 'I am the MESSIAH;' and will deceive many.

6 And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 † Then they will deliver you up to affliction, and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then † Many will be insnared, and will betray their associates, and abhor them.

11 And † Many False Prophets will arise, and will deceive Many;

12 and because VICE will abound, the LOVE of the MANY will cool.

13 † But HE who PATIENTLY ENDURES to the End, will be saved.

14 And These † GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE † ABOMINA-

\* VATICAN MANUSCRIPT.—6. all—omit.

7. and plagues—omit.

† 4. Eph. v. 6; 1 John iv. 1.

† 9. Mark xii. 9; Luke xxi. 12; John xv. 20.

† 11. Matt. i. 13.

† 11. Acts xx. 20; 2 Pet. ii. 1.

† 13. Matt. x. 22.

† 14. Matt. iv. 23;

Rom. x. 13; ix. 28; Col. i. 6 23.

† 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἑστως ἐν τοπῷ  
through Daniel the prophet, having stood in place  
ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω) <sup>16</sup> τότε οἱ ἐν  
holy: (he reading let him think:) then they in  
τῇ Ἰουδαίᾳ, φευγέτωσαν ἐπὶ τὰ ὄρη· <sup>17</sup> ὁ  
the Judea, let them flee to the mountains: he  
ἐπὶ τοῦ δωματος, μὴ καταβαινέτω, ἀλλὰ τα ἐκ  
upon the roof, not let him go down, to take the out of  
τῆς οἰκίας αὐτοῦ· <sup>18</sup> καὶ ὁ ἐν τῷ ἀγρῷ, μὴ  
the house of him; and he in the field, not  
ἐπιστρέψατω ὀπίσω, ἵνα τα ἱμάτια αὐτοῦ.  
let him turn back, to take the mantle of him.  
<sup>19</sup> Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς  
Woe and to the in womb having and to the  
θηλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέραις. <sup>20</sup> Προσ-  
giving suck in those the days. Pray  
εὐχεσθε δέ, ἵνα μὴ γενῆται ἡ φυγὴ ὑμῶν  
you and, that not may be the flight of you  
ἡμενῶν, μὴδε σαββατῇ. <sup>21</sup> Ἔσται γὰρ τότε  
of winter, nor in sabbath. Shall be for then  
θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς  
affliction great, such as not has been from a beginning  
κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γενῆται. <sup>22</sup> Καὶ  
of world till the now, nor not may be. And  
εἰ μὴ ἐκολοβωθῆσαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν  
except were shortened the days those, not should  
ἐσώθῃ πατα σαρξ· διὰ δὲ τοὺς ἐκλεκτοὺς  
saved all flesh; on account of but the chosen  
κολοβωθῆσονται αἱ ἡμέραι ἐκεῖναι. <sup>23</sup> Τότε ἐὰν  
shall be shortened the days those. Then if  
τις ὑμῖν εἴπῃ· Ἴδου, ὧδε ὁ χριστός, ἡ ὕδὲ μὴ  
say to you should say. Lo, here the anointed, or here; not  
πιστεύετε. <sup>24</sup> Ἐγερθήσονται γὰρ ψευδοχριστοὶ  
believe you. Shall be raised for false anointed ones  
καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα  
and false prophets, and shall give signs great  
καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν καὶ  
and wonders, so as to deceive, if possible even  
τοὺς ἐκλεκτοὺς. <sup>25</sup> Ἴδου, προεῖρηκα ὑμῖν. <sup>26</sup> Ἐὰν  
the chosen. Lo, I have foretold to you. If  
οὖν εἰπῶσιν ὑμῖν· Ἴδου, ἐν τῇ ἐρημῷ ἐστὶ· μὴ  
then they should say to you; Lo, in the desert he is, not  
ἐξελθῆτε· Ἴδου, ἐν τοῖς ταμεῖοις· μὴ πιστεύ-  
you should go out; Lo, in the retired places, not you should  
ετε. <sup>27</sup> Ὅσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπο  
believe. As for the lightning comes out from  
ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως  
east, and shines to west, so

TION, which is SPOKEN  
of through Daniel the  
PROPHET," (READER at-  
tend!)

<sup>16</sup> † "then let THOSE  
in JUDEA escape to the  
MOUNTAINS;

<sup>17</sup> let not HIM who is  
on the ROOF descend to  
take the things from his  
HOUSE;

<sup>18</sup> and let not HIM who  
is in the FIELD, return to  
take his MANTLE.

<sup>19</sup> † But alas for the  
PREGNANT and the NURS-  
ING WOMEN in THOSE  
DAYS!

<sup>20</sup> Pray, therefore, that  
your FLIGHT be not in  
the Winter, nor on a Sab-  
bath;

<sup>21</sup> for † then there will  
be great Distress, such as  
never happened from the  
beginning of the world till  
NOW, nor ever will be.

<sup>22</sup> † And unless those  
DAYS were cut short, No  
One could survive; but  
on account of the CHOSEN,  
those DAYS will be  
limited.

<sup>23</sup> † If any one should  
say to you then, 'Behold!  
here is the MESSIAH,' or  
'there;' believe it not;

<sup>24</sup> because False Mes-  
siah's and False Prophets  
will arise, who will pro-  
pose great Signs and  
Prodigies; so as to de-  
lude, if possible, even the  
CHOSEN.

<sup>25</sup> Remember, I have  
forewarned you.

<sup>26</sup> If, therefore, they  
say to you, 'Behold, he is  
in the DESERT!' go not  
forth; or, 'Behold, he is  
in SECRET APARTMENTS!' believe it not.

<sup>27</sup> † For as the LIGHT-  
NING emerges from the  
East, and shines to the

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jeru-  
salem, and several furlongs of land round about it, were accounted holy. † 16. Joser-  
phus and Eusebius inform us that when the Romans under Cestius Gallus made their first  
advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and in-  
deed impolitic manner; at which Josephus testifies his surprise, since the city might then  
have been easily taken. By this means they gave as it were a signal to the Christians to  
retire; which, in regard to this admonition, they did, some to Pella, and others to Mount  
Libanus, and thereby preserved their lives.—Doddridge.

† 19. Luke xxiii. 29. † 21. Dan. ix. 26. † 22. Isa. lxxvi. 8, 9. † 23. Mark  
xiii. 21; Luke xvii. 23; xxi. 8. † 27. Luke xvii. 24.

εσται και ἡ παρουσία του υἱου του ανθρωπου.  
shall be also the presence of the son of the man.

28 Οπου \* [γάρ] εαν η το πτωμα, εκει συναχ-  
Where [for] ever may be the carcass, there will be

θησονται οἱ αετοι. 29 Ευθεως δε μετα την θλιψιν  
gathered the eagles. Immediately but after the affliction

των ημερων εκεινων, ο ἡλιος σκοτισθησεται,  
of the days those, the sun shall be darkened,

και η σεληνη ου δωσει το φεγγος αυτης, και  
and the moon not shall give the light of her, and

οι αστερες πετουνται απο του ουρανου, και αι  
the stars shall fall from the heaven, and the

δυναμεις των ουρανων σαλευθησονται. 30 Και  
powers of the heavens shall be shaken. And

τοτε φανησεται το σημειον του υἱου του  
then shall appear the sign of the son of the

ανθρωπου εν τῳ ουρανῳ· και τοτε κοινονται  
man in the heavens: and then shall lament

πασαι αι φυλαι της γης, και οἶκονται τον υἱον  
all the tribes of the earth, and they shall love the son

του ανθρωπου ερχομενον επι των νεφελων του  
of the man coming upon the clouds of the

ουρανου, μετα δυναμεις και δοξης πολλης.  
heaven, with power and glory much;

31 και αποστελει τους αγγελους αυτου μετα  
and he will send the messengers of him with

σαλπιγγος φωνης μεγαλης· και επισυναξουσι  
of trumpet a voice great; and they shall gather

τους εκλεκτους αυτου εκ των τεσσαρων ανεμων,  
the chosen (one) of him from the four winds,

απ' ακρων ουρανων εως ακρων αυτων. 32 Απο  
from extremities of heavens to extremities of them. From

δε της συκης μαθετε την παραβολην· όταν  
but the fig-tree learn you the parable; when

ηδη ο κλαδος αυτης γενηται απαλος, και τα  
already the branch of her may be tender, and the

φυλλα εκφυη, γινωσκετε, οτι εγγυς το  
leaves may put forth, you know, that near the

θερος· 33 Ουτω και υμεις, όταν ιδητε παντα  
summer; So also you, when you may see all

ταυτα, γινωσκετε, οτι εγγυς εστιν επι θυρας.  
these, know you, that near it is at doors.

34 Αμην λεγω υμιν, ου μη παρελθῃ ἡ γενεα  
Indeed I say to you, not not may pass away the generation

αυτη, εως αν παντα ταυτα γενηται. 35 Ο  
this, till all these may be done. The

ουρανος και η γη παρελευσεται· οι δε λογοι  
heaven and the earth shall pass away; the but words

μου ου μη παρελθουσι.  
of me not not may pass away.

36 Περι δε της ημερας εκεινης και ωρας ουδεις  
About and the day that and hour no one

οιδεν, ουδε οι αγγελοι των ουρανων, ει μη ο  
knows, nor the messengers of the heavens, except the

πατηρ μονος. 37 Ὡς περ δε αι ημεραι του Νωε,  
father alone. As and the days of the Noe,

West; so will be the  
PRESENCE of the SON of  
MAN.

28 Wherever the DEAD  
CARCASS may be, there  
the † EAGLES will be col-  
lected.

29 And speedily after  
the AFFLICTION of those  
DAYS, † the SUN will be  
obscured, and the MOON  
will withhold her LIGHT,  
and the STARS will fall  
from HEAVEN, and the  
POWERS of the HEAVENS  
will be shaken.

30 And the SIGN of the  
SON of MAN will then ap-  
pear in \* Heaven; † and  
then All the TRIBES of  
the LAND will lament;  
and they will see the SON  
of MAN coming on the  
CLOUDS of HEAVEN, with  
great Majesty and Power.

31 † And he will send  
his MESSENGERS with a  
loud-sounding Trumpet,  
and they will assemble  
his CHOSEN from the  
FOUR Winds,—from one  
Extremity of Heaven to  
the other.

32 Now learn a PARA-  
BLE from the FIG-TREE.  
When its BRANCH is yet  
tender, and puts forth  
leaves, you know that  
SUMMER is near.

33 Thus also, when you  
shall see All these things,  
know, That † he is nigh  
at the Doors.

34 Indeed, I say to you,  
\* That this † GENERATION  
will not pass away, till  
All these things be ac-  
complished.

35 The HEAVEN and  
the EARTH will fail; but  
my WORDS cannot fail.

36 † But no one knows  
concerning that DAY and  
\* Hour; no, not the AN-  
GELS of the HEAVENS,  
\* nor the SON, but the  
FATHER only.

37 \* For as the DAYS

\* VATICAN MANUSCRIPT.—28 for—omit.  
Hour.

30. Heaven.

34. That this.

36.

† 28. DEUT. XXVIII. 49.

† 29. MARK XIII. 24; LUKE XXI. 20.

† 30.

REV. I. 7. † 31. MATT. XIII. 41; I COR. XV. 52; I THESS. IV. 15.

† 32. JAMES V. 8

† 34. MATT. XXIII. 30; MARK XIII. 30; LUKE XXI. 32.

† 35. ACTS I. 7.

οὕτως ἔσται \*<sup>[καί]</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ  
even so will be [also] the presence of the son of the  
ἀνθρώπου. 38 Ὡς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις  
man. As for they were in the days

ταῖς πρὸ τοῦ κατακλυσμοῦ πρῶτοντες καὶ  
the before the flood eating and  
πίνοντες, γαμουντες καὶ ἐγαμιζόντες, ἀχρὶ  
drinking, marrying and giving in marriage, till  
ἧς ἡμέρας εἰσηλθε Νῶε εἰς τὴν κιβωτόν,  
of which day entered Noe into the ark,

39 καὶ οὐκ ἐγνώσαν, ἕως ἤλθεν ὁ κατακλυσμός  
and not they knew, till came the flood

καὶ ἤρην ἅπαντας· οὕτως ἔσται \*<sup>[καί]</sup> ἡ  
and took away all, even so will be [also] the  
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 Τότε δύο  
presence of the son of the man. Then two

ἑσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται,  
shall be in the field: the one is taken away.

καὶ ὁ εἰς ἀφίεται. 41 Δύο ἀλθουσαι ἐν τῷ  
and the one is left. Two grinding in the  
μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται.  
mill; one is taken away, and one is left.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἰδατε, ποῖα ὥρα  
Watch you therefore, because not you know, in what hour

ὁ κύριος ὑμῶν ἐρχεται. 43 Ἐκεῖνο δε γινώσκετε,  
the Lord of you comes. This but know you,

ὅτι εἰ ᾔδει ὁ οἰκοδεσποτὴς, ποῖα φυλακὴ ὁ  
that if had known the household, in what watch the

κλεπτὴς ἐρχεται, ἐγρηγόρησεν αὐτὸν, καὶ οὐκ  
thief comes, he would have watched, and not

αὐτὸν εἰσαε διουρυγῆναι τὴν οἰκίαν αὐτοῦ.  
he would have allowed to be dug-through the house of him.

44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ· ὅτι,  
On account of this also you be ready; because,

ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου  
in which hour not you think, the son of the man

ἐρχεται.  
comes.

45 Τίς ἀρα ἐστὶν ὁ πιστὸς δούλος καὶ φρονίμος,  
Who then is the faithful slave and prudent,

ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θερα-  
whom placed the lord of him over of the domes-

πειας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν  
ties of him, of the to give to them the food in

καιρῷ; 46 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν  
season? Blessed the slave that, whom coming

ὁ κύριος αὐτοῦ εὖρρησει ποιοῦντα οὕτως. 47 Ἀμὴν  
the lord of him shall find doing so. Indeed

λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχουσιν αὐτοῦ  
I say to you, that over all the possessions of him

καταστήσει αὐτόν. 48 Ἐὰν δὲ εἴπῃ ὁ κακὸς  
he will place him. If but should say the bad

δούλος· ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ  
slave that in the heart of him; Delays the

κύριος μου \*<sup>[ἐλθεῖν]</sup> 49 καὶ ἀρξήται τυπεῖν τοὺς  
lord of me [to come,] and should begin to strike the

of NOAH, thus will be the  
PRESENCE of the SON of  
MAN.

38 † For as in those  
DAYS, THOSE before the  
DELUGE, they were eating  
and drinking, marrying  
and pledging in marriage,  
till the Day that Noah  
entered the ARK,

39 and understood not,  
till the DELUGE came,  
and swept them all away;  
thus will be the PRE-  
SENCE of the SON of MAN.

40 † Two men shall then  
be in the FIELD; \* one  
will be taken, and the  
\* other left.

41 Two women shall  
be grinding at the MILL;  
one will be taken, and the  
other left.

43 † Watch, therefore,  
Because, you do not know  
at what \* Day your MAS-  
TER will come.

43 But you know this,  
that if the HOUSEHOLDER  
knew at What Hour of  
the night † the THIEF  
would come, he would  
watch, and not suffer him  
to break into his HOUSE.

44 Therefore, he you  
also prepared; Because  
the SON of MAN will come  
at an Hour, when you do  
not expect him.

45 † Who then is the  
FAITHFUL and prudent  
Servant, whom his MAS-  
TER has placed over his  
HOUSEHOLD, to GIVE  
them food in due Sea-  
son?

46 Happy that SER-  
VANT, whom his MASTER,  
on coming, shall find thus  
employed!

47 † Indeed, I say to  
you, That he will appoint  
him over All his POSSES-  
SIONS.

48 But if that Servant  
should WICKEDLY say in  
his HEART, 'My MASTER  
delays;'

49 and should begin to

\* VATICAN MANUSCRIPT.—37. also—omit.

32. also—omit.

40. one.

40. other

43. Day.

48. to come—omit.

† 38. Gen. vi. 3—5; vii. 6; Luke xvii. 26; 1 Pet. iii. 20.

I 42. Matt. xxv. 13; Mark xiii.

33. Luke xxi. 28.

† 43. Luke xii. 39; 1 Thess. v. 9. 2 Pet. iii. 10; Rev. iii. 3; xvi. 18

† 47. Matt. xxv. 21, 23; Luke xxi. 29.

συνδουλός, εσθιῇ δε καὶ πινῇ μετὰ τῶν μεθύνον-  
 fellow-servants, may eat and also may drink with those getting  
 τῶν <sup>50</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν  
 drunk; shall come the lord of the slave that in  
 ἡμέρῃ. ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ  
 a day, is which not he expects, and in an hour, in which not  
 γινώσκει. <sup>51</sup> καὶ διχοτομηθεὶς αὐτὸν, καὶ τὸ  
 he know; and shall cut asunder him, and the  
 μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ  
 part of him with the hypocrites will place; there  
 ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.  
 will be the weeping and the gnashing of the teeth.

ΚΕΦ. κε'. 25.

<sup>1</sup> Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν  
 Then will be compared the kingdom of the heavens  
 δεκα παρθένοις, αἵτινες, λαβούσαι τὰς λαμπάδας  
 ten virgins, who, having taken the lamps  
 αὐτῶν, ἐξηλθον εἰς ἀπαντήσιν τοῦ νυμφίου.  
 of them, went out to a meeting of the bridegroom.  
<sup>2</sup> Πεντε δὲ ἦσαν ἐξ αὐτῶν φρονιμοὶ, καὶ πεντε  
 Five and were of them prudent, and five  
 μωροί. <sup>3</sup> Αἵτινες μωροί, λαβούσαι τὰς λαμπάδας  
 foolish. Who foolish, having taken the lamps  
 αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἐλαίον. <sup>4</sup> Αἱ  
 of them, not took with themselves oil. The  
 δὲ φρονιμοὶ ἐλάβον ἐλαίον ἐν τοῖς ἀγγείοις  
 but prudent took oil in the vessels  
<sup>5</sup> [αὐτῶν] μετὰ τῶν λαμπάδων αὐτῶν. <sup>6</sup> Χρονι-  
 [of them] with the lamps of them. Delay-  
 ζῶντος δὲ τοῦ νυμφίου, ἐνύστασαν πᾶσαι, καὶ  
 lag and the bridegroom, nodded all, and  
 ἐκαθεύδον. <sup>7</sup> Μεσῆς δὲ νυκτός κραυγὴ γέγονεν·  
 and sleep. Of middle and night a cry was raised;  
 Ἴδου, ὁ νυμφίος \* [ἐρχεται]· ἐξέρχεσθε εἰς ἀπαν-  
 Lo, the bridegroom [comes;] go out to a meet-  
 τήσιν αὐτοῦ. <sup>8</sup> Τότε ἤγερθησαν πᾶσαι αἱ παρθένοι  
 ing of him. Then arose all the virgins  
 ἐκείναι, καὶ ἐκοσμήσαν τὰς λαμπάδας αὐτῶν.  
 those, and put in order the lamps of them.

beat his FELLOW-SER-  
 VANTS, and should eat  
 and drink with the IN-  
 TEMPERATE;

<sup>50</sup> THE MASTER of that  
 SERVANT will come in a  
 Day when he does not  
 expect him, and at an  
 Hour of which he is not  
 aware,

<sup>51</sup> and will cut him off,  
 and will appoint his POR-  
 TION with the HYPO-  
 CRITES; † there will be  
 the WEEPING and the  
 GNASHING OF TEETH.

CHAPTER XXV.

<sup>1</sup> THE KINGDOM of the  
 HEAVENS, at that time,  
 may be compared to Ten  
 † Virgins, who, having  
 taken their LAMPS, went  
 out † to meet † the BRIDE-  
 GROOM.

<sup>2</sup> Now five of them  
 were \* foolish, and five  
 were prudent.

<sup>3</sup> For the FOOLISH  
 took their LAMPS, but  
 carried no Oil with them.

<sup>4</sup> THE PRUDENT, how-  
 ever, besides \* their own  
 LAMPS, took Oil in the  
 VESSELS.

<sup>5</sup> While the BRIDE-  
 GROOM delayed, † they  
 all became drowsy, and  
 fell asleep.

<sup>6</sup> And at Midnight a  
 Cry was raised, 'Behold,  
 the BRIDEGROOM; go out  
 and \* meet him!'

<sup>7</sup> Then All those VIR-  
 GINS arose, † and put  
 their LAMPS in order.

\* VATICAN MANUSCRIPT.—2. foolish, and five were prudent.  
 & their own. & comes—omit. & to the Meeting.

2. For the foolishness.

† 1. *Virgins* signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. 4. It has been thought best to retain the word here. † 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. At 7 waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession: some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoy. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—"And the door was shut."

† St. Matt. viii. 12; xiii. 49; xiv. 50.  
 ; & 1 Thess. v. 6. ; 7. Luke xii. 53.

† 1. Eph. v. 29, 30; Rev. xix 7; xxi. 2, 9

ἹΑΙ ΔΕ ΜΩΡΑΙ ΤΑΙΣ ΦΡΟΝΙΜΟΙΣ ΕΙΠΟΝ ΔΟΤΕ ἡμῖν  
The but foolish to the prudent said; Give to us  
ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν  
out of the oil of you, because the lamps of us  
σβεννυνταί. 9 Ἀπεκριθῆσαν \* [δέ] αἱ φρονιμοί,  
are extinguished. Answered [but] the prudent,  
λεγουσαι· Μηποτε οὐκ ἀρκεσθῇ ὑμῖν καὶ ὑμῖν  
saying; Lest not it might suffice to us and to you;  
πορευεσθε μᾶλλον πρὸς τοὺς πωλουντας, καὶ  
go you rather to the selling, and  
ἀγορασάτε ἑαυταῖς. 10 Ἀπερχομένων δὲ αὐτῶν  
buy to yourselves. Going away and of them  
ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ  
to buy, came the bridegroom; and the prepared ones  
εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-  
entered with him into the nuptial-feasts; and was  
λεισθῇ ἡ θύρα. 11 Ὑστερον δὲ ἐρχονται καὶ  
closed the door. Afterwards and came also  
αἱ λοιπαὶ παρθένοι, λεγουσαι· Κυριε, κυριε,  
the remaining virgins, saying, O lord, O lord,  
ανοίξον ἡμῖν. 12 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμην  
open to us. He but answering said; Indeed  
λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 14 Γρηγορεῖτε οὖν,  
I say to you, not I know you. Watch you therefore,  
ὅτι οὐκ οἰδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.  
because not you know the day, nor the hour.  
14 Ὅσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς  
Like for a man going abroad called the  
ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπαρ-  
own slaves, and delivered to them the goods  
χοντα αὐτοῦ· 15 καὶ ὅς μιν ἑκάστη πεντε  
of him. and to him indeed he gave five  
τάλαντα, ὅς δὲ δύο, ὅς δὲ ἓν· ἑκάστῳ  
talents, to him and two, to him and one; to each  
κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδημύσεν  
according to the own power; and went abroad  
εὐθεὺς. 16 Πορευθεὶς \* [δέ] ὁ τα πεντε  
immediately. Going [and] he the five  
τάλαντα λαβὼν, ἐργασάτο ἐν αὐτοῖς, καὶ  
talents having received, traded with them, and  
ἐποίησεν ἄλλα πεντε \* [τάλαντα.] 17 Ὅσαυ-  
made other five [talents.] Like  
τὼς \* [καὶ ὁ] τα δύο, ἐκερδήσε καὶ αὐτὸς ἄλλα  
wise [also he] the two, gained also he other  
δύο. 13 Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὠρυξεν  
two. He but the one having received having retired dug  
\* [ἐν] τῇ γῇ, καὶ ἀπεκρύψε τὸ ἀργύριον τοῦ  
[in] the earth, and hid the silver of the  
κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἐρχεται  
lord of him. After but time much comes  
ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναιρεῖ  
the lord of the slaves those, and adjusts  
μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τα  
with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT, 'Give us of your OIL; for our LAMPS are going out.'

9 But the PRUDENT replied, saying, 'Lest there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'

10 And while they were going away to buy, the BRIDEGROOM came; and THEY, who were PREPARED, entered with him to the NUPTIAL-FEASTS; and the DOOR was shut.

11 Afterwards came also the OTHER Virgins, saying, † 'Master, Master, open it for us!'

12 But HE answering, said, 'Indeed, I say to you, I recognize you not.'

13 † Watch, therefore, because you know neither the DAY nor the HOUR.

14 † Again, [it is] like a Man, who, intending to travel, called his OWN Servants, and delivered to them his GOODS.

15 And to ONE he gave Five † Talents, to ANOTHER two, and to ANOTHER one; † to each according to his RESPECTIVE Capacity; and immediately departed.

16 He who had RECEIVED the FIVE Talents, went and traded with them, and \* gained Other five.

17 And in like manner HE who had received the two, gained Other two.

18 But HE who had received the ONE, went and digged the EARTH, and hid his MASTER'S MONEY.

19 After a long Time the MASTER of those SERVANTS returned, and reckoned with them.

20 Then HE, who had

\* VATICAN MANUSCRIPT.—0. but—omit. 16. And—omit.

16. And—omit.

16. gained Other

five. 16. Talents—omit.

17. he also—omit.

18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £260.

† 10. Luke xiii. 25.

† 12. Matt. vii. 28, 22.

† 13. Matt. xxiv. 42, 44; Mark xiii.

23, 25.

† 14. Luke xix. 12.

† 15. Rom. xii. 6; 1 Cor. xii. 7, 11, 29; Eph. iv. 11.

πεντε ταλанта λαβων, προσηνεγκεν αλλα  
five talents having received, brought other  
πεντε ταλанта, λεγων· Κυριε, πεντε ταλанта  
five talents, saying, O lord, five talents  
μοι παρεδωκας· ιδε, αλλα πεντε ταλанта  
to me thou deliverest; see, other five talents  
εκερδησα \* [επ' αυτοις.] <sup>21</sup> Εφη αυτω ο κυριος  
I gained [upon them.] Said to him the lord  
αυτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα  
of him; Well, O slave good and faithful; over a few (things)  
ης πιστος, επι πολλων σε καταστησω·  
thou wast faithful, over many thee I will place:  
εισελθε εις την χαραν του κυριου σου.  
enter into the joy of the lord of thee.  
<sup>22</sup> Προσελθων δε και ο τα δυο ταλанта \* [λα-  
Coming and also he the two talents [having  
βων,] ειπε· κυριε, δυο ταλанта μοι παρεδωκας·  
received,] said: O lord, two talents to me thou deliverest:  
ιδε, αλλα δυο ταλанта εκερδησα \* [επ' αυτοις:]  
Id, other two talents I gained [upon them:]  
<sup>23</sup> Εφη αυτω ο κυριος αυτου· Ευ, δουλε αγαθε  
Said to him the lord of him: Well, O slave good  
και πιστε· επι ολιγα ης πιστος, επι  
and faithful; over a few (things) thou wast faithful, over  
πολλων σε καταστησω· εισελθε εις την χαραν  
many thee I will place; enter into the joy  
του κυριου σου. <sup>24</sup> Προσελθων δε και ο τα εν  
of the lord of thee. Coming and also he the one  
ταλαντον ειληψας, ειπε· κυριε, εγνων σε, οτι  
talant having taken, said; O lord, I knew thee, that  
σκληρος εις ανθρωπος, θεριζων οπου ουκ εσπει-  
hard thou art a man, reaping where not thou sow-  
ρας, και συναγων οθεν ου διεσκορπισας· <sup>25</sup> και  
sowest, and gathering whence not thou scatterest; and  
φοβηθεις, απελθων εκρυψα το ταλαντον σου εν  
being afraid, going away I hid the talent of thee in  
τη γη· ιδε, εχεις το σου. <sup>26</sup> Αποκριθεις δε  
the earth; Id, thou hast the thine. Answering and  
ο κυριος αυτου ειπεν αυτω· Πονηρε δουλε και  
the lord of him said to him: O wicked slave and  
εκτηρε, ηδεις, οτι θεριζω οπου ουκ εσπειρα,  
wicked, didst thou know, that I reap where not I sowed,  
και συναγω οθεν ου διεσκορπισα; <sup>27</sup> Εδει ουν  
and gather whence not I scattered? It behoved thee  
σε βαλειν το αργυριον μου τοις τραπεζιταις·  
thee to cast the silver of me to the bankers:  
και ελθων εγω εκομισαμην αν το εμον συν  
and coming I might have received the mine with  
τοκω. <sup>28</sup> Αρατε ουν απ' αυτου το ταλαντον,  
interest. Take ye therefore from him the talent,  
και δοτε τω εχοντι τα δεκα ταλанта. <sup>29</sup> Τω  
and give to him having the ten talents. To the

RECEIVED the FIVE Tal-  
ents, came and presented  
Five Talents more, say-  
ing, 'Sir, thou gavest over  
to me Five Talents; see,  
I have gained Five other  
Talents.'

<sup>21</sup> His MASTER said to  
him, 'Well done, good and  
faithful Servant! thou  
hast been faithful in a  
Few things, & I will ap-  
point thee over Many;  
partake of thy MASTER'S  
JOY.'

<sup>22</sup> HE also who had  
the two Talents, coming,  
said, 'Sir, thou gavest  
over to me Two Talents;  
see, I have gained Two  
Other Talents.'

<sup>23</sup> His MASTER said to  
him, 'Well done, good and  
faithful Servant! thou  
hast been faithful in a  
Few things, I will ap-  
point thee over Many;  
partake of thy MASTER'S  
JOY.'

<sup>24</sup> THEN HE who had  
RECEIVED the SINGLE  
Talent, approaching, said,  
'Sir, I knew thee that  
thou art a Severe Man,  
reaping where thou hast  
not sown, and gathering  
where thou hast not scat-  
tered;

<sup>25</sup> and being afraid, I  
went and hid thy TALENT  
in the EARTH; see, thou  
hast THINE OWN.'

<sup>26</sup> His MASTER answer-  
ing, said to him, 'Wicked  
and indolent Servant,  
didst thou know That I  
reap where I have not  
sown, and gather where I  
have not scattered?

<sup>27</sup> Thou oughtest then  
to have given my MONEY  
to the BANKERS, that at  
my return, I might have  
received mine OWN with  
Interest.

<sup>28</sup> Take from him,  
therefore, the TALENT,  
and give it to HIM who  
has the TEN Talents;

<sup>29</sup> & for to EVERY ONE

\* VATICAN MANUSCRIPT.—20. upon them—omit.

22. upon them—omit.

† Pl. Matt. xlv. 4; Luke xli. 44; xli. 17; xlii. 29, 30.  
h. 26; Luke viii. 18; xli. 21.

22. having received—omit.

† 29. Matt. xlii. 12; Mark



γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσεύ-  
for having all shall be given, and he shall  
θησεται ἀπο τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει,  
abound: from but the not having, even what he has,  
ἀρθησεται ἀπ' αὐτοῦ. <sup>31</sup> Καὶ τὸν ἀχρεῖον  
shall be taken away from him. And the useless  
δουλοῦν ἐκβάλετε εἰς τὸ σκοτὸς τοῦ ἐξωτερῶν·  
slave cast you into the darkness the outer:  
ἐκεῖ ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν  
there shall be the weeping and the gnashing of the  
ὀδόντων.  
teeth.

<sup>31</sup> Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ  
When and may come the son of the man in the  
δοξῇ αὐτοῦ, καὶ πάντες οἱ ἀγγελοὶ μετ' αὐτοῦ,  
glory of him, and all the messengers with him,  
τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ, <sup>32</sup> καὶ  
then shall he sit on a throne of glory of him, and  
συναχθήσεται ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη·  
will be gathered in presence of him all the nations:  
καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥστε ὁ  
and he will separate them from each other, as the  
ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐριφῶν·  
shepherd separates the sheep from the goats;  
<sup>33</sup> καὶ σκίσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ,  
and he will place the indeed sheep by right of him,  
τὰ δὲ ἐριφία ἐξ ἐναντιῶν. <sup>34</sup> Τότε εἰπεί οἱ  
the and goats by left. Then will say the  
βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ  
king to the by right of him; Come the

εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε  
having been blessed of the father of me, inherit  
τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ κατα-  
the having been prepared to you kingdom from a foun-  
διστοῦ κόσμου. <sup>35</sup> Ἐπεινάπα γὰρ, καὶ ἐδώκατε  
dation of world. I hungered for, and you gave

μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατε με·  
to me to eat; I thirsted, and you gave drink to me;

ξένος ἦμην, καὶ συνήγαγετέ με· <sup>36</sup> γυμνός,  
a stranger I was, and you entertained me; naked,

καὶ περιεβαλετέ με· ἡσθενήσα, καὶ ἐπεσκεψάσθε  
and you clothed me; I was sick, and you visited

με· ἐν φυλακῇ ἦμην, καὶ ἦλθετέ πρὸς με.  
me: in prison I was, and you came to me.

<sup>37</sup> Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγον-  
Then shall answer to him the just ones, saying;

τες· Κύριε, ποτε σε εἶδομεν πεινῶντα, καὶ  
O lord, when thee we saw hungering, and

ἐθρεψαμεν· ἢ διψῶντα, καὶ ἐποτίσαμεν; <sup>38</sup> Ποτε  
nourished: or thirsting, and we gave drink? When

δε σε εἶδομεν ξένον, καὶ συνήγαγομεν; ἢ  
and thee we saw a stranger, and we entertained? or

γυμνόν, καὶ περιεβαλομεν; <sup>39</sup> Ποτε δε σε  
naked, and we clothed? When and thee

εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς  
we saw sick, or in prison, and we came to

who has, more shall  
be given, and he shall  
abound; but from him  
who has not, even that  
which he has shall be  
taken away.

<sup>30</sup> And thrust the UN-  
PROFITABLE SERVANT into the  
OUTER DARKNESS:  
[there shall be the WEEP-  
ING and the GNASHING  
OF TEETH.

<sup>31</sup> ¶ Now when the SON  
of MAN shall come in his  
GLORY, and All the AN-  
GELS with him, then will  
he sit upon his Glorious  
Throne;

<sup>32</sup> ¶ and All the NA-  
TIONS will be assembled  
before him; and he will  
separate them from each  
other, as a SHEPHERD  
separates the SHEEP from  
the GOATS;

<sup>33</sup> and he will place the  
SHEEP at his Right hand,  
but the GOATS at his Left.

<sup>34</sup> Then will the KING  
say to THOSE at his Right  
hand, 'Come, you BLES-  
SED ones of my FATHER,  
inherit the KINGDOM  
I prepared for you from  
the Formation of the  
World;

<sup>35</sup> for I was hungry,  
and you gave me food; I  
was thirsty, and you gave  
me drink; I was a Stran-  
ger, and you entertained  
me;

<sup>36</sup> I was naked, and  
you clothed me; I was  
sick, and you assisted  
me; I was in Prison, and  
you visited me.'

<sup>37</sup> The RIGHTEOUS will  
then reply, saying, 'Lord,  
when did we see thee  
hungry, and feed thee?  
or thirsty, and give thee  
drink?'

<sup>38</sup> And when did we  
see thee a Stranger, and  
entertain thee? or naked,  
and clothe thee?

<sup>39</sup> And when did we  
see thee sick, or in Prison,  
and come to thee?'

† 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark viii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude  
14; Rev. i. 7. † 33. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. † 34. Matt. xx. 23;  
Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.

σε; <sup>40</sup> Καὶ ἀποκριθεὶς ὁ βασιλεὺς εἰπὲν αὐτοῖς·  
 then? And answering the king will say to them;  
 Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποίησατε ἐνί  
 Indeed I say to you, in whatever you did to one  
 τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ  
 of these of the brothers of me of the least, to me  
 ἐποίησατε.  
 you did.

<sup>41</sup> Τότε εἰπὲν καὶ τοῖς ἐξευωνύμων· Πορευεσθε  
 Then he will say also to the of left; Go

ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον,  
 from me the having been cursed into the fire the age-lasting,  
 τὸ προμαρτυρούμενον τῇ διαβολῇ καὶ τοῖς ἀγγέλοις  
 that having been prepared to the accuser and to the messengers

αὐτοῦ. <sup>42</sup> Ἐπεινάσα γὰρ, καὶ οὐκ ἐδώκατέ μοι  
 of him. I hungered for, and not you gave to me  
 φαγεῖν· ἐδίψησα, καὶ οὐκ ἐπότισατέ με·  
 I eat, I thirsted, and not you gave drink to me;

<sup>43</sup> Ξένος ἤμην, καὶ οὐ συνήγαγέτε με· γυμνός, καὶ  
 stranger I was, and not you entertained me; naked, and  
 οὐ περιεβαλέτε με· σθενής, καὶ ἐν φυλακῇ,  
 not you clothed me; sick, and in prison,

καὶ οὐκ ἐπισκεψάσθε με. <sup>44</sup> Τότε ἀποκριθήσυν-  
 and not you visited me. Then will answer  
 ται καὶ αὐτοὶ, λέγοντες· Κύριε, ποτε σε  
 and they, saying; O Lord, when thee

εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ  
 we saw hungering, or thirsting, or a stranger, or  
 γυμνόν, ἢ σθενή, ἢ ἐν φυλακῇ, καὶ οὐ διη-  
 naked, or sick, or in prison, and not we

κοιτησάμεν σοι; <sup>45</sup> Τότε ἀποκριθήσεται αὐτοῖς,  
 served thee; Then he will answer them,

λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποίη-  
 saying; Indeed I say to you, in as much not you

σατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ  
 did to one of these of the least, neither to me  
 ἐποίησατε. <sup>46</sup> Καὶ ἀπελεύσονται οὗτοι εἰς  
 you did. And shall go away these into

κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν  
 a cutting-off age-lasting; the and just ones into life  
 αἰώνιον.  
 age-lasting.

# ΚΕΦ. κς'. 26.

<sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντα  
 And it happened, when had finished the Jesus all

τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ·  
 the words these, he said to the disciples of him:

<sup>2</sup> Οἰδάτε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται·  
 You know, that after two days the passover comes on:

καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ  
 and the son of the man is delivered into the

+ 26. That is, in the fire mentioned in verse 41. The Common Version, and many modern  
 curs, render *dolescia aeterna*, everlasting punishment, conveying the idea, as generally inter-  
 preted, of *dolescia*, torment. *Kolasin* in its various forms only occurs in three other places  
 in the New Testament.—Acts iv. 31; 2 Peter ii. 9; 1 John iv. 18. It is derived from *kolasseo*,  
 which signifies 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to  
 reprove. The Greeks write,—"The charioteer (*kalasari*) restrains his fiery steeds." 3. To  
 chastise, to punish. To cut off an individual from life, or society, or even to restrain, is es-  
 sentially an punishment;—hence has arisen this third metaphorical use of the word. The pri-  
 mary signification has been adopted, because it agrees better with the second member of the  
 sentence, thus preserving the force and beauty of the antithesis. The righteous go to life,  
 the wicked to the cutting off from life, or death. See 2 Thess. i. 9.

† 26. Mark ix. 41.  
 v. 20; Rom. ii. 7, 8.

† 41. Matt. vii. 23; Luke xiii. 27.  
 † 1. Mark xiv. 1; Luke xxi. 1; John xiii. 1.

† 46. Dan. xii. 2; John  
 xiii. 1.

40 And the KING an-  
 swering, will say to them,  
 † 'Indeed, I say to you,  
 That since you have done  
 it to one of These the  
 LEAST of my BRETHREN,  
 you have done it to me.'

41 He will then also  
 say to those at his Left  
 hand, † 'Depart from me,  
 you CURSED ones, into  
 THAT AEONIAN FIRE,  
 which is PREPARED for  
 the ADVERSARY, and his  
 MESSENGERS;

42 for I was hungry,  
 but you gave me no food;  
 I was thirsty, but you  
 gave me no drink;

43 I was a Stranger,  
 but you did not entertain  
 me; naked, but you did  
 not clothe me; sick, and  
 in Prison, but you did not  
 relieve me.'

44 Then will THEY also  
 answer, saying, 'Lord,  
 when did we see thee  
 hungering, or thirsting,  
 or a Stranger, or naked,  
 or sick, or in Prison, and  
 did not assist thee?'

45 Then he will reply  
 to them, saying, 'Indeed,  
 I say to you, That since  
 you did it not to one of  
 the LEAST of These, you  
 did it not to me.'

46 † And these shall go  
 forth to the aonian † cut-  
 ting-off; but the RIGH-  
 TEOUS to aonian Life."

## CHAPTER XXVI.

1 † And it happened,  
 when Jesus had finished  
 this DISCOURSE, he said  
 to his DISCIPLES,

2 "You know That Two  
 Days hence comes the  
 PASSOVER; then the SON  
 of MAN will be delivered  
 up to be CRUCIFIED."

σταυρωθῆναι. <sup>3</sup> Τότε συνηχθησαν οἱ ἀρχιερεῖς, και οἱ γραμματεῖς, και οἱ πρεσβυτεροὶ τοῦ λαοῦ, εις τὴν αὐλὴν τοῦ ἀρχιερεως, τοῦ λεγομενου Καϊαφα· <sup>4</sup> και συνεβουλευσαντο, ἵνα τὸν Ἰησοῦν δώλω κρατησωσι και ἀποκτείνωσιν. <sup>5</sup> Ἐλεγον δε· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θορυβὸς γένηται ἐν τῇ λαφ. there should be among the people.

<sup>6</sup> Τοῦ δε Ἰησοῦ γενομένου ἐν βethania, ἐν οἰκίᾳ Σιμωνος τοῦ λεπροῦ, <sup>7</sup> προσηλθεν αὐτῷ γυνή, ἀλαβαστρὸν μυροῦ ἔχουσα βαρυτίμου, και κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀρακείμενον. <sup>8</sup> Ἰδόντες δε οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν, λέγοντες· Εἰς τί ἡ ἀπώλεια αὐτῇ· <sup>9</sup> Ἦδυνάτο γὰρ τοῦτο πρᾶθῆναι πολλοῦ, και δοθῆναι πτωχοῖς. <sup>10</sup> Γινους δε ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τὶ κοποὺς παρεχετε τῇ γυναίκι· ἔργον γὰρ καλὸν εἰργασάτο εἰς ἐμέ. <sup>11</sup> Παντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμε δε οὐ παντοτε ἔχετε. <sup>12</sup> Βάλουσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου, πρὸς τὸ ἐνταφιασάι με ἐποίησεν. <sup>13</sup> Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται και ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς. rial of her.

<sup>14</sup> Τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγομενος Ἰουδᾶς Ἰσκαριωτῆς, πρὸς τοὺς ἀρχιερεῖς, <sup>15</sup> εἶπε· Τὶ θέλετε μοι δοῦναι, καγὼ ὑμῖν παραδώσω αὐτόν; Οἱ δε ἐστήσαν αὐτῷ τριακοντα ἀρhim? They and paid to him thirty pieces

3 [About this time, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS of the PEOPLE, were convened in the PALACE of THAT HIGH-PRIEST, NAMED Caiaphas,

4 where they consulted how they might seize JESUS by Stratagem and de-roy him.

5 But they said, "Not during the FEAST, lest there should be a Tumult among the PEOPLE."

6 [Now while JESUS was at Bethany, in the House of Simon the LEPER,

7 a Woman came to him, having an Alabaster box of Balsam, very valuable, which she poured on his HEAD while reclining at table.

8 [And the DISCIPLES seeing it, were displeased, saying, "Why this EXTRAVAGANCE?"

9 For This might have been sold at a great price, and given to the poor."

10 JESUS knowing it, said to them, "Why do you trouble the woman? She has rendered me a kind Office.

11 For you have the poor always among you: but Me you have not always.

12 For in pouring this BALSAM ON MY BODY, she did it TO KEMBALM me.

13 Indeed, I say to you, Wherever these GLAD TIDINGS may be proclaimed in the whole WORLD, what she has done will also be spoken of to her Remembrance."

14 [Then THAT one of the TWELVE, NAMED Judas Iscariot, proceeding to the HIGH-PRIESTS,

15 said, "What are you willing to give me, and I will deliver him up to you?" And THEY paid him Thirty Shelds.

\* VATICAN MANUSCRIPT.—8. the DISCIPLES.

† 3. John xi. 47; Acts iv. 25. ‡ 6. Mark x. v. 3; John xi. 1, 2; xii. 1-2.

‡ 14. Mark xiv. 10; Luke xxii. 3; John xiii. 2, 30.

‡ 5. John

γυρια. <sup>16</sup> Καὶ ἀπο τότε ἐζητει ευκαιρίαν, ἵνα  
of ever. And from then he did seek opportunity, that  
αὐτὸν παραδῇ.  
him he might deliver up.

<sup>17</sup> Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον  
The and first of the feasts of unleavened bread came  
οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες \* [αὐτῷ] Που  
the disciples to the Jesus, saying [to him.] Where  
θελεῖς εἰτοιμασθῆναι σοὶ φαγεῖν τὸ πάσχα; <sup>18</sup> Ὁ  
wilt thou we make ready to thee to eat the passover? He  
δὲ εἶπεν· Ἰπαγῆτε εἰς τὴν πόλιν πρὸς τὸν  
and said; Go you into the city to the  
δῆνα, καὶ εἰπάτε αὐτῷ· Ὁ διδάσκαλος λέγει·  
obtain one, and say to him; The teacher says;  
Ὁ καιρὸς μου ἐγγὺς ἐστὶ πρὸς σε ποιῶ τὸ  
The season of me nigh is; to thee I will make the  
πάσχα μετὰ τῶν μαθητῶν μου. <sup>19</sup> Καὶ ἐποίησαν  
passover with the disciples of me. And did  
οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ  
the disciples as commanded to them the Jesus; and  
ἑτοίμασαν τὸ πάσχα.  
they prepared the passover.

<sup>20</sup> Ὄφιας δὲ γενομένης ἀνέκειτο μετὰ τῶν  
Offering and being come he reclined with the  
δωδεκά. <sup>21</sup> Καὶ ἐσθιοντων αὐτῶν, εἶπεν· Ἀμην  
twelve. And of eating of them, he said; Indeed  
λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. <sup>22</sup> Καὶ  
I say to you, that one of you will deliver up me. And  
λυποῦμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ  
being grieved exceedingly, they began to say to him  
ἐκίστος \* [αὐτῶν]· Μὴτι ἐγὼ εἰμι, κύριε;  
each one [of them]; Not I am, O Lord?  
<sup>23</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβαψας μετ'  
He but answering said; He dipping with  
ἐμοῦ ἐν τῷ τρυβλίῳ τῆς χειρὸς, οὗτος με παρα-  
me in the bowl the hand, this me will de-  
δώσει. <sup>24</sup> Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,  
livet up. The indeed son of the man goes,  
καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δε τῷ  
as it has been written about him; woe but to the  
ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου  
man that, through whom the son of the man  
παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη  
is delivered up; good it was to him, if not was born  
ὁ ἀνθρώπος ἐκεῖνος. <sup>25</sup> Ἀποκριθεὶς δὲ Ἰουδᾶς,  
the man that. Answering and Judas,  
ὁ παραδίδους αὐτὸν, εἶπε· Μὴτι ἐγὼ εἰμι,  
he delivering up him, said; Not I am,  
ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας.  
rabbi? He says to him: Thou hast said.

<sup>26</sup> Ἐσθιοντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν  
Eating and of them, having taken the Jesus the

16 And from that time  
he sought a fit Occasion  
to deliver him up.

17 † Now on the FIRST  
day of the † UNLEAVENED  
BREAD, the DISCIPLES  
came to JESUS, saying,  
"Where dost thou wish  
that we prepare for thee  
the PASCHAL SUPPER?"

18 HE answered, "Go  
into the CITY to a CER-  
TAIN person, and say to  
him, The TEACHER says,  
'My TIME is near; I will  
celebrate the PASSOVER  
at thy house, with my  
DISCIPLES.'"

19 And the DISCIPLES  
did as JESUS had ordered  
them; and they prepared  
the PASSOVER.

20 † Now Evening be-  
ing come, he reclined at  
table with the TWELVE;

21 and as they were  
eating, he said, "Indeed,  
I tell you, That one of  
you will deliver me up."

22 And being extremely  
sorrowful, they began,  
each one, to ask him,  
"Master, is it I?"

23 And HE answering,  
said, † "He who has been  
DIPPING his HAND with  
mine in the DISH, this  
one will deliver me up."

24 The SON of MAN  
indeed goes away [to  
death], † as it has been  
written concerning him;  
but alas for that MAN  
through whom the SON  
of MAN is delivered up!  
† Good were it for that  
MAN if he were not  
born."

25 Then THAT Judas  
who delivered him up,  
inquired, "Rabbi, is it  
I?" He said to him,  
"Thou hast said."

26 † And as they were  
eating, JESUS taking \* a

\* VATICAN MANUSCRIPT.—17. to him—omit.

22. of them—omit.

26. a Loaf.

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jew-  
ish month Nisan, and it lasted only one day; but it was immediately followed by the days of  
unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted  
eight days, and all the eight days are sometimes called, "the feast of the passover," and  
sometimes "the feast (or days) of unleavened bread." See Luke xii. 1, 7.

\* 17. 12nd. xii. 6, 18; Mark xiv. 12; Luke xii. 7. † 20. Mark xiv. 17—21; Luke  
xii. 14; John xii. 21. † 22. Psa. xli. 9; Luke xii. 21; John xii. 18. † 24. Psa.  
xli. 1; Isa. liii.; Dan. ix. 26; Mark ix. 12; Luke xiv. 25, 26, 46; Acts xv. 3; xxvi. 22, 23;  
2 Cor. xv. 2. † 25. John xvii. 12. † 26. Mark xiv. 22; Luke xii. 19.

αριον, και ευλογησας, εκλασε, και εδιδου τοις  
loaf, and having blessed, broke, and did give to the  
μαθηταις, και ειπε· λαβετε, φαγετε· τουτο  
disciples, and said: Take you, eat you: this  
εστι το σωμα μου. <sup>27</sup> Και λαβων το ποτηριον,  
is the body of me. And having taken the cup,  
και ευχαριστησας, εδωκεν αυτοις, λεγων· Πιετε  
and having given thanks, he gave to them, saying: Drink you  
εξ αυτου παντες· <sup>28</sup> τουτο γαρ εστι το αιμα  
out of it all; this for is the blood  
μου, το της καινης διαθηκης, το περι πολλων  
of me, that of the new covenant, that about many  
εκχυνομενον εις αφεσιν αμαρτιων. <sup>29</sup> Λεγω δε  
be-gashed for forgiveness of sins; I say but  
υμιν, οτι ου μη πινω απ' αρτι εκ τουτου του  
to you, that not I will drink from now of this  
γεννηματος της αμπελου, εως της ημερας  
product of the vine, till the day  
εκεινης, οταν αυτο πινω μεθ' υμων καινον εν τη  
that, when it I drink with you new in the  
βασιλεια του πατρος μου. <sup>30</sup> Και υμνησαντες,  
kingdom of the father of me. And having sung a hymn,  
εξηλθον εις το ορος των ελαιων.  
they departed to the mountain of the olive-trees.

<sup>31</sup> Τότε λεγει αυτοις ο Ιησους· Παντες υμεις  
Then he says to them the Jesus; All you  
σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη·  
will be stumbled at me in the night this;  
γεγραπται γαρ· “Παταξω τον ποιμενα, και  
is written for: “I will smite the shepherd, and  
διασκορπισθησεται τα προβατα της ποιμνης.”  
will be scattered the sheep of the fold.”

<sup>32</sup> Μετα δε το εγερθηναι με, προαξω υμας εις  
After but the to be raised me, I will go before you to  
την Γαλιλαιαν. <sup>33</sup> Αποκριθεις δε ο Πετρος  
the Galilee. Answering and the Peter

ειπεν αυτω· Ει παντες σκανδαλισθησονται εν  
said to him: If all shall be stumbled at  
σοι, εγω ουδεποτε σκανδαλισθησομαι. <sup>34</sup> Εφη  
thee, I never will be stumbled. Said

αυτω ο Ιησους· Αμην λεγω σοι, οτι εν ταυτη  
to him the Jesus: Indeed I say to thee, that in this  
τη νυκτι, πριν αλεκτορα φωνησαι, τρις απαρνη-  
the night, before a cock to have crowed, thrice thou wilt

ση με. <sup>35</sup> Λεγει αυτω ο Πετρος· Καν δερ  
deny me. Says to him the Peter: And if it may behove  
με συν σοι αποθανειν, ου μη σε απαρνησομαι.  
me with thee to die, not not thee I will deny.

Ομοιως και παντες οι μαθηται ειπον. <sup>36</sup> Τότε  
In like manner also all the disciples said. Then

loaf, and giving praise, he broke, and gave it to the disciples, and said, “Take, eat; † this is my body.”

<sup>27</sup> Then taking \* a Cup, and giving thanks, he gave it to them, saying, † “Drink all of you out of it.

<sup>28</sup> for \* this is my blood of the covenant, that which is poured out † for Many, for forgiveness of Sins.

<sup>29</sup> † But I tell you, That I will not henceforth drink of this product of the vine, till that day when I drink it new with you in my FATHER'S KINGDOM.

<sup>30</sup> And having sung, they departed to the MOUNT OF OLIVES.

<sup>31</sup> Then JESUS says to them, “You will All stumble on my account, this NIGHT; for it is written, † ‘I will smite the SHEPHERD, and the ‘SHEEP of the FLOCK will ‘be dispersed.’

<sup>32</sup> But after I am RAISED, † I will precede you to GALILEE.”

<sup>33</sup> And Peter answering, said to him, “If all should stumble with respect to thee, I never will be made to stumble.”

<sup>34</sup> JESUS said to him, † “Indeed, I say to thee, That THIS NIGHT, before † the Cock crow, thou wilt thrice disown me.”

<sup>35</sup> PETER says to him, “Though doomed to die with thee, I will not disown Thee.” And All the DISCIPLES said the same.

\* VATICAN MANUSCRIPT.—27. a Cup. which is poured out.

38. this is my blood of the covenant, that

† 34. That is, “before a watch trumpet will sound,” etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35 alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

† 26. 1 Cor. x. 16.  
xx. 28; Heb. ix. 22.  
xiv. 27; John xvi. 33.

† 27. Mark xiv. 23.  
† 29. Mark xiv. 25, Luke xxii. 18.  
† 31. Zech. xiii. 7.

† 28. Exod xxiv. 8; Lev. xvii. 17; Matt.  
† 31. Matt. xi. 6; Mark  
† 32. Matt. xxviii. 7, 10; Mark xiv. 3;  
John xiv. 28.

ἐρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγο-  
comes with them the Jesus into a place being  
μενον Γεθσημανη, καὶ λέγει τοῖς μαθηταῖς·  
called Gethsemane, and he says to the disciples:

Καθίσατε αὐτοῦ, ἕως οὐ ἀπελθὼν προσευξώμαι  
Sit ye here, while going away I shall pray

ἐκεῖ. 36 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς  
there. And having taken the Peter and the

δύο υἱοὺς Ζεβεδαίου, ᾤρξατο λυπεῖσθαι καὶ ἀδη-  
two sons of Zebedee, he began to be sorrowful and to be  
μονεῖν. 37 Τότε λέγει αὐτοῖς· Περιλυπὸς  
is sorrowful. Then he says to them; Extremely sorrowful

ἐστίν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε  
is the soul of me to death; remain ye here

καὶ γρηγορεῖτε μετ' ἐμοῦ. 38 Καὶ προελθὼν  
and watch ye with me. And going forward

μικρὸν, ἐπεσεν ἐπὶ τρῶσπον αὐτοῦ, προσευ-  
a little, he fell on face of him, pray-

χομενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν  
is, and saying; O father of me, if possible

ἐστί, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τούτο·  
is it, let pass from me the cup this;

πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. 40 Καὶ  
but not as I will, but as thou. And

ἐρχεται πρὸς τοὺς μαθητάς, καὶ εὐρίσκει αὐτοὺς  
he comes to the disciples, and finds them

καθευδόντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ  
sleeping, and he says to the Peter, So not

ἰσχύσατε μιαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;  
could ye one hour to watch with me?

41 Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσελ-  
Watch ye and pray ye, that not ye may

θῇτε εἰς πειρασμὸν· τὸ μὲν πνεῦμα προθυμὸν,  
enter into temptation, the indeed spirit ready,

ἡ δὲ σαρὶς ἀσθενής.  
the but flesh weak.

42 Πάλιν, ἐκ δευτέρου ἀπελθὼν, προσηύξατο,  
Again, A second time going away, he prayed,

\*[λέγων·] Πάτερ μου, εἰ οὐ δύναται τούτο  
[saying;] O father of me, if not it is possible this

\*[τὸ ποτήριον] παρελθεῖν \*[ἀπ' ἐμοῦ,] εἰ μὴ  
[the cup] to pass [from me,] except

αὐτὸ πῖν, γενήθῃτω τὸ θελημα σου. 43 Καὶ  
it I drink, he does the will of thee. And

ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθευδόντας·  
coming he finds them again sleeping,

(ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρῆμενοι·)  
(were for of them the eyes weighed down;)

44 καὶ ἀφίει αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο  
and leaving them, going away again, he prayed

ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. 45 Τότε  
a third time, the same word speaking; Then

ἐρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει  
he comes to the disciples of him, and says

αὐτοῖς· Καθευδετε το λοιπὸν καὶ ἀναπαυσθε;  
to them. Sleep ye the remainder and rest ye?

ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
lo, has come nigh the hour, and the son of the man

36 † Then comes Jesus with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

37 And taking with him PETER, and the † TWO Sons of Zebedee, he began to be filled with sorrow and anguish.

38 Then he says to them, † "My soul is surrounded with a deadly anguish; stay here, and watch with me."

39 And going forward a little, he fell on his Face, † supplicating and saying, "O my Father, if it be possible, † let this cup be removed from me! yet not as I will, but as thou wilt."

40 And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a Single Hour?"

41 † Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

42 A second time retiring, he supplicated, "O my Father, if it cannot be that This be removed; if I must drink it,—thy WILL be done."

43 And returning, he finds them still sleeping; (for Their EYES were overpowered.)

44 Again, leaving them, he went and prayed a third time, using † again the SAME Words.

45 He then comes to \* the DISCIPLES, and says to them, "Do you Sleep now, and take your rest? \* for behold, the HOUR is arrived, and the SON of

\* VATICAN MANUSCRIPT.—42. saying—omit. 43. cup—omit. 44. from me—omit.

44. again the same Words. 45. the disciples. 45. for behold.

† 36. Mark xiv. 32—26; Luke xxii. 29; John xviii. 1. † 37. Matt. iv. 21. † 38. John

xv. 17. † 39. Mark iv. 36; Luke xxii. 43; Heb. v. 7. † 40. John v. 30; vi. 38; Phil.

ii. 4. † 41. Mark xiii. 33; xiv. 38; Luke xxii. 46, 47; Eph. vi. 12.

παράδοται εἰς χεῖρας ἁμαρτωλῶν. <sup>46</sup> Ἐγείρεσθε, ἀγώμεν· ἰδοὺ, ἤγγικεν ὁ παραδίδους με.

<sup>47</sup> Καὶ ἐτι αὐτοῦ λαλῶντος, ἰδοὺ, Ἰουδᾶς, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξυλῶν, ἀπὸ τῶν ἐρχιερῶν καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> Ὁ δὲ παραδίδους αὐτὸν, ἐδῶκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἀν φιλήσῃ, αὐτὸς ἐστὶ κρατήσατε αὐτόν. <sup>49</sup> Καὶ εὐθεὺς προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαίρε ραββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ· Ἐταίρε, ἐφ' ὃ παρεῖ; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκρατήσαν αὐτόν. <sup>51</sup> Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτεινας τὴν χεῖρα, ἀπέσπασε τὴν μαχαίραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>52</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀποστρέψον σου τὴν μαχαίραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μαχαίραν, ἐν μαχαίρᾳ ἀπολούνται. <sup>53</sup> Ἡ δοκεῖς, ὅτι οὐ δύναμαι \* [ἀρτί] παρακαλεῖσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεώνας ἀγγέλων; <sup>54</sup> Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενεσθαι.

<sup>46</sup> Arise, let us go; behold! HE, who BETRAYS me.

<sup>47</sup> Now † while Jesus was speaking, behold, Judas, one of the twelve, came, accompanied with a great Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS and Elders of the PEOPLE.

<sup>48</sup> And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast."

<sup>49</sup> And immediately approaching Jesus, he said, "Hail, Rabbi!" and repeatedly kissed him.

<sup>50</sup> But JESUS said to him, "Companion, for what art thou present?" Then coming, they laid HANDS ON JESUS, and secured him.

<sup>51</sup> And behold, † one of those who were \* with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off HIS EAR.

<sup>52</sup> Then Jesus says to him, "Return Thy sword to its PLACE; † for ALL WHO HAVE RECOURSE to the Sword, shall perish by the Sword."

<sup>53</sup> Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

<sup>54</sup> But, in that case, how could the SCRIPTURES be verified, † That thus it must be?"

<sup>55</sup> JESUS at the same TIME said to the CROWDS, "As in pursuit of a Robber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me."

<sup>56</sup> All this, however, has been done, that the

MAN is delivered into the hands of Sinners.

<sup>46</sup> Arise, let us go; behold! HE, who BETRAYS me, has come."

<sup>47</sup> Now † while Jesus was speaking, behold, Judas, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS and Elders of the PEOPLE.

<sup>48</sup> And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast."

<sup>49</sup> And immediately approaching JESUS, he said, "Hail, Rabbi!" and repeatedly kissed him.

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<sup>56</sup> All this, however, has been done, that the

\* VATICAN MANUSCRIPT.—51. with him.

53. now—omit.

† 47. Mark xiv. 43; Luke xxii. 47; John xviii. 3; Acts i. 16; 2 53. Gen. ix. 6; Rev. xiii. 10.

† 54. Isa. i. 1. 7; Luke xxiv. 25, 44, 46.

† 51. John xviii. 10.

πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε  
might be fulfilled the writings of the prophets. Then

οἱ μαθηταὶ πάντες, ἀφέντες αὐτόν, ἐφυγόν.  
the disciples all, leaving him, they fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον  
They and taking the Jesus, they led

πρὸς Καϊάφαν τὸν ἀρχιερεῖα, ὅπου οἱ γραμματεῖς  
to Caiaphas the high-priest, where the scribes

καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 Ὁ δὲ  
and the elders were assembled. The but

Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακροθεν, ἕως τῆς  
Peter followed him at a distance, to the

αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἐσῶ, ἐκάθιστο  
palace of the high-priest; and having gone in, sat

μετὰ τῶν ὑπηρέτων, ἰδεῖν τὸ τέλος.  
with the attendants, to see the end.

59 Οἱ δὲ ἀρχιερεῖς \* [καὶ οἱ πρεσβύτεροι] καὶ  
The and high-priests [and the elders] and

τὸ συνέδριον ὅλον ἐζητοῦν ψευδομαρτυρίαν κατὰ  
the high-council whole sought false testimony against

τοῦ Ἰησοῦ, ὅπως αὐτόν θανατώσωσι. 60 Καὶ  
the Jesus, so that him they might deliver to death. And

οὐχ ἔχοντες, πολλὰν ψευδομαρτυρίαν προσελ-  
not they having, many false-witnesses having

θόντων. Ὑστερον δὲ προσελθόντες δύο \* [ψευ-  
come. Afterwards but coming two [false-

δομαρτυρεῖς,] 61 εἶπον· Οὗτος εἶπεν· Δυναμῶμαι  
witnesses,] said; This affirmed; I am able

καταλῦσαι τὸν ναὸν τοῦ θεοῦ, καὶ δια τριῶν  
to destroy the temple of the God, and in three

ἡμερῶν οἰκοδομᾶσαι αὐτόν. 62 Καὶ ἀναστὰς ὁ  
days to build it. And rising up the

ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη· τί  
high-priest said to him; Nothing answerest thou? what

ὀνείας σου καταμαρτυροῦσιν; 63 Ὁ δὲ Ἰησοῦς  
things of them testify against? The but Jesus

εἰσῆλθε. Καὶ \* [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν  
was silent. And [answering] the high-priest said

αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,  
to him; I adjure thee by the God of the living,

ἵνα ἡμῖν εἰπῇς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ  
that to us thou tell, if thou art the Anointed, the son of the

θεοῦ. 64 Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας.  
God. Says to him the Jesus; Thou hast said.

ΠΑΛΗΝ ΛΕΓΩ ὑμῖν, ἀπ' ἄρτι ὀψέσθε τὸν υἱὸν τοῦ  
Besides I say to you, from now you shall see the son of the

ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυναμεως,  
man sitting at right of the power,

καὶ ἐρχομένου ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.  
and coming upon the clouds of the heavens.

65 Τότε ὁ ἀρχιερεὺς διερρήξε τα ἱμάτια αὐτοῦ,  
Then the high-priest rent the clothes of him,

WRITINGS of the PRO-  
PHETS might be verified."

Then all his DISCIPLES  
deserting him, fled.

57 † And THOSE who AP-  
PREHENDED JESUS, con-  
ducted him to Caiaphas

the HIGH-PRIEST, where  
the SCRIBES and ELDERS

were assembled.

58 But PETER followed  
him at a distance, to

the PALACE of the HIGH-  
PRIEST; and having en-  
tered, sat with the AT-  
TENDANTS to see the

RESULT.

59 Now the HIGH-  
PRIESTS and the whole

SANEDRIM sought false-  
testimony against JESUS,

so that they might deliver  
him to death;

60 And they did not find  
it, though † Many false-  
witnesses came. But at

last, two approaching,

61 said, "This man de-  
clared, † I can destroy the

TEMPLE of GOD, and in  
Three Days rebuild it."

62 And the HIGH-PRIEST  
answering, said to him,

"Answerest thou nothing  
to what these testify

against thee?"

63 † Jesus was si-  
lent. And the HIGH-  
PRIEST said to him, † "I

adjure thee by the LIVING  
GOD, that thou inform us,

whether thou art the MES-  
SIAS, the son of GOD."

64 Jesus says to him,  
"Thou hast said; more-  
over I declare to you,

† Hereafter you shall see  
the son of MAN sitting on

the Right hand of POWER,  
and coming on the CLOUDS

of HEAVEN."

65 Then the HIGH-  
PRIEST rent his CLOTHES,

\* VATICAN MANUSCRIPT.—59. his disciples deserting. 60. and the elders—omit:  
so Lachmann and Tischendorf. 60. false-witnesses—omit. 61. answering—omit.

† 62. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an  
adjuration by a magistrate of superior, the answer returned was an answer upon oath; a  
false answer was perjury, and even the silence of the person adjured was not deemed inno-  
cent. Hence it was that the high-priest had recourse to this measure upon our Lord's dis-  
claiming to answer the unfounded accusations which were brought against him, from the  
conviction that his judges were predetermined, and that every thing he could say would  
be of no avail.

† 57. Mark xiv. 53; Luke xii. 54; John xviii. 12, 13, 24. † 60. Mark xiv. 60—69.  
† 61. Matt. xvii. 40; John ii. 19—22. † 63. Isa. liii. 7; Matt. xxvii. 12, 14. † 64. Dan.  
vii. 13; Matt. xvi. 27; xxiv. 30; xxv. 31; Luke xxi. 27; John i. 51; 1 Thess. iv. 16; Rev. i. 7



λεγων· ὅτι ἐβλασφημησε· τι ἐτι χρειαῖν  
 saying; That he blasphemes; what further need  
 εχομεν μαρτυρων· ἰδε, νυν ηκουσατε την  
 have we of witnesses? see, now you heard the  
 βλασφημιαν αὐτου. 66 Τι ὑμιν δοκει· οἱ δὲ  
 blasphemy of him. What to you thinks? they and  
 αποκρινεντες εἰπον· Ενοχος θανατου εστι.  
 answering said; Liable to death he is.  
 67 Τότε ἐνεπτυσαν εἰς το προσωπον αὐτου, και  
 Then they spat into the face of him, and  
 ἐκολαφισαν αὐτον· οἱ δὲ ἐρραπισαν,  
 beat with the fist him; they and struck with palms of their hands,  
 68 λεγοντες· Προφητευσον ἡμιν, χριστε, τις  
 saying; Prophecy to us, O anointed, who  
 εστιν ὁ παisas σε;  
 is he striking thee?

69 Ὁ δὲ Πητρος ἐξω ἐκαθητο ἐν τῇ αὐλῃ.  
 The and Peter without sat in the court-yard.  
 Και προσηλθεν αὐτῷ μια παιδισκη, λεγουσα·  
 And came to him one maid-servant, saying;  
 Και συ ησθα μετα Ἰησου του Γαλιλαιου. 70 Ὁ  
 Also thou wast with Jesus of the Galilee. He  
 δὲ ηρησαστο ἐμπροσθεν αὐτων παντων, λεγων·  
 but denied in presence of them all, saying;  
 Ουκ οἶδα, τι λεγεις. 71 Ἐξελθοντα δὲ αὐτον εἰς  
 Not I know, what thou sayest. Going out and he into  
 τον πυλωνα, εἶδεν αὐτον ἀλλῃ, και λεγει τοῖς  
 the portico, saw him another, and says to those  
 ἐκεῖ· Και οὗτος ην μετα Ἰησου του Ναζωραιου.  
 there; Also this was with Jesus of the Nazareth.  
 Και παλιν ηρησαστο μεθ' ὀρκου· Ὅτι οὐκ οἶδα  
 And again he denied with an oath; That not I know  
 τον ανθρωπον. 72 Μετα μικρον δὲ προσελθοντες  
 the man. After a little and approaching  
 οἱ εστωτες, εἰπον τῷ Πητρῷ· Ἀληθῆς και  
 those having stood by, said to the Peter: Certainly also  
 συ ἐξ αὐτων εἶ· και γαρ ἡ λαλια σου δηλον σε  
 thou of them art: even for the speech of thee manifest thee  
 ποιει. 74 Τότε ηρξατο καταθεματιζειν, και  
 makes: Then he began to curse, and  
 ομνυειν· Ὅτι οὐκ οἶδα τον ανθρωπον. Και  
 to swear. That not I know the man. And  
 ευθεως αλεκτωρ ἐφωνησε. 75 Και ἐμνησθη ὁ  
 instantly a cock crew. And remembered the  
 Πητρος του ῥηματος του Ἰησου, εἰρηκοτος  
 Peter of the word of the Jesus, declaring  
 \* [αὐτῷ]· Ὅτι πριν αλεκτορα φωνησαι, τρις  
 [to him:] That before a cock crows, thrice  
 ἀπαρηνηση με. Και ἐξελθων ἐξω, ἐκλαυσε  
 thou wilt deny me. And going out, he wept  
 πικρως.  
 bitterly.

saying, "He has spoken blasphemy; what further Need have we of Witnesses? behold, now you have heard \*the BLASPHEMY.

66 † What is your opinion?" And THEY answering, said, "He deserves to Die."

67 † Then they spat in his FACE, and beat him with their fists; and SOME struck him on the cheek with the open hand,

68 saying, † "Divine to us, O Messiah, Who is HE STRIKING thee?"

69 † Now PETER sat without in the COURT-YARD; and a Maid-servant came to him, saying, "Thou also wast with JESUS the GALILEAN."

70 But HE denied it before them all, saying, "I know not what thou sayest."

71 And passing out into the PORTICO, another SAW him, and says to THEM, "This person was also there with JESUS the NAZARETE."

72 And again he denied with an Oath, "I know not the MAN."

73 And after a while, THOSE who STOOD BY, approaching, said to PETER, "Certainly, thou also art one of them; for even thy DIALECT makes Thee known."

74 Then he began to curse and to swear, "I know not the MAN." And instantly a Cock crew.

75 And PETER recollected the DECLARATION of JESUS, † "That before a Cock crows, thou wilt thrice disown me." And going out, he wept bitterly.

\* VATICAN MANUSCRIPT.—66. the BLASPHEMY.

75. to him—omit.

† 68. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *prophetecia*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Keim*,  
 † 74. See Note on verse 34.

† 66. Mark xiv. 64.

† 67. Isa. l. 6; lili. 9; Luke xxii. 63, 64.

† 69; Mark xiv.

66; Luke xxii. 63; John xviii. 16—18, 25—27.

† 75. See verse 34; Mark xiv. 34; Luke

xxii. 61, 63; John xiii. 38.

ΚΕΦ. ΚΖ'. 27.

<sup>1</sup> Πρωίας δε γενομένης, συμβουλευιον ελαβον  
Morning and having come, a council held  
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ  
all the high-priests and the elders of the  
λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατεῖν αὐτόν.  
people against the Jesus, so as to deliver to death him.  
<sup>2</sup> Καὶ δέσαντες αὐτόν, ἀπηγάγον, καὶ παρέδωκαν  
And binding him, they led, and delivered up  
αὐτόν <sup>2</sup> [Πορτίῳ] Πιλάτῳ τῷ ἡγεμονί.  
him [to Pontius] Pilate the governor.  
<sup>3</sup> Τότε ἰδὼν Ἰουδᾶς, ὁ παραδίδους αὐτόν, ὅτι  
Then seeing Judas, that betraying him, that  
κατεκρίθη, μεταμελθεὶς ἀπεστρεψε τὰ τρια-  
he was condemned, repenting he returned the thirty  
κόντα ἀργυρία τοῖς ἀρχιερεῖσι καὶ τοῖς πρεσβυ-  
pieces of silver to the high-priests and to the elders,  
τέροισι, <sup>4</sup> λέγων. Ἡμάρτον, παραδούς αἷμα  
saying; I sinned, having delivered up blood  
ἀθῶν. Οἱ δὲ εἶπον· Τι πρὸς ἡμᾶς; Σὺ οὐεὶ.  
innocent. They but said, What to us? Thou wilt see.  
<sup>5</sup> Καὶ ῥήσας τὰ ἀργυρία ἐν τῷ ναῷ, ἀνεχώρησε·  
And having the pieces of silver in the temple, he withdrew;  
καὶ ἀπελθὼν ἀτηγάτο. <sup>6</sup> Οἱ δὲ ἀρχιερεῖς,  
and having gone forth straggled himself. The and high-priests,  
λαβόντες τὰ ἀργυρία, εἶπον· Οὐκ ἐξέστι βαλεῖν  
taking the pieces of silver, said, Not it is lawful to put  
αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστὶ.  
them into the treasury, since price of blood it is.  
<sup>7</sup> Συμβουλευιον δὲ λαβόντες, ἠγοράσαν ἐξ αὐτῶν  
Council and taking, they bought with them  
τὸν ἀγρὸν τοῦ κεραμῆως, εἰς ταφὴν τοῖς ξηνοῖς.  
the field of the potter, to bury the strangers.  
<sup>8</sup> Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος,  
Therefore is called the field that, a field of blood,  
ὥς τῆς σημερον. <sup>9</sup> Τότε ἐκλήρωθη τὸ ῥῆθен  
to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

<sup>1</sup> † Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.  
<sup>2</sup> And binding him, they led and delivered him up to Pilate, the GOVERNOR.  
<sup>3</sup> † Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shekels to the HIGH-PRIESTS and the ELDERS,  
<sup>4</sup> saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."  
<sup>5</sup> And hurling the SHEKELS in the TEMPLE, he withdrew, † and having gone away, straggled himself.  
<sup>6</sup> And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood."  
<sup>7</sup> And taking Counsel, they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.  
<sup>8</sup> Therefore that FIELD is called, † The field of Blood, even to THIS-DAY.  
<sup>9</sup> Then was verified the

\* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the *gasmphulakion*, the treasury, mentioned in Mark xii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a few shillings privately that his left hand should not know what his right did.—S. Sharpe. † 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Acedama, as late as the seveneenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site. † 7. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where no such specification is intended, the article is omitted: Eph. ii. 12; Heb. xi. 13.—Wakefield.

† 1. Mark xv. 1; Luke xxii. 66; John xviii. 28.  
† 2. Matt. xvi. 14, 15.

† 5. Ao

† 8. Acts i. 19.

δια Ἱερεμίου τοῦ προφήτου, λεγόντος· “Καὶ  
through Jeremiah the prophet, saying; “And  
ελάβον τὰ τριακοντα ἀργύρια, τὴν τιμὴν τοῦ  
I took the thirty pieces of silver, the price of the  
τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ,  
having been valued, whom they valued from sons of Israel,  
10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμεῦς·  
and gave them for the field of the potter;  
καθὰ συνέταξε μοι κύριος.”  
even as directed me alord.”

11 Ὁ δὲ Ἰησοῦς ἐστὶν ἐμπροσθεν τοῦ ἡγεμονος·  
The and Jesus stood in presence of the governor;  
καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ  
and asked him the governor, saying; Thou  
εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς  
art the king of the Jews? The and Jesus  
ἐφη αὐτῷ· Σὺ λέγεις. 12 Καὶ ἐν τῷ κατηγο-  
said to him; Thou sayest. And in the to be ac-  
ρεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν  
cused him by the high-priests and the  
πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13 Τότε λέγει  
elders, nothing he answered. Then says  
αὐτῷ ὁ Πίλατος· Οὐκ ἀκουεῖς, πόσα σοῦ  
to him the Pilate; Not thou hearest, how many things of thee  
καταμαρτυροῦσι; 14 Καὶ οὐκ ἀπεκρίθη αὐτῷ  
they bear witness against? And not he answered him  
πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγε-  
to not even one word; so as to astonish the gov-  
μονα λαὸν.  
ernor greatly.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπο-  
At and a feast was accustomed the governor to  
λῦειν ἓνα τῷ ὄχλῳ δεσμίον, ὃν ᾔθελον.  
release one to the crowd prisoner, whom they wished.  
16 Εἶχον δὲ τότε δεσμίον ἐπισήμον, λεγόμενον  
They had and then a prisoner noted, being called  
Βαραββαν. 17 Συνηγμένων οὖν αὐτῶν, εἶπεν  
Barabbas. Having being assembled then of them, said  
αὐτοῖς ὁ Πίλατος· Τίνα θελετε ἀπολῦσω ὑμῖν;  
to them the Pilate; Which wish you I release to you?

WORD SPOKEN through  
† Jeremiah the PROPHET,  
saying, † “And I took  
“the THIRTY Shelds, (the  
“price at which they val-  
“ued the PRECIOUS ONE,”  
“from the Sons of Israel,  
10 “and gave them  
“for the POTTER’S FIELD,  
“even as the Lord directed  
“me.”

11 And JESUS stood be-  
fore the GOVERNOR; and  
HE asked him, saying.  
† “Art thou the KING of  
the JEWS?” And JESUS  
replied, “Thou sayest.”

12 Bnt he made no re-  
ply to the accusations of  
the HIGH-PRIESTS and the  
ELDERS.

13 Then PILATE says to  
him, “Dost thou not hear  
how many things they  
testify against thee?”

14 And he gave him  
no answer, not even one  
Word; so that the gov-  
ERNOR was greatly sur-  
prised.

15 † And at each Feast  
the GOVERNOR was ac-  
customed to release to  
the CROWD one Prisoner,  
whom they wished.

16 And they had then  
a well-known Prisoner,  
named † Barabbas.

17 Therefore, being as-  
sembled, PILATE said to  
them, “Which do you  
wish that I release to you?”

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e. g., some copyist mistaking Zow, Zechariah, for Iow, Jeremiah. 2. That Matthew simply wrote, through the prophet, omitting, as he often did, the name of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, “We know, from Jerome, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew.” Dr. Gausson, remarks on this:—“We know also that the Second Book of Maccabees (ii. 1—9) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theopneustically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15,) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (xx. 35.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of recalling the words of Jeremiah.” (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxiii. 5.) † 16. Some very ancient authorities cited by Origen, read “Jesus, the son of Abbas,” which Michaelis says is undoubtedly the original reading. The word “Jesus” was omitted in later copies, in honor to the name.

† 9. Zech. xi. 12, 13. † 11. Mark xv. 3; Luke xxiii. 3; John xviii. 33.  
Mark xv. 6 Luke xxiii. 17; John xviii. 30.

† 15.

**Βαραββαν; ἢ Ἰησοῦ, τὸν λεγόμενον Χριστοῦ;**  
Barabbas? or Jesus, the being called Christ?

**Ἦιδει γὰρ, ὅτι δια φθόνον παρεδωκαν αὐτον.**  
He knew for, that through envy they had delivered up him.

**Καθήμενου δε αὐτου ἐπὶ τοῦ βηματος, ἀπε-**  
Being seated and of him upon the tribunal, sent

**τεῖλε πρὸς αὐτὸν ἡ γυνὴ αὐτου, λεγουσα·**  
to him the wife of him, saying,

**Μὴδεν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ\* πολλὰ γὰρ**  
Nothing to thee and to the just one that; many things for

**ἐπαθὸν σημερον κατ' ὄναρ δι' αὐτον.** <sup>20</sup> **Οἱ**  
I suffered this day in a dream because of him. The

**δε ἀρχιερεὶς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς**  
but high-priests and the elders persuaded the

**οὗλους, ἵνα αἰτησῶνται τὸν Βαραββαν, τὸν δε**  
crowds, that they should ask the Barabbas, the and

**Ἰησοῦν ἀπολεσῶσιν.** <sup>21</sup> **Ἀποκριθεὶς δε ὁ ἡγεμὼν**  
Jesus they might destroy. Answering and the governor

**εἶπεν αὐτοῖς· Τίνα θελετε ἀπο τῶν δυο ἀπολῶσιν**  
said to them; Which wish you of the two I shall release

**ὑμῖν· Οἱ δε εἶπον· Βαραββαν.** <sup>22</sup> **Λέγει αὐ-**  
to you? They and said; Barabbas. He says to

**τοῖς ὁ Πιλάτος· Τί οὖν ποιῶω Ἰησοῦν, τὸν**  
them the Pilate; What then shall I do Jesus, the

**λεγόμενον Χριστόν; Λέγουσιν\* [αὐτῷ] πάντες,**  
being called Christ? They say [to him] all;

**Σταυρωθῆτω.** <sup>23</sup> **Ὁ δε ἡγεμὼν ἐφῆ· Τί γὰρ**  
Let him be crucified. The and governor said; What for

**κακὸν ἐποίησεν; Οἱ δε περισσῶς ἐκραῶν,**  
evil has he done? They but vehemently cried,

**λέγοντες, Σταυρωθῆτω.**  
saying; Let him be crucified.

**Ἰδὼν δε ὁ Πιλάτος ὅτι οὐδεν ὠφελεῖ,**  
Seeing and the Pilate that nothing profits,

**ἀλλὰ μᾶλλον θορυβὸς γίνεται, λαβὼν ὕδωρ,**  
but rather a tumult is made, taking water,

**ἀπενέγκατο τὰς χεῖρας ἀπεναντί του ὄχλου,**  
he washed the hands before the crowd,

**λέγων· Ἀθῶος εἰμι ἀπο τοῦ αἵματος\* [του**  
saying; Innocent I am from the blood [of the

**δικαίου] τόντου· ὑμεῖς ὠφεσθε.** <sup>25</sup> **Καὶ ἀποκρι-**  
just; of this; you shall see. And answer-

**θεις πᾶς ὁ λαὸς εἶπε· Το αἷμα αὐτου ἐφ' ἡμᾶς,**  
ing all the people said; The blood of him upon us,

**καὶ ἐπὶ τὰ τέκνα ἡμῶν.** <sup>26</sup> **Τότε ἀπέλυσεν**  
and upon the children of us. Then he released

**αὐτοῖς τὸν Βαραββαν, τὸν δε Ἰησοῦν φραγελ-**  
to them the Barabbas, the and Jesus having

**λῶστας παρεδωκεν, ἵνα σταυρωθῇ.**  
scourged he delivered up, that he might be crucified.

**Τότε οἱ στρατιῶται του ἡγεμονος παραλα-**  
Then the soldiers of the governor taking

Barabbas? or THAT Jesus who is named Christ?"

18 For he knew That they had delivered him up through Envy.

19 And while he was sitting on the TRIBUNAL, his wife sent to him, saying, "Have nothing to do with that JUST person; for I have suffered much † this-day, in a Dream, because of him."

20 † But the HIGH-PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.

21 And the GOVERNOR answering, said to them, "Which of the two do you wish me to release to you?" And they said, "BARABBAS."

22 PILATE says to them, "What then shall I do to THAT Jesus, who is named Christ?" They all say, "Let him be crucified."

23 And \* HE said, (No;) "for what Evil has he done?" But they vehemently cried, saying, "Let him be crucified."

24 And Pilate, perceiving that he had no influence, but rather a Tumult was made, † taking Water, he washed his hands before the CROWD, saying, "I am innocent of THIS BLOOD; see you to it."

25 And All the PEOPLE answering, said, † "His BLOOD rest on us, and on our CHILDREN."

26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.

27 Then the SOLDIERS of the GOVERNOR having

\* VATICAN MANUSCRIPT.—21. BARABBAS. 24. JUST—omit. 24. THIS BLOOD; &c.

22. to him—omit.

23. HE said.

† 19. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that *the day*, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore *the night* in which she had her dream, was a constituent part of what she meant by *this day*. This is agreeable to what we read in Gen. i. 5; "The evening and the morning were the first day"—Bishop Pearce.

; 20 Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iii. 14.

† 21. Deut. xxi. 6

; 22. Deut. xxi. 10; Acts v. 22.

**βοητες τον Ιησουν εις το πραιτωριον, συνηγα-**  
the Jesus into the judgment hall, they gathered  
**γον επ' αυτον ολην την σπειραν.** <sup>28</sup> **Και εκδυ-**  
together to him whole the company. And having  
**σαντες αυτον, περιεθηκαν αυτω χλαμυδα κοκκι-**  
stripped him, they put on to him a soldier's cloak scar-  
**νην.** <sup>29</sup> **Και πλεξαντες στεφανον εξ ακανθων,**  
let. And braiding a crown of thorns,  
**επεθηκαν επι την κεφαλην αυτου, και καλαμον**  
placed upon the head of him, and a reed  
**επι την δεξιαν αυτου· και γονυπετησαντες**  
on the right of him; and bending the knee  
**εμπροσθεν αυτου, ενεκαιζον αυτω, λεγοντες·**  
in presence of him, mocked him, saying;  
**Χαιρε, ο βασιλευς των Ιουδαιων.** <sup>30</sup> **Και εμπτu-**  
Haile, the king of the Jews. And spit-  
**σαντες εις αυτον, ελαβον τον καλαμον, και**  
ting on him, they took the reed, and  
**ετυπον εις την κεφαλην αυτου.** <sup>31</sup> **Και οτε**  
struck on the head of him. And when  
**ενεκαιζαν αυτω, εξεδυσαν αυτον την χλαμυδα,**  
they had mocked him, they took off him the soldier's cloak,  
**και ενεδυσαν αυτον τα ιματια αυτου· και απη-**  
and put on him the garments of him; and led  
**γαγον αυτον εις το σταυρωσαι.** <sup>32</sup> **Εξερχομενοι**  
away him into the to be crucified. Going out  
**δε, ειρον ανθρωπον Κυρηναιον, ονοματι Σιμωνα·**  
and, they met a man a Cyrenian, by name Simon·  
**τουτον ηγγαρευσαν, ινα αρη τον σταυρον**  
him they compelled, that he might carry the cross  
**αυτου.** <sup>33</sup> **Και ελθοντες εις τοπον λεγομενον**  
of him. And coming into a place being called  
**Γολγοθα, ο εστι λεγομενον κρανιου τοπος,**  
Golgotha, which is being called of a skull a place,  
<sup>34</sup> **εδωκαν αυτω πειν οξος μετα χολης μεμιγ-**  
they gave to him to drink vinegar with gall having been  
**μενον· και γευσαμενος, ουκ ηθελε πειν.**  
mixed; and having tasted, not he would drink.  
<sup>35</sup> **Σταυρωσαντες δε αυτον, διεμερισαντο τα**  
Crucifying and him, they divided the  
**ιματια αυτου, βαλλοντες κληρον.** <sup>36</sup> **Και καθη-**  
garments of him, casting a lot. And being  
**μενοι ετηρουν αυτον εκει.** <sup>37</sup> **Και επεθηκαν**  
seated they watched him there. And they placed

led Jesus into the † PRÆ-TORIUM, gathered together against him the Whole COMPANY.

<sup>28</sup> And \* clothing him, † they put on him a soldier's † scarlet Cloak.

<sup>29</sup> † And wreathing a Crown of Acanthus, they placed it on his HEAD, and put a Reed in his MOUTH; and kneeling before him, they mocked him, saying, "Hail, \* King of the Jews!"

<sup>30</sup> † And spitting on him, they took the REED, and struck him on the HEAD.

<sup>31</sup> And when they had insulted him, they divested him of the SOLDIER'S CLOAK, and clothed him with his OWN RAIMENT, and led him away to be CRUCIFIED.

<sup>32</sup> † And going out, they met a Cyrenian, named Simon; † him they compelled to carry his cross.

<sup>33</sup> And having arrived at a Place called Golgotha, which is called, a Place of a Skull,

<sup>34</sup> † they gave him \* Wine to drink, mixed with Gall; which, having tasted, he would not drink.

<sup>35</sup> † And after nailing him to the cross, they distributed his GARMENTS by Lot. †

<sup>36</sup> And sitting down, they watched him there.

<sup>37</sup> And over his HEAD

\* VATICAN MANUSCRIPT.—28. clothing him, they put on him. Jews. 34. Wine.

29. King of the

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the Prætorium entered the temple by a bridge over the valley at the south-west corner.

† 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *clamys* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king.

† 29. It does not appear, that this crown was intended to torture his head, but rather to mock his claim to royalty. Dr. Clarke says, "Mark, chap. xv. 17; and John, chap. xix. 5, term it *stephanon akanthinon*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *bear's foot*. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word."

† 35. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots,'" is found in comparatively few MSS., and has no place in the ancient versions.

† 27. Mark xv. 16; John xix. 2.

† 28. Luke xxiii. 11.

† 29. Psal. lxxix. 19.

† 30. 1st. l. 6.

† 31. Mark xv. 21; Luke xxiii. 26.

† 32. Mark xv. 21; Luke xxiii. 26.

† 34. Psal. lxxix. 21.

† 35.

† 36. Psal. lxxix. 21.

† 37. John xix. 23.

ἐπάνω της κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ  
above the head of him the accusation of him  
γεγραμμένην· "Οὗτος ἐστὶν Ἰησοῦς ὁ βασιλεὺς  
having been written: "This is Jesus the king  
τῶν Ἰουδαίων."  
of the Jews."

38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσται·  
Then were crucified with him two robbers;  
εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων. 39 Οἱ  
one by right, and one by left. Those

δε παραπορευόμενοι ἐβλάσφημον αὐτόν,  
and passing along reviled him,  
κινῶντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λεγόν-  
shaking the heads of them, and say-

τες· "Ὁ καταλύων τὸν ναόν, καὶ ἐν τρισὶν  
say: He overthrowing the temple, and in three  
ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς  
days building, save thyself; if soon

εἰ τοῦ θεοῦ, καταβῆθι ἀπὸ τοῦ σταυροῦ.  
thou art of the God, come down from the cross.

41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαιζόντες μετὰ  
Likewise and also the high-priests, mocking with

τῶν γραμματέων καὶ πρεσβυτέρων, ἐλέγον·  
the scribes and elders, said;

42 Ἀλλοὺς ᾗσῳσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ  
Others he saved, himself not is able to save; if

βασιλεὺς Ἰσραὴλ ἐστὶ, καταβατὼ νῦν ἀπὸ τοῦ  
a king of Israel he is, let him come down now from the

σταυροῦ, καὶ πιστεύσομεν αὐτῷ. 43 Πέποιθεν  
cross, and we will give credit to him. He trusted

ἐπὶ τῷ θεῷ· ῥύσασθω νῦν αὐτόν, εἰ θέλει  
in the God; let him rescue now him, if he willeth

αὐτόν· εἶπε γὰρ· "Ὅτι θεοῦ εἰμι υἱός." 44 Τὸ  
him, he said for; That of God I am soon. That

δ' αὐτοὶ καὶ οἱ λῃσται, οἱ συσταυρωθέντες  
though it also the robbers, those being crucified

αὐτῷ, ᾤνειδίζον αὐτόν.  
unto him, reproached him.

45 Ἀπὸ δεῖκτης ὥρας σκοτὸς ἐγένετο ἐπὶ  
From now sixth hour darkness was on

πάσαν τὴν γῆν, ἕως ὥρας ἐννατῆς. 46 Περὶ δὲ  
all the land, till hour ninth. About and

τὴν ἐννατὴν ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ  
the ninth hour cried out the Jesus with a voice

μεγάλῃ, λέγων· Ἠλί, ἡλί· λαμὰ σαβαχθανί;  
great, saying; Eli, Eli, lama sabachthani;

τούτ' ἐστὶ· Θεὲ μου, θεὲ μου· ἵνατί με ἐγκατε-  
that is; O God of me, O God of me: why me hast thou

λίπεις· 47 Τίτις δὲ τῶν ἐκεῖ ἑστῶτων, ἀκου-  
forsaken? Some and of those there standing, having

σάντες, ἐλέγον· "Ὅτι Ἠλίαν φωνεῖ οὗτος." 48 Καὶ  
heard, said: For Elias he cries this. And

εὐθὺς δραπετὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν  
immediately running one of them, and taking

σπογγόν, πλήσας τε οἶζον, καὶ περιθεὶς  
a sponge, filling and of vinegar, and attaching

† they placed his accusa-  
TION in writing, "This is  
Jesus, the KING of the  
Jews."

38 † At the same time,  
Two Robbers were cruci-  
fied with him, one at his  
Right hand, and the other  
at his Left.

39 † Now those passing  
by, reviled him, shaking  
their heads,

40 and saying, "DES-  
TROYER of the TEMPLE!  
and Builder of it in Three  
Days, save thyself. If thou  
art a Son of \* God come  
down from the cross."

41 In like manner also,  
the HIGH-PRIESTS with  
the SCRIBES and Elders,  
deriding, said,

42 "He saved Others;  
Himself he cannot save.  
\* Is he the King of Is-  
rael? let him now descend  
from the cross, and we  
will believe \* on him.

43 He confided in God;  
let him rescue now, if he  
delights in him; for he  
said, 'I am God's Son.'"

44 THOSE ROBBERS also,  
who were CRUCIFIED with  
him, reproached him.

45 † Now from the Sixth  
Hour there was † Darkness  
on All the LAND till the  
ninth Hour.

46 And about the NINTH  
Hour, Jesus exclaimed,  
with a loud Voice, saying,  
"Eli, Eli, lama sabach-  
thani?" that is, "My God!  
my God! why hast thou  
forsaken me?"

47 And some of THOSE  
STANDING there, hearing  
him, said, "He calls for  
Elijah."

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

\* VATICAN MANUSCRIPT.—40. God.

42. Is he the King of Israel?

42. on him.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

† 47. Mark xv. 29; Luke xxiii. 35; John xix. 10.  
xxii. 7; c. 2. 25.

† 48. Mark xv. 33; Luke xxiii. 44.

† 38. Isa. liii. 12.

† 40. Psa.

46. Psa. lxi. 21.

καλαμῶν, ἐποτίζεν αὐτόν. <sup>49</sup> Οἱ δὲ λοιποὶ  
to a reed, gave to drink him. The but others  
εἰπὼν· Ἀφες· ἰδῶμεν, εἰ ἐρχεται Ἠλίας,  
saying· Leave alone; we may see, if comes Elias,  
σωσάν αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοῦς, πάλιν κραζας  
will be saving him. The then Jesus, again crying  
φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.  
with a voice great, resigned the breath.

<sup>51</sup> Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη  
And lo, the curtain of the temple was rent  
εἰς δύο, ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσ-  
into two, from above to below; and the earth was  
εἰσθῆ, καὶ αἱ πέτραι ἐσχίσθησαν, <sup>52</sup> καὶ τὰ  
shaken, and the rocks were rent, and the  
μνημεῖα ἀνεψόθησαν· καὶ πολλὰ σώματα τῶν  
tombs were opened; and many bodies of the  
κεκοιμημένων ἁγίων ηἰγέρθη, <sup>53</sup> καὶ ἐξελθόντες  
having been asleep holy ones were raised, and coming forth  
ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν αὐτοῦ  
from the tombs, after the resurrection of him  
εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν  
went into the holy city, and appeared  
πολλοῖς.  
to many.

<sup>54</sup> Ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ' αὐτοῦ  
The and centurion and those with him  
τηρουντες τοῦ Ἰησοῦν, ἰδόντες τὸν σεισμόν  
watching the Jesus, seeing the earthquake  
καὶ τὰ γέγονενα, ἐφοβήθησαν σφοδρᾶ,  
and the things being done, they were afraid much,  
λεγοντες· Ἀληθὺς θεοῦ υἱὸς ἦν οὗτος.  
saying: Truly of God a son was this.  
<sup>55</sup> Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακ-  
Were and there women many from a dis-  
ροθῆν θεωρουσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ  
tance beholding; who followed the Jesus  
ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· <sup>56</sup> ἐν  
from the Galilee, ministering to him; among  
αἷς ἦν Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ  
whom was Mary the Magdalene, and Mary the of the  
Ἰακώβου καὶ Ἰωσὴ μῆτηρ, καὶ ἡ μῆτηρ τῶν  
James and Joseph mother, and the mother of the  
υἱῶν Ζεβεδαίου.  
sons of Zebedee.

<sup>57</sup> Ὅψις δὲ γενομένης, ἦλθεν ἄνθρωπος  
Evening and being come, came a man  
πλούσιος ἀπὸ Ἀριμαθαίας, τὸν ὄνομα Ἰωσήφ, ὃς  
rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

<sup>49</sup> But others said, "Let him alone; let us see whether Elijah will come to save him."

<sup>50</sup> Then Jesus crying out again with a loud Voice, expired.

<sup>51</sup> And, behold, the veil of the temple was rent in two from top to bottom; and the earth trembled, and the rocks were rent;

<sup>52</sup> and the tombs were opened; and Many Bodies of the sleeping saints were raised;

<sup>53</sup> and coming forth from the tombs, after his resurrection went into the holy City, and appeared to Many.

<sup>54</sup> Now the centurion and those with him watching Jesus, seeing the earthquake, and the events occurring, were greatly afraid, saying, "This was certainly a Son of God."

<sup>55</sup> And many Women were there, beholding at a distance; these had followed Jesus from Galilee, ministering to him;

<sup>56</sup> among them were Mary of Magdala, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup> And Evening being come, a rich Man came from Arimathea, named

\* VATICAN MANUSCRIPT.—42. him. And another took a spear, and pierced his side, and there came out Blood and Water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 12, as well as by the term which the Evangelist has employed to designate it. † 53. So Mark and Luke; nor are they inconsistent with John xix. 25, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—*MacKnight*

‡ 50. Mark xv. 37; Luke xxiii. 47.  
Mark xv. 42; Luke xxiii. 50; John xix. 33.

‡ 51. Exod. xxvi. 31; 2 Chron. iii. 14.

‡ 54.

καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. <sup>58</sup> Οὗτος  
also himself was discipled to the Jesus.  
προσελθὼν τῷ Πιλάτῳ ῥησάτο το σῶμα του  
coming to the Pilate requested the body of the  
Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι  
Jesus. Then the Pilate ordered to be given  
το σῶμα. <sup>59</sup> Καὶ λαβὼν το σῶμα ὁ Ἰωσήφ,  
the body. And taking the body the Joseph,  
ἐρετύλιξεν αὐτὸ σινδὼνι καθαρῷ. <sup>60</sup> Καὶ ἐθήκεν  
wrapped it fine linen cloth clean: and laid  
αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατομη-  
in in the new of himself tomb, which he had  
σεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν  
hewn in the rock; and having rolled a stone great  
τῆ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. <sup>61</sup> Ἦν δὲ  
of the door of the tomb, he went away. Was and  
ἐκεῖ Μαρία ἡ Μαγδαλὴν, καὶ ἡ ἄλλη Μαρία,  
there Mary the Magdalene, and the other Mary,  
καθήμεναι ἀπέναντι τοῦ ταφού.  
sitting over against the sepulchre.

<sup>62</sup> Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρα-  
The new next day, which is after the prepa-  
σκεψιν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρι-  
ration, were assembled the high-priests and the Phari-  
σαῖοι πρὸς Πιλάτον, <sup>63</sup> λέγοντες· Κύριε,  
sae to Pilate, saying; O sir,  
ἐμνησθῆμεν, ὅτι ἐκεῖνος ὃ πλάνος εἶπεν ἐτι  
we remember, that that the deceiver said while  
ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup> Κε-  
living, After three days I will arise. Do  
λεύσον οὖν ἀσφαλίσθαι τὸν ταφὸν ἕως  
then command therefore to be made fast the tomb till  
τῆς τρίτης ἡμέρας, μετὰ τὸν ἐλθόντα οἱ μαθη-  
the third day, lest coming the disci-  
ταὶ αὐτοῦ, κλέψωσιν αὐτὸν, καὶ εἰπῶσι τῷ  
ples of him, might steal him, and might say to the  
λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἐστὶ  
people, He has been raised from the dead; and will be  
ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. <sup>65</sup> Εἶπὲν  
the last fraud worse of the first. Said  
αὐτοῖς ὁ Πιλάτος· Ἐχετε κούστωδιαν ὑπάγετε,  
to them the Pilate; You have a guard, guys,  
ἀσφαλίσασθε, ὥς οἰδατε. <sup>66</sup> Οἱ δὲ πορευθέντες  
make fast, as you know. They and going  
ἠσφάλισαν τὸν ταφόν, σφραγίσαντες τὸν  
made fast the tomb, having sealed the  
λίθον, μετὰ τῆς κούστωδιας.  
stone, with the guard.

† Joseph, who also himself was discipled to Jesus.

<sup>58</sup> He going to PILATE requested the BODY of JESUS. Then PILATE ordered \* it to be given.

<sup>59</sup> And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

<sup>60</sup> † and laid it in his own NEW Tomb, which he had excavated in the rock; and having rolled a great Stone to the door of the TOMB, he departed.

<sup>61</sup> And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMB.

<sup>62</sup> Now on the MORROW, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

<sup>63</sup> saying, "Sir, we recollect that that impostor said, while living, † 'After Three Days I will arise.'"

<sup>64</sup> Command, therefore, the TOMB be made secure till the THIRD Day, lest \* the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so the LAST Error would be worse than the FIRST."

<sup>65</sup> PILATE said to them, † "You have a Guard; go. make it as secure as you know how."

<sup>66</sup> And departing, THEY secured the TOMB with the GUARD, † having sealed the STONE.

\* VATICAN MANUSCRIPT.—58. It to be given.

64. the DISCIPLES.

† 62. *Parashce* denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made.

† 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonia, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose.

† 66. A mode of security in use from the earliest times, and which supplied the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leather band, passing over the stone. But how futile were the machinations of his enemies in order to prove him to be an impostor! Let it be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was sealed by seven deception—and a guard to protect the body. All these facts are strong presumptive proofs of the reality of the resurrection.

† 57. Mark xv. 42; Luke xxiii. 52; John xix. 38.

† 60. Isa. liii. 9.

† 66. Matt

xv. 21; xvii. 23; x. 19; xxvi. 61; Mark viii. 31; x. 34; Luke ix. 23; xviii. 33; xiv. 6, 7; John xi. 19.

† 60. Dan. vi. 17.



ΚΕΦ. κη'. 28.

CHAPTER XXVIII.

<sup>1</sup> Ὁψε δε σαββατων, τῇ ἐπιφωσκειουσῃ εἰς  
After now sabbath, to the dawning into  
μῖαν σαββατων, ἦλθε Μαρια ἡ Μαγδαληνη,  
first of week, came Mary the Magdalene,  
καὶ ἡ ἄλλη Μαρια, θεωρησαι τον ταφον. <sup>2</sup> Καὶ  
and the other Mary, to see the tomb. And  
ιδου, σεισμος ἐγενετο μεγας· ἀγγελος γὰρ  
lo, a shaking occurred great; a messenger for  
κυρίου, καταβας ἐξ ουρανου, προσελθων ἀπεκυ-  
of a lord, descending from heaven, approaching rolled  
λισε τον λιθον \* [ατο της θυρας,] καὶ ἐκαθητο  
away the stone [from the door,] and sat  
ἐπάνω αὐτου. <sup>3</sup> Ἦν δὲ ἡ ἰδεα αὐτου ὡς ἀστρα-  
upon it. Was and the aspect of him like light-  
πη, καὶ το ἐνδυμα αὐτου λευκον ὡσεὶ χιων.  
ning, and the garments of him white as snow.  
<sup>4</sup> Ἀπο δε του φοβου αὐτου ἐσεισθησαν οἱ  
From and the fear of him shook the  
τηρουντες, καὶ ἐγενοντο ὡσεὶ νεκροί. <sup>5</sup> Ἀποκ-  
keepers, and became as dead (men.) An-  
ριθεις δε ὁ ἀγγελος εἶπε ταις γυναιξιν· Μὴ  
swearing and the messenger said to the women; Not  
φοβεσθε ὑμεῖς· οἶδα γὰρ, ὅτι Ἰησοῦν τον  
be afraid you; I know for, that Jesus that  
ἐσταυρωμενον ζητεῖτε. <sup>6</sup> Οὐκ ἐστιν ὧδε.  
having been crucified you seek. Not he is here,  
ἡγερθη γὰρ, καθως εἶπε. Δεῦτε, ἰδετε  
he has been raised for, even as he said. Come, see  
τον τοπον, ὅπου ἐκειτο ὁ κυριος. <sup>7</sup> Καὶ ταχυ  
the place, where lay the Lord. And quickly  
πορευθεισαι εἰπατε τοις μαθηταις αὐτου, ὅτι  
going till the disciples of him, that  
ἡγερθη ἀπο των νεκρων· καὶ ιδου, προαγει  
he has been raised from the dead; and lo, he goes before  
ὑμας εἰς την Γαλιλαιαν· ἐκεῖ αὐτον ὀψεσθε·  
you into the Galilee; there him you will see;  
ιδου, εἶπον ὑμιν.  
lo, I told you.  
<sup>8</sup> Καὶ ἐξελθουσαι ταχυ ἀπο του μνημειου  
And coming out quickly from the tomb  
μετα φοβου καὶ χαρας μεγαλης, ἐδραμον ἀπαγ-  
with fear and joy great, they ran to in-  
γγειλαι τοις μαθηταις αὐτου. <sup>9</sup> \* [Ὡς δε ἐκπο-  
form the disciples of him. [As and they  
ρευοντο ἀπαγγεῖλαι τοις μαθηταις αὐτου,] καὶ  
went to inform the disciples of him,] and  
ιδου, ὁ Ἰησοῦς ἀπηντησεν αὐταῖς, λεγων·  
lo, the Jesus met them, saying;  
Χαίρετε. Αἱ δε προσελθουσαι ἐκρατησαν αὐτου  
Hail you. They and having approached laid hold of him  
τους ποδας, καὶ προσεκυνησαν αὐτῷ. <sup>10</sup> Τότε  
the feet, and prostrated to him. Then  
λεγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεσθε· ὑπάγετε,  
says to them the Jesus; Not be afraid; go you,  
ἀπαγγεῖλατε τοις ἀδελφοῖς μου, ἵνα ἀπελθωσιν  
inform to the brethren of me, so that they may go  
εἰς την Γαλιλαιαν, κακεῖ με ὀψονται.  
into the Galilee, and there me they shall see.

<sup>1</sup> † Now after the Sab-  
bath, as it was DAWNING  
to the first day of the  
Week, Mary of MAGDALA,  
and the OTHER Mary,  
went to see the TOMB.

<sup>2</sup> And, behold, a great  
Shaking occurred; for an  
Angel of the Lord descend-  
ing from Heaven, came  
and rolled back the STONE;  
and sat upon it.

<sup>3</sup> † And his APPEAR-  
ANCE was like lightning,  
and his VESTMENTS white  
as SNOW;

<sup>4</sup> and from FEAR of him  
the GUARDS trembled, and  
became as Dead men.

<sup>5</sup> And the ANGEL an-  
swering, said to the wo-  
MEN, "Be not you afraid;  
for I know That you seek  
THAT Jesus who was CRU-  
CIFIED.

<sup>6</sup> He is not here; for he  
has been raised, even as  
he said. Come, see the  
PLACE where \* he lay.

<sup>7</sup> And immediately go  
and tell his DISCIPLES  
That he has been raised  
from the DEAD; and, be-  
hold, † he precedes you to  
GALILEE; there you will  
see Him; behold, I have  
told you."

<sup>8</sup> And coming out im-  
mediately from the tomb,  
with Fear and great Joy,  
they ran to tell his DIS-  
CIPLES.

<sup>9</sup> † And, behold, Jesus  
met them, saying. "Re-  
joice!" And THEY having  
approached, clasped his  
FERT, and prostrated to  
him.

<sup>10</sup> Then Jesus says to  
them, "Be not afraid; go  
† inform my brethren, so  
that they may go to GALI-  
LEE, and there they will  
see Me."

\* VATICAN MANUSCRIPT.—2. from the DOOR—omit.

9. as they were going to tell his disciples—omit: so Lachmann and Tischendorf.

† 1. Mark xvi. 1; Luke xiv. 1; John xx. 1.

Mark xvi. 7

2. 0. Mark xvi. 9; John xx. 14.

† 3. Dan x. 6

7. Matt. xxvi. 33;

10. John xx. 17; Rom. viii. 29.

<sup>11</sup> Πορευομένων δε αὐτῶν, ἰδοὺ, τινες τῆς  
Going away and of them, lo, some of the  
κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπηγγείλαν  
keepers, coming into the city, told  
τοῖς ἀρχιερεῦσιν πάντα τὰ γέγονενα. <sup>12</sup> Καὶ  
to the high priests all the (things) having been done. And  
συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβου-  
being assembled with the elders, counsel  
λίον τε λαβόντες, ἀργυρία ἱκανὰ ἔδωκαν τοῖς  
and taking, pieces of silver sufficient they gave to the  
στρατιώταις, λέγοντες. <sup>13</sup> Εἰπάτε, ὅτι οἱ  
soldiers, saying, Say you, That the  
μαθηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἐκλεψάν  
disciples of him by night coming, stole  
αὐτὸν, ἵμῶν κοιμώμενον. <sup>14</sup> Καὶ εἰάν ἀκουσθῇ  
him, of us being asleep. And if should be reported  
τοῦτο ἐπὶ τοῦ ἡγεμονοῦ, ἡμεῖς πείσομεν αὐτὸν,  
this to the governor, we will persuade him,  
καὶ ὅμως ἀμεριμνῶν ποιήσομεν. <sup>15</sup> Οἱ δὲ λαβ-  
and you free from care we will make. They and having  
όντες τὰ ἀργυρία, ἐποίησαν ὡς ἐδιδάχθησαν.  
received the pieces of silver, did as they were taught.  
Καὶ διεφθμισθῇ ὁ λόγος οὗτος παρὰ Ἰουδαίους  
And is spread abroad the word this among Jews  
μέχρι τῆς ἡμέρας.  
till the day.

<sup>16</sup> Οἱ δὲ ἑνδεκά μαθηταὶ ἐπορεύθησαν εἰς τὴν  
The and eleven disciples went to the  
Γαλιλαίαν, εἰς τὸ ὄρος, ὃν ἐταξάτο αὐτοῖς ὁ  
Galilee, to the mountain, where had appointed them the  
Ἰησοῦς. <sup>17</sup> Καὶ ἰδόντες αὐτὸν, προσέκνησαν  
Jesus. And seeing him, they prostrated  
αὐτῷ· οἱ δὲ ἐδίστασαν. <sup>18</sup> Καὶ προσελθὼν ὁ  
to him: they but doubted. And approaching the  
Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι  
Jesus, spoke to them, saying; Has been given to me  
πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. <sup>19</sup> Πορευ-  
all authority in heaven and on earth. Going  
θέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζον-  
forth disciple you all the nations, immersi-  
ντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ  
ing them into the name of the father and of the  
υἱοῦ καὶ τοῦ ἁγίου πνεύματος· <sup>20</sup> διδάσκοντες  
son and of the holy spirit; teaching  
αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετείλαμην ὑμῖν.  
them to observe all, whatever I have charged you.  
Καὶ ἰδοὺ, ἐγὼ μετ' ὑμῶν εἰμι πάσας τὰς ἡμέρας,  
And lo, I with you am all the days,  
ἕως τῆς συντελείας τοῦ αἰῶνος.  
till the end of the age.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS All the THINGS which had HAPPENED.

12 And being assembled with the ELDERS, and taking Counsel, they gave a good many SHEKELS to the SOLDIERS,

13 saying, "Say you, 'that His DISCIPLES came by Night, and stole him, while we slept;'

14 and if this should be reported to the GOVERNOR, we will persuade him, and make you safe."

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to THIS day.

16 And the ELEVEN DISCIPLES went to GALILEE, to the MOUNTAIN where JESUS had ordered them.

17 And seeing him, they (indeed) prostrated to him; but SOME doubted.

18 And JESUS approaching, spoke to them, saying, "All Authority has been imparted to me, in Heaven and on Earth.

19 †Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 †teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the DAYS, till the CONSUMMATION of the AGE."

\* ACCORDING TO MATTHEW.

\* VATICAN MANUSCRIPT.—15. THIS DAY.

Subscription—ACCORDING TO MATTHEW.

† 13. Matt. xi. 47; John iii. 36; v. 22; xiii. 8; xvii. 2; Rom. xiv. 9; 1 Cor. xv. 27; Eph. i. 10; 1; Phil. ii. 9; 10; 1 Pet. iii. 22. ; 10. Mark xvi. 15; Luke xxvi. 47; Rom. x. 18; Col. i. 23. ; 20. Acts ii. 42.

\*[ΕΤΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.

[GLAD TIDINGS] BY MARK.

\* ACCORDING TO MARK.

ΚΕΦ. α'. 1.

<sup>1</sup> Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ  
A beginning of the glad tidings of Jesus Christ, a son  
τοῦ θεοῦ. <sup>2</sup> Ὡς γέγραπται ἐν Ἠσαΐᾳ τῷ προ-  
of the God. As it is written in Isaiah the pro-  
φήτῃ· "Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλου  
phet; "Lo, I send the messenger  
μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν  
of me before face of thee, who will prepare the  
ὁδὸν σου. <sup>3</sup> Φωνὴ βροντῶν ἐν τῇ ἐρημῷ· "Ἔτοι-  
way of thee. A voice crying out in the desert; Make  
μασατέ τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς  
you ready the way of a lord, straight make you the  
τριβὸς αὐτοῦ." <sup>4</sup> Ἐγένετο Ἰωάννης βαπτίζων  
beaten ways of him; " Was John dipping  
ἐν τῇ ἐρημῷ, καὶ κηρυσσὼν βαπτισμα μετα-  
in the desert, and publishing a dipping of refor-  
νοίας εἰς ἀφεσὶν ἁμαρτιῶν. <sup>5</sup> Καὶ ἐξεπορεύετο  
mation into forgiveness of sins. And went out  
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-  
to him all the Judea country, and the Jeru-  
σολυμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῷ  
salem all; and were dipped in the  
Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι  
Jordan river by him, confessing  
τὰς ἁμαρτίας αὐτῶν. <sup>6</sup> Ἦν δὲ Ἰωάννης ἐνδεδυ-  
the sins of them. Was now John having been  
μένος τρίχας καμηλοῦ, καὶ ζώνην δερματίνην  
clothed hairs of a camel, and a belt made of skin  
πρὸ τῆν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ  
around the loins of him, and eating locusts and  
μυελίαν. "Καὶ ἐκέρυσσε λέγων· Ἐρχέται  
honey-wind And he cried out saying; Comes  
ὁ ἰσχυρότερος μου ὀπίσω \* [μου.] ὃς οὐκ  
the mightier of me after [me,] of whom now  
εἰμι ἱκανὸς κυψάσθαι ὑποὺς τὸν ἄντρα τῶν  
I am worthy bowed down to loose the string of the  
ὑποδημάτων αὐτοῦ. <sup>8</sup> Ἐγὼ \* [μεν] ἐβαπτίσα  
sandals of him. I [in deed] dipped  
ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν  
you in water; he but will dip you in  
πνεύματι ἁγίῳ.  
spirit holy.

<sup>9</sup> \* [Καὶ] ἐγένετο ἐν ἐκεῖναις ταῖς ἡμέραις,  
[And] it came to pass in those the days,  
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας, καὶ  
came Jesus from Nazareth of the Galilee, and

CHAPTER I.

1 The Beginning of the  
GLAD TIDINGS of Jesus  
Christ, the Son of \* God;  
2 as it is written \* in  
the PROPHETS, † "Behold,  
" \* I send my MESSENGER  
" before thy face, who will  
" prepare thy way.

3 † "A Voice proclaim-  
"ing in the DESERT, 'Pre-  
"pare the way for the  
"Lord, make the HIGH-  
"WAYS straight for him."

4 † John was immersing  
in the DESERT, and pub-  
lishing an Immersion of  
Reformation for Forgiveness  
of Sins.

5 † And resorted to him  
All the COUNTRY of JU-  
DEA, and all THOSE of  
Jerusalem, and were im-  
mersed by him in the  
RIVER JORDAN confessing  
their SINS.

6 † Now John was clothed  
in Camel's Hair, with  
a Leatheren Girdle encir-  
cling his WAIST; and  
eating Locusts and Wild  
Honey.

7 And he proclaimed,  
saying, † "The POWERFUL-  
" ONE comes after me; for  
whom I am not worthy  
" to stoop down and untie  
the STRINGS of his SAN-  
DALS.

8 † I will immerse you in  
Water, but he will im-  
merse you in holy Spirit."

9 † And it occurred, in  
Those DAYS, that Jesus  
came from Nazareth of  
GALILEE, and was ini-

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK. 1. God. 2. IRAHAM  
the PROPHET. 2. I send. 7. me—omit. 8. indeed—omit. 9. And—omit.

† 2. As the common reading has an immense majority in its favor, and some noted ver-  
sions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 2, 3, of which  
the nearest is not from Isaiah, but from Malachi; and as the Jews often say, "As it is writ-  
ten in the Prophets," yet it is never said in the N. T. written in a prophet, but by him; there  
seems to be no just ground for departing from the received text.—Campbell, Whitby, Lightfoot.

† 2. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. † 3. Isa. xl. 2; Matt. iii. 2; Luke iii. 4;  
John i. 23. † 4. Matt. iii. 1; Luke iii. 8; John iii. 23. † 5. Matt. iii. 5. † 6.  
Matt. iii. 4. † 7. Matt. iii. 11; John i. 27; Acts xii. 25. † 8. Acts i. 5; ii. 2-4,  
xi. 16; xix. 4; 1 Cor. xii. 13. † 9. Matt. iii. 13; Luke iii. 21.

εβαπτισθη ὑπο Ἰωάννου εἰς τὸν Ἰορδάνην. <sup>10</sup>Καὶ  
was dipped by John into the Jordan. And  
εὐθεὺς ἀναβαῖνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζο-  
immediately ascending from the water, he saw rend-  
μενους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς  
ing the heavens, and the spirit, as  
περίπτεραν, καταβαῖνον ἐπ' αὐτόν. <sup>11</sup>Καὶ  
a dove, descending upon him. And  
φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. "Σὺ εἶ ὁ  
a voice came out of the heavens; "Thou art the  
υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα."  
son of me the beloved, in whom I delight."  
<sup>12</sup>Καὶ εὐθεὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς  
And immediately the spirit him casts into  
τὴν ἐρήμον. <sup>13</sup>Καὶ ἦν ἐν τῇ ἐρημῇ ἡμέρας  
the desert. And he was in the desert days  
τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανα,  
forty, being tempted by the adversary,  
καὶ τὴν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διη-  
and was with the wild beasts; and the messengers min-  
κροῦν αὐτόν.  
istered to him.  
<sup>14</sup>Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,  
After now the to be delivered up the John,  
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύττων  
came the Jesus into the Galilee, preaching  
τὸ εὐαγγέλιον \* [τῆς βασιλείας] τοῦ θεοῦ,  
the glad tidings \* [of the kingdom] of the God,  
<sup>15</sup>καὶ λέγων· Ὅτι πεπληρώται ὁ καιρὸς, καὶ  
and saying; That has been fulfilled the season, and  
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ  
has come nigh the majesty of the God; reform you, and  
πίστευετε ἐν τῷ εὐαγγελίῳ. <sup>16</sup>Περιπατῶν δὲ  
believe you in the good message. Walking and  
παρα τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα  
by the sea of the Galilee, he saw Simon  
καὶ Ἀνδρεάν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλόντας  
and Andrew the brother of him, casting  
ἀμφιβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ  
a fishing net in the sea; they were for  
ἁλίσαι. <sup>17</sup>Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε  
fishers. and said to them the Jesus; Come  
ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἁλίσαι  
after me, and I will make you to be fishers  
ἀνθρώπων. <sup>18</sup>Καὶ εὐθεὺς ἀφέντες τὰ δίκτυα  
of men. And immediately leaving the nets  
αὐτῶν, ἠκολούθησαν αὐτῷ. <sup>19</sup>Καὶ πρὸς  
of them, they followed him. And going  
\* [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰακώβον τὸν τοῦ  
[thence] a little, he saw James the of the  
Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,  
Zebedee, and John the brother of him,  
καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ  
and themselves in the ship were mending the  
δίκτυα· <sup>20</sup>καὶ εὐθεὺς ἐκάλεσεν αὐτούς. Καὶ  
nets; and immediately he called them. And

mersed by John in the JORDAN.

<sup>10</sup>† And ascending from the WATER, instantly he saw the HEAVENS opening, and the SPIRIT, like a Dove descending upon him.

<sup>11</sup> And a Voice came from the HEAVENS, saying, † "Thou art my son, the BELOVED; in thee I delight."

<sup>12</sup> † And immediately the SPIRIT sent Him forth into the DESERT.

<sup>13</sup> And he was in the DESERT forty Days, being tempted by the ADVERSARY; and was among the WILD BEASTS; and the ANGELS served him.

<sup>14</sup> † Now after JOHN was imprisoned, JESUS came into GALILEE, publishing the GLAD TIDINGS of God,

<sup>15</sup> and saying, † "The TIME has been accomplished, and GOD'S ROYAL MAJESTY has approached; † Reform, and believe in the GOOD MESSAGE."

<sup>16</sup> † \* And as he was passing along by the LAKE of GALILEE, he saw Simon, and Andrew \* the BROTHER of Simon, casting a Drag into the LAKE; for they were Fishermen.

<sup>17</sup> And JESUS said to them, "Come, follow me, and I will make you Fishers of Men."

<sup>18</sup> And instantly leaving \* the NETS, they followed him.

<sup>19</sup> † And going forward a little, he saw THAT James who is the son of ZEBEDEE, and John his BROTHER; they also were in the BOAT repairing the NETS;

<sup>20</sup> and he immediately

\* VATICAN MANUSCRIPT.—1. thee I delight.

And as he was passing along by.

NETS.

19. thence—omit.

14. of the kingdom—omit.

16. the brother of Simon, casting.

18. the

† 10. Matt. iii. 16; John i. 32.

† 14. Matt. iv. 12, 23.

† 16. Matt. iv. 16; Luke v. 4.

† 11. Mark ix. 7.

† 13. Dan. ix. 25; Gal. iv. 4; Eph. i. 10.

† 18. Mat. xix. 27; Luke v. 11.

† 12. Matt. iv. 1; Luke iv. 1.

† 15. Matt. iv. 17.

† 19. Matt. iv. 21.

αφευτες τον πατερα αυτων Ζεβεдайον εν  
leaving the father of them Zebedes in  
το πλοιον μετα των μισθων, απηλθον  
the ship with the hirelings, they went  
οπισω αυτου.  
after him.

21 Και εισπορευονται εις Καπερναουμ· και  
And they went into Capernaum; and  
ευθως τοις σαββασιν εισελθων εις την συνα-  
immediately to the sabbath going into the syna-  
γωγην, εδιδασκε. 22 Και εξεπλησσοντο επι  
gogue, he taught. And they were amazed at  
τη διδαχη αυτου· ην γαρ διδασκων αυτους ως  
the teaching of him; he was for teaching them as  
εξουσιαν εχων, και ουχ ως οι γραμματεις.  
authority having, and not as the scribes.

23 Και ην εν τη συναγωγη αυτων ανθρωπος εν  
And was in the synagogue of them a man in  
πνευματι ακαθαρθ, και ανεκραξε, 24 λεγων·  
spirit unclean, and he cried out, saying,  
\*[Εα,] τι ημιν και σοι, Ιησου Ναζαρηνε,  
[Let alone,] what to us and to thee, Jesus O Nazarene,  
ηλθες απολεσαι ημας; οίδα σε τις ει, ο  
somet thou to destroy us; I know thee who thou art, the  
αγιος του θεου. 25 Και επετιμησεν αυτω ο  
holy of the God. And rebuked him the  
Ιησους, λεγων· Φιμωθητι, κν· εξελθε εξ αυτου.  
Jesus, saying; Be silent, id come out of him.

26 Και σπαρταζαν αυτον το πνευμα το ακαθαρτον,  
And convulsing him the spirit the unclean.  
και κραζαν φωνη μεγαλη, εξηλθεν εξ αυτου.  
and crying a voice great, came out of him.

27 Και εθαμβηθησαν παντες, ωστε συζητειν  
And they were astonished all, so as to reason  
προς αυτους, λεγοντες· Τι επι τουτο, τις η  
among themselves, saying; What is this? what the  
διδαχη η καινη αυτη; οτι κατ' εξουσιαν και  
teaching the new this; that with authority even  
τοις πνευμασι τοις ακαθαρτοις επιτασσει και  
to the spirits to the unclean he enjoins and  
υπακουουσιν αυτω. 28 Εξηλθε δε η ακοη  
they hearken to him. Went out and the report  
αυτου ευθως εις ολην την περιχωρον της  
of him forthwith into whole the country of the  
Γαλιλαιας.  
Galilee.

29 Και ευθως, εκ της συναγωγης εξελθοντες,  
And instantly, out of the synagogue being come,  
ηλθον εις την οικιαν Σιμωνος και Ανδρεου,  
he went into the house of Simon and Andrew,  
μετα Ιακωβου και Ιωαννου. 30 Η δε πενθερα  
with James and John. The and mother-in-law  
Σιμωνος κατεκειτο πυρεσσουσα· και ευθως  
of Simon was laid down having a fever; and immediately  
λεγουσιν αυτω περι αυτης. 31 Και προσελθων  
they spoke to him about her And coming

called them; and leaving  
their FATHER Zebedee in  
the BOAT with the HIRE-  
SERVANTS, they followed  
him.

21 † And they went to  
Capernaum; and on the  
SABBATH, entering the  
SYNAGOGUE, he taught  
the people;

22 † and they were  
struck with awe at his  
mode of INSTRUCTION;  
for he taught them, as  
possessing Authority, and  
not as the SCRIBES.

23 † Now there was in  
their SYNAGOGUE, a Man  
with an impure Spirit;  
and he exclaimed,

24 saying, "What hast  
thou to do with us, Jesus  
Nazarene? Comest thou  
to destroy us? I know  
thee who thou art, the  
HOLY ONE OF GOD."

25 AND JESUS rebuked  
it, saying, † "Be silent,  
and come out of him."

26 And the IMPURE  
SPIRIT, † having convulsed  
him, and having cried  
with a loud Voice, came  
out of him.

27 And they were all so  
astonished, as to reason  
\* with themselves, saying,  
"What is this? \* A new  
Doctrine? With Author-  
ity he commands even the  
IMPURE SPIRITS, and they  
obey him."

28 And his FAME soon  
spread abroad \* every-  
where throughout the En-  
tire REGION OF GALILEE.

29 † And being come  
out of the SYNAGOGUE,  
he immediately went into  
the house of Simon and  
Andrew with James and  
John.

30 Now Simon's MOTH-  
ER-IN-LAW lay sick of a  
fever, and forthwith they  
spoke to him about her.

31 And approaching, he

\* VATICAN MANUSCRIPT.—24. Let alone—omit.  
now Doctrine? With Authority.

27. with themselves.

27. A

† 21. Matt. iv. 13; Luke iv. 31.

22. Matt. vii. 29.

23. Luke iv. 33.

24.

Matt. viii. 29.

25. ver. 34; Mark iii. 12.

26. Mark ix. 30.

27. Matt.

viii. 14; Luke iv. 38.

ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·  
he raised her, having laid hold of the hand of her;  
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός \* [εὐθὺς·] καὶ  
and left her the fever [immediately·] and  
διηκονεῖ αὐτοῖς.  
ministered to them.

22 Ὀψίας δὲ γενομένης, ὅτε ἐδὺ ὁ ἥλιος,  
Evening and being come, when set the sun,  
ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας,  
they brought to him all those sicknesses having,  
καὶ τοὺς δαιμονιζομένους· 33 καὶ ἡ πόλις  
and those being demonized, and the city  
ὅλη ἐπισυνήγμενη ἦν πρὸς τὴν θύραν. 34 Καὶ  
whole having been assembled was at the door. And

ἐβέρανε πολλοὺς κακῶς ἔχοντας ποικίλαις  
he healed many sick having various  
νόσοις· καὶ δαιμονία πολλὰ ἐξεβάλε, καὶ οὐκ  
diseases; and demons many he cast out, and not  
ᾤκνε λαλεῖν τα δαιμονία, ὅτι ᾔδεισαν αὐτόν.  
refused to speak the demons, because they knew him.

23 Καὶ πρῶτι, ἐννυχὸν λίαν, ἀναστὰς ἐξηλθε,  
And early, night much, having arisen he went out,  
\* [καὶ ἀπηλθεν] εἰς ἐρημὸν τόπον, κακεῖ  
[and departed] into a desert place, and there  
προσηύχετο. 36 Καὶ κατεδίωξαν αὐτόν ὁ Σίμων  
prayed. And eagerly followed him the Simon  
καὶ οἱ μετ' αὐτοῦ. 37 Καὶ εὗροντες αὐτόν,  
and those with him. And having found him,

λέγουσιν αὐτῷ· Ὅτι πάντες ἡτοῦσι σε.  
they say to him; That all seek thee.

23 Καὶ λέγει αὐτοῖς· Ἀγωμεν εἰς τὰς ἐχομέ-  
And he says to them; We must go into the neigh-  
νας κωμοπολεῖς, ἵνα καὶ ἐκεῖ κηρύξω· εἰς  
being towns, that also there I may preach; for  
τοῦτο γὰρ ἐξεληλυθα. 30 Καὶ ἦν κηρύσσων  
this because I have come out. And he was proclaiming

εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλι-  
in the synagogues of them, in whole the Galili-  
λαιαν, καὶ τὰ δαιμονία ἐκβάλλων. 40 Καὶ  
lee, and the demons casting out.

ἐρχεται πρὸς αὐτόν λεπρός, παρακαλῶν αὐτόν,  
comes to him a leper, beseeching him,

\* [καὶ γονυκεῖται αὐτόν, καὶ] λέγων αὐτῷ·  
[and kneeling him, and] saying to him;

Ὅτι εἰν θέλω, θύνασαι με καθαρίσαι. 41 Ὅ  
That if thou wilt, thou art able me to cleanse.

δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτεινας τὴν χεῖρα,  
and Jesus being moved with pity, stretching out the hand,  
ψάτο αὐτόν, καὶ λέγει αὐτῷ· Θέλω, καθα-  
touched of him, and says to him; I will, be thou  
ρισθῆτι. 42 Καὶ \* [εἰπόντος αὐτοῦ.] εὐθὺς  
cleansed. And [having said of him.] immediately

ἀπῆλθεν ἀπ' αὐτοῦ ὁ λεπρὸς, καὶ ἀκαθάρισθῆναι  
departed from him the leprosy, and he was cleansed.

43 Καὶ ἐμβριμνησάμενος αὐτῷ, εὐθὺς ἐξεβόλεν  
And having strictly charged him, immediately he sent forth

took hold of her HAND,  
raised her up, and the  
FEVER left her, and she  
served them.

32 † And Evening being  
come, when the SUN was  
set, they brought to him  
ALL the SICK, and the  
DEMONIACS;

33 and the whole CITY  
assembled at the DOOR.

34 And he cured Many  
sick of Various Disorders,  
and expelled many Dem-  
ons; † and permitted not  
the DEMONS to speak, be-  
cause they knew \* him to  
be the Christ.

35 † And having arisen  
very early in the Morning,  
he went out into a Desert  
Place, and there prayed.

36 And \* Simon and  
THOSE with him eagerly  
followed him.

37 And having found  
him, they say to him, "All  
seek thee."

38 And he says to them,  
† "We must go \* else-  
where, into the ADJA-  
CENT Towns, that I may  
proclaim there also; for  
this I have come forth."

39 † And \* he went  
and proclaimed to them  
in their SYNAGOGUES  
throughout ALL GALILEE,  
and cast out the DE-  
MONS.

40 † And a Leper comes  
to him, beseeching him,  
saying, "If thou wilt, thou  
canst cleanse Me."

41 And \* he, being moved  
with pity, extending \* his  
HAND, touched him, and  
says to him, "I will; be  
thou cleansed."

42 And immediately the  
LEPROSY departed from  
him, and he was cleansed.

43 And having strictly  
charged him, he forthwith  
sent him away,

\* VATICAN MANUSCRIPT.—31. immediately—omit.

22. and departed—omit.

and proclaimed to them in,  
being moved.

41. his HAND.

† 32. Matt. viii. 16; Luke iv. 40.

† 33. Luke iv. 43.

† 40. Matt. viii. 2; Luke v. 12.

36. Simon.

40. and kneeling down to him, and—omit.

34. him to be the Christ.

38. elsewhere, into.

39. he went &

41. he,

† 30. Matt. iv. 23; Luke iv. 41.

αὐτον, <sup>44</sup> και λεγει αὐτω· Ὅρα, μηδενι μηδεν  
him, and says to him; See, to no one anything;  
ειπης· ἀλλ' ὑπαγε, σεαυτον δειξον τῷ ἱερεϊ,  
thou tell; but so, thyself show to the priest  
και προσενεγκε περι του καθαρισμου σου ὃ  
and offer for the purification of thee what  
προσεταιξε Μωσης, εις μαρτυριον αυτοις. <sup>45</sup> Ὁ  
enjoined Moses, for a witness to them. He  
δε εξελθων η̅ρ̅ε̅α̅το κηρυσσειν πολλα και διαφη  
but going out began to publish many (things) and spread  
μιζειν τον λογον. ὥστε μηκετι αὐτον δυνασθαι  
abroad the word, so as no longer him to be able  
φανερως εις πολιν εισελθειν· ἀλλ' εξω εν  
publicly into a city to enter; but without in  
ερημοις τοποις η̅ν̅, και η̅ρχ̅οντο προς αὐτον  
desert places he was, and they went to him  
πανταχοθεν.  
from all parts.

ΚΕΦ. β'. 2.

<sup>1</sup> Και παλιν εισηλθεν εις Καπερναουμ δι'  
And again he went into Capernaum after  
ἡμερων· και η̅κουσθη, ὅτι εις οικον ε̅στι̅.  
days; and it was reported, that into a house he is.  
<sup>2</sup> Και \* [ευθως] συνηχθησαν πολλοι, ὥστε  
And [immediately] were gathered together many, so as  
μηκετι χωρειν μηδε τα προς την θυραν· και  
no longer to contain not even the places near the door; and  
ε̅λαλει̅ αυτοις τον λογον. <sup>3</sup> Και ε̅ρχ̅ονται προς  
he spake to them the word. And they come to  
αὐτον παραλυτικον φεροντες, αιρομενον ὑπο  
him a paralytic bringing, being carried by  
τεσσαρων. <sup>4</sup> Και μη δυναμενοι προσεγγισαι  
four. And not being able to come nigh  
αὐτω δια τον οχλον, απεστεγασαν την  
to him through the crowd, they uncovered the  
στεγην, ὅπου η̅ν̅· και εξορυξαντες χαλωσι  
roof, where he was; and having dug through they let down  
τον κραββατον, ε̅φ' ᾧ ὁ παραλυτικος κατε-  
the bed, upon which the paralytic was  
κειτο. <sup>5</sup> Ἰδων δε ὁ Ἰησους την πιστιν αὐτων,  
laid. Seeing and the Jesus the faith of them,  
λεγει τῷ παραλυτικῷ· Τεκνον, αφενωται σου  
says to the paralytic: Son, are forgiven of thee  
αἱ ἁμαρτιαι. <sup>6</sup> Ἦσαν δε τινες των γραμματεων  
the sins. Were but some of the scribes  
εκει καθημενοι και διαλογιζομενοι εν ταῖς  
there sitting and reasoning in the  
καρδιαῖς αὐτων· <sup>7</sup> Τι οὗτος οὕτω λαλει βλασ-  
hearts of them; Why this thus speaks blas-  
φημιας; τις δυναται αφιεναι ἁμαρτιας, εἰ μη  
phemy? who is able to forgive sins, if not  
εἰς ὁ θεος; <sup>8</sup> Και ευθως ἐπιγινους ὁ Ἰησους  
one the God? And immediately knowing the Jesus

44 and says to him,  
† "See, that thou say no-  
thing to any one; but  
go, show Thyself to the  
PRIEST, and present for  
thy PURIFICATION, those  
things which Moses com-  
manded, † for Notifying  
(the cure) to the people."

45 † But HE going out,  
began to publicly pro-  
claim and divulge the  
THING, so that he could  
no longer openly enter a  
City, but was without in  
Desert Places; and they  
resorted to him from all  
parts.

CHAPTER II.

1 And after some Days,  
† he again entered Capernaum;  
and it was reported That he was in a House.

2 And Many were gathered together;  
so that (the house) could not contain  
them, nor the PARTS at the  
door; and he spake the  
WORD to them.

3 And they come \*bring-  
ing to him a Paralytic,  
carried by Four.

4 And being unable to  
approach him, because of  
the CROWD, they un-  
covered the ROOF where he  
was; and having dug  
through, they lowered the  
† COUCH on which the  
PARALYTIC was laid.

5 Now JESUS perceiv-  
ing their FAITH, says to  
the PARALYTIC, "Son, thy  
SINS are forgiven."

6 But there were some  
of the SCRIBES sitting,  
and reasoning in their  
HEARTS,

7 \* "Why thus speaks  
this man? He blasphemeth!  
Who can forgive Sins, but  
the One GOD?"

8 And JESUS, immedi-

\* VATICAN MANUSCRIPT.—2. Immediately—omit.  
this man thus speaks? He blasphemeth! Who can.

† 44. See Notes on Matt. viii. 3, 4.

† 4. Eastern beds are light and moveable, consist-  
ing of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mat-  
trass laid on the floor, and over this a sheet, (in winter a carpet, or some such woolen  
covering,) the other sheet being sewed to the quilt. A divan cushion often serves for  
a pillow.

† 45. Lev. xiv. 8, 4, 10; Matt. viii. 4; Luke v. 14  
ix. 1; Luke v. 18.

2. bringing to him.

7. That

† 45. Luke v. 18.

† 1. Matt.

τῷ πνεύματι αὐτοῦ, ὅτι \* [οὕτως] αὐτοὶ διαλο-  
 to the spirit of himself, that [thus] they rea-  
 γίζονται ἐν ἑαυτοῖς, εἰπὼν αὐτοῖς· Τί ταῦτα  
 say among themselves, say to them; Why these (things)  
 διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 Τί  
 reason you in the hearts of you? Which  
 ἐστὶν ευκοπότερον; εἰπεῖν τῷ παραλυτικῷ  
 is easier? to say to the paralytic,  
 Ἀφῆνται σου αἱ ἁμαρτίαι; ἢ εἰπὼν· Ἐγείρε,  
 Are forgiven of thee the sins or to say, Arise,  
 ἀρον σου τὸν κραββάτον, καὶ περιπάτει;  
 take up of thee the bed, and walk?  
 10 Ἰνὰ δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ  
 That but you may know, that authority has the son of the  
 ἐνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει  
 man on the earth to forgive sins; (he says  
 τῷ παραλυτικῷ·) 11 Σοὶ λέγω· Ἐγείρε, ἀρον  
 to the paralytic.) To thee I say; Arise, take up  
 τὸν κραββάτον σου, καὶ ὑπάγε εἰς τὸν οἶκον  
 the bed of thee, and go into the house  
 σου. 12 Καὶ ἠγερθὲν εὐθὺς, καὶ ἀρας τὸν  
 of thee. And he was raised immediately, and taking up the  
 κραββάτον, ἐξῆλθεν ἐναντίον πάντων· ὥστε  
 bed, went out in presence of all; so as  
 ἐξίστασθαι πάντας, καὶ δοξαζεῖν τὸν θεόν,  
 to marvel all, and to glorify the God,  
 λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.  
 saying; That never thus we saw.

13 Καὶ ἐξῆλθε πάλιν παρα τὴν θάλασσαν·  
 And he went out again by the sea.  
 καὶ πᾶς ὁ ὄχλος πρῆχeto πρὸς αὐτόν, καὶ ἐδι-  
 and all the crowd came to him, and he  
 δασκεν αὐτούς. 14 Καὶ παραγὼν εἶδε Λευὶ τὸν  
 taught them. And passing on he saw Levi the  
 τοῦ Ἀλφαίου, καθήμενον ἐπὶ τοῦ τελωνίου, καὶ  
 of the Alphaeus, sitting at the custom-house, and  
 λέγει αὐτῷ· Ἀκολούθει μοι. Καὶ ἀναστas  
 says to him; Follow me. And rising up  
 ἠκολούθησεν αὐτῷ.  
 he followed him.

15 Καὶ ἐγένετο ἐν τῇ κατακεισθαι αὐτὸν ἐν  
 And it happened in the recline at table him in  
 τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-  
 in a house of him, and many publicans and sin-  
 τῶλοι συνυκεκείμενοι τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς  
 ners reclined with the Jesus and the disciples  
 αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν  
 of him: they were for many, and they followed  
 αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι  
 him. And the scribes and the Pharisees  
 ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ  
 seeing him eating with the publicans and  
 ἁμαρτωλῶν, λέγουσιν τοῖς μαθηταῖς αὐτοῦ· \* [Τί  
 sinners, said to the disciples of him: [Why]  
 ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει  
 that with of the publicans and sinners he eats

ately perceiving in his SPIRIT, that they reason-  
 ed among themselves, "he  
 says to them, "Why do  
 you reason thus in your  
 HEARTS?"

9 † Which is easier? to  
 say to the PARALYTIC,  
 "Thy sins are forgiven;"  
 or to say (with effect.)  
 "Arise, take Thy couch,  
 and walk?"

10 But that you may  
 know That the SON of  
 MAN has Authority on  
 EARTH to forgive Sins,"  
 (he says to the PARA-  
 LYTIC.)

11 "I say to thee, Arise,  
 take up thy couch, and  
 go to thy HOUSE."

12 And he was raised  
 immediately, and taking  
 up the couch, went out  
 in presence of all; so that  
 they were all amazed, and  
 glorified God, saying, "We  
 never say anything like  
 this!"

13 And he went out  
 again by the LAKE; and  
 All the crowd resorted  
 to him, and he taught  
 them.

14 † And passing along,  
 he saw THAT LEVI, who is  
 the son of ALPHEUS, sit-  
 ting at the TAX-OFFICE,  
 and says to him, "Follow  
 me." And arising, he fol-  
 lowed him

15 † And it occurred,  
 while he RECLINED AT  
 TABLE in his HOUSE,  
 Many Tribute-takers and  
 Sinners also reclined with  
 Jesus and his DISCIPLES;  
 for they were Many, and  
 they followed him.

16 And the SCRIBES \* of  
 the PHARISEES observing  
 him eating with the TRIB-  
 UTE-TAKERS and † Sin-  
 ners, said to his DISCI-  
 PLES, "He eats with  
 TRIBUTE-TAKERS and Sin-  
 ners!"

\* VATICAN MANUSCRIPT.—8. thus—omit.  
 PHARISEES saw him eat.

16. Why—omit.

8. he says to them.

16. of the

† 16. By *amartoloi*, sinners, the Gentiles or heathen are generally understood in the Gos-  
 pels, for this was a term the Jews never applied to any of themselves.—CHALC.

† 9. Matt. ix. 5.

† 14. Matt. ix. 9; Luke v. 27.

† 15. Matt. ix. 10.



\*[και πινει:] 17 Και ακουσας ο Ιησους λεγει  
[and drinks?] And hearing the Jesus says  
αυτοις· Ου χρεϊαν εχουσιν οι ισχυοντες  
to them; No need have those being well  
ιατρον, αλλ' οι κακως εχοντες. Ουκ ηλθον  
of a physician, but those sick being. Not I came  
καλεσαι δικαιους αλλα αμαρτωλους.  
to call just (once) but sinners.

18 Και ησαν οι μαθηται Ιωαννου και οι Φαρι-  
And were the disciples of John and the Phari-  
σαιοι νηστευοντες· και ερχονται, και λεγουσιν  
sees fasting; and they come, and they say  
αυτω· Διατι οι μαθηται Ιωαννου και οι των  
to him; Why the disciples of John and those of the  
Φαρισαιων νηστεουσιν, οι δε σοι μαθηται  
Pharisees fast, those but to those disciples  
ου νηστεουσιν; 19 Και ειπεν αυτοις ο Ιησους·  
not fast? And said to them the Jesus;  
Μη δυναται οι υιοι του νυμφωνος, εν ω ο  
Not are able the sons of the bride-chamber, in which the  
νυμφιος μετ' αυτων εστι, νηστεειν; δσον  
bridegroom with them is, to fast? so long  
χρονον μεθ' εαυτων εχουσι τον νυμφιον, ου  
a time with themselves they have the bridegroom, not  
δυναται νηστεειν. 20 Ελευσονται δε ημεραι,  
are able to fast. Will come but days,  
οταν απαρθω απ' αυτων ο νυμφιος, και  
when may be taken away from them the bridegroom, and  
τοτε νηστεουσιν εν εκεινη τη ημερα. 21 Ουδεις  
then they will fast in that the day. No one  
επιβλημα ρακους αγναφου επιρραπτει επι  
a patch of cloth of an assuful sews on  
ιματιν παλαιω· ει δε μη, αιρει το πληρωμα  
of a mantle old; if but not, takes away the patch  
αυτου το καινον του παλαιου, και χειρον  
of itself the new of the old, and worse  
σχισμα γινεται. 22 Και ουδεις βαλλει οινον  
a rent becomes. And no one puts wine  
νεον εις ασκους παλαιους· ει δε μη, ρησσει ο  
new into bottles old; if but not, bursts the  
οινος ο \* [νεος] τους ασκους, και ο οινος  
wine the [new] the bottles, and the wine  
εκχειται, και οι ασκοι απολουνται· αλλα οινον  
is spilled, and the bottles are lost; but wine  
νεον εις ασκους καινους βλητεον.  
new into bottles new must be put.

23 Και εγενετο παραπορευεσθαι αυτον εν τοις  
And it came to pass to go him in the  
σαββασι δια των σποριμων, και ηρξαντο οι  
sabbath through the corn-fields, and began the  
μαθηται αυτου οδον ποειν τιλλοντες τους  
disciples of him a way so make plucking the  
σταχυας. 24 Και οι Φαρισαιοι ελεγον αυτω·  
ears of corn. And the Pharisees said to him;  
Ιδε, τι ποιουσιν εν τοις σαββασιν, ο ουκ  
See, why do they in the sabbath, what not

17 And Jesus having  
heard it, says to them;  
† "THEY being in ΠΕΛΤΗ  
have no Need of a Physi-  
cian, but THEY who are  
sick. I came not to call  
the Righteous, but Sin-  
ners."

18 † Now the DISCIPLES  
of John and the PHARI-  
SEES were fasting; and  
they come and say to  
him, "Why do the DIS-  
CIPLES of John, \* and the  
DISCIPLES of the PHAR-  
ISEES fast, but THINE fast  
not?"

19 And Jesus replied,  
"Can the BRIDEMEN fast,  
while the BRIDEGROOM is  
with them? During the  
time they have the BRIDE-  
GROOM with them, they  
cannot fast.

20 But the Days will  
come, when the BRIDE-  
GROOM will be taken from  
them, and then they will  
fast in That DAY.

21 No one sews a Piece  
of undressed Cloth on to  
an old Garment; if so, the  
NEW PIECE of itself takes  
away from the OLD, and a  
worse Rent is made.

22 And no one puts new  
Wine into toll Skins; if  
so, the WINE \* will burst  
the SKINS; and the WINE  
will be lost, and the  
SKINS; but new Wine  
into new Skins."

23 † And it happened,  
that he \* was passing  
through the FIELDS OF  
GRAIN ON THE SABBATH;  
and his DISCIPLES began,  
as they \* made their way,  
to pluck the HEADS OF  
GRAIN.

24 And the PHARISEES  
said to him, "See, why do  
they on the SABBATH what  
is not lawful?"

\* VATICAN MANUSCRIPT.—10. and drinks—omit.

PHARISEES fast, but THINE fast not? 22. new—omit.  
and the wine will be lost, and the skins; but new Wine into new Skins.  
passing through. 23. made their way, to pluck.

† 22. See Note on Matt. ix. 17.

‡ 17. Matt. ix. 12, 13; Luke v. 31, 32.  
Matt. xii. 1; Luke vi. 1.

18. and the DISCIPLES of the  
22. will burst the skins  
23. was

‡ 18. Matt. ix. 14; Luke v. 28

‡ 23

ἐξέστι: <sup>25</sup> Καὶ αὐτὸς ἐλέγεν αὐτοῖς· Οὐδεποτε  
is lawful? And he said to them: Never  
ἀνεγνώτε, τι ἐποίησε Δαυὶδ, ὅτε χρεῖαν ἐσχέ,  
have you known, what did David, when need he had,  
καὶ πεινᾶσεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;  
and was hungry, he and those with him;  
<sup>26</sup> \* [Πῶς] εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ,  
[How] he went into the house of the God,  
ἐπὶ Ἀβιαθάρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους  
to Abiathar of the high-priest, and the loaves  
τῶ προθεσεως ἐφάγεν, οὓς οὐκ ἐξεστὶ φαγεῖν  
of the profferance did eat, which not is lawful to eat  
εἰ μὴ τοῖς ἱερευσὶ, καὶ ἔδωκε καὶ τοῖς συν  
if not the priests, and he gave also to those with  
αὐτῷ οὗσι; <sup>27</sup> Καὶ ἐλέγεν αὐτοῖς· Τὸ σαβ-  
him being? And he said to them; The sab-  
βατον διὰ τὸν ἀνθρώπον ἐγένετο, οὐχ' ὁ  
bath because of the man was made, not the  
ἀνθρώπος διὰ τὸ σαββατον. <sup>28</sup> Ὡστε κύριος  
man because of the sabbath. So that a lord  
ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββατου.  
is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

<sup>1</sup> Καὶ εἰσηλθε παλιν εἰς τὴν συναγωγὴν.  
And he entered again into the synagogue;  
καὶ ἦν ἐκεῖ ἀνθρώπος ἐξηραμμένην ἔχων τὴν  
and was there a man having been withered having the  
χεῖρα <sup>2</sup> καὶ παρατηροῦν αὐτὸν, εἰ τοῖς σαβ-  
hand; and they closely watched him, if to the sab-  
βάσι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν  
bath he will heal him, that they might accuse  
αὐτοῦ. <sup>3</sup> Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμ-  
him. And he says to the man to that having been  
μένον ἔχοντι τὴν χεῖρα· Ἐγείρε εἰς τὸ μέσον.  
withered having the hand; Arise in the midst.  
<sup>4</sup> Καὶ λέγει αὐτοῖς· Ἐξεστὶ τοῖς σαββάτιν  
he says to them; Is it lawful to the sabbath  
ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σώσαι,  
to do good or to do evil? a life to save,  
ἢ ἀποκτείνειν; Οἱ δὲ ἐσιώπων. <sup>5</sup> Καὶ περιβλε-  
or to destroy? They but were silent. And looking  
ψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ  
round them with anger, being grieved at  
τῇ πᾶρσσει τῆς καρδίας αὐτῶν, λέγει τῷ  
the hardness of the hearts of them, he says to the  
ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου. Καὶ  
man; Stretch out the hand of thee. And  
ἐξέτεινε· καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.  
he stretched it out; and was restored the hand of him.  
<sup>6</sup> Καὶ ἐξελθόντες οἱ Φαρισαῖοι, εὐθὺς μετὰ τὸν  
And coming out the Pharisees, immediately with the

<sup>25</sup> And \* he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and those with him?"

<sup>26</sup> How † he went into the TABERNACLE of GOD, to Abiathar (son) of the HIGH-PRIEST, and ate † the LOAVES of the PRESENCE, † which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

<sup>27</sup> He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;

<sup>28</sup> † so that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

<sup>1</sup> † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

<sup>2</sup> And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

<sup>3</sup> And he says to THAT MAN having the Withered HAND, "Arise in the MIDST."

<sup>4</sup> And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

<sup>5</sup> And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out \* thine HAND." And he stretched it out, and his HAND was restored.

<sup>6</sup> † And the PHARISEES going out, immediately \* held a Council with † the

\* VATICAN MANUSCRIPT.—25. he said. 6. gave Council.

26. How—omit.

5. the HAND.

† 26 David went to the house of Ahimelech at Nob, with whom the tabernacle then was, and the ephod, and other holy things. See 1 Sam. xxi. † 26. These loaves were placed on a table on the north side, and at the right hand of him who entered the tabernacle. Exod. xxv. 30; Lev. xxiv. 8, 9.

† 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

† 75. 1 Sam. xxi. 6. xii. 9. Luke vi. 9.

† 26 Exod. xxix. 32, 33. & Matt. xii. 14.

† 28. Matt. xii. 8.

† 1. Matt.

**Ἡρώδιαν** συμβουλίον ἐποιουν κατ' αὐτον,  
Herodians a council held against him,  
**ὅπως αὐτον ἀπολεσῶσι.**  
how him they might destroy.

**Ἦ** Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ  
And the Jesus with the disciples of him  
**ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολὺ πλῆθος**  
withdrew to the sea; and a great multi-  
**ὄς ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ**  
tude from the Galilee followed him; and  
**ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱερουσαλὴμ, καὶ**  
from the Judaea, and from Jerusalem, and  
**ἀπὸ τῆς Ἰδουμαίας, καὶ περὰ τοῦ Ἰορδάνου, καὶ**  
from the Idumaea, and beyond the Jordan, and  
**\*[οἱ] περὶ Τυρον καὶ Σιδῶνα, πλῆθος πολὺ,**  
[those] about Tyre and Sidon, a multitude great,  
**ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτον.**  
having heard what things he did, came to him.

**Ἦ** Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖον  
And he spake to the disciples of him, that a small vessel  
**σκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ**  
should attend him, because of the crowd, that not  
**ὀλιβώσιν αὐτον.** **Ἦ** Πολλοὺς γὰρ ἐθεράπευσεν,  
they might throng him. Many for he cured,

**ὥστε ἐπικίπτεν αὐτῷ, ἵνα αὐτοῦ ἅψωνται,**  
so as to rush to him, that him they might touch,  
**ὅσοι εἶχον μαστίγας.** **Ἦ** Καὶ τὰ πνεύματα τὰ

as many as had scourges. And the spirits he  
**ἀκαθάρτα, ὅταν αὐτον ἐθεώρει, προσηύκοντο**  
unclean, when him gazing on, fell before  
**αὐτῷ, καὶ ἐκραζέ, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς**  
him, and cried, saying: That thou art the son  
**τοῦ Θεοῦ.** **Ἦ** Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα

of the God. And many times he charged them, that  
**μὴ φανερον αὐτον ποιήσωσι.** **Ἦ** Καὶ ἀναβαι-

not known him they should make. And he goes  
**ναι εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾤθελεν**  
up into the mountain, and calls whom would  
**αὐτοὺς· καὶ ἀπῆλθον πρὸς αὐτον.**  
he; and they came to him.

**Ἦ** Καὶ ἐποίησε δωδεκά, ἵνα ὥσι μετ' αὐτοῦ,  
And he appointed twelve, that they should be with him,

**καὶ \* [ἵνα] ἀποστείλῃ αὐτοὺς κηρύσσειν,** **Ἦ** καὶ  
and [that] he might send them to preach, and  
**εἶχει ἐξουσίαν \* [θεραπεύειν τὰ νοσήτους, καὶ]**  
to have authority [to cure the diseases, and]  
**ἐκβάλλειν τὰ δαιμόνια.** **Ἦ** Καὶ ἐπέθηκε τῷ

to cast out the demons. And he put on to the  
**Σιμωνὶ ὄνομα Πέτρον·** **Ἦ** καὶ Ἰακώβον τὸν τοῦ

Simon a name Peter; and James that of the  
**Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ**

Zebedee, and John the brother of the  
**Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-**

James; and he put on them names Boan-  
**εργες, ὃ ἐστίν, υἱοὶ βροντῆς·** **Ἦ** καὶ Ἀνδρέαν,

erges, that is, sons of thunder; and Andrew,

Herodians, against him, how they might destroy him.

**Ἦ** But Jesus with his DISCIPLES retired to the LAKE; and a Great Multitude followed him from GALILEE, † and from JUDEA,

**Ἦ** and from Jerusalem, and from IDUMEA, and from beyond the JORDAN; also a great Company from about Tyre and Sidon, having heard what \* he had done, came to him.

**Ἦ** And he spake to his DISCIPLES, that \* a Small boat should attend him because of the CROWD, that they might not press upon him.

**Ἦ** For he had cured Many; so that as many as had Diseases rushed towards him in order to touch him.

**Ἦ** † And the IMPURE SPIRITS, when they beheld him, fell before him, and cried, saying, "Thou art the SON of GOD."

**Ἦ** And he repeatedly charged them, that they should not make Him known.

**Ἦ** † And he ascended the MOUNTAIN, and called whom he would; and they went to him.

**Ἦ** And he appointed \* twelve, that they should accompany him, and that he might send them forth to proclaim.

**Ἦ** and to have Authority to exorcise DEMONS.

**Ἦ** \* Now the TWELVE he appointed, were † SIMON, to whom he gave the Name of PETER;

**Ἦ** and THAT JAMES, son of ZEBEDEE, and John the brother of JAMES; to whom he gave the Names of Bonnerges, that is, Sons of Thunder;

**Ἦ** and Andrew, and

\* VATICAN MANUSCRIPT.—8, THOU—omit.

14. twelve, whom also he named Apostles, that.

DISCIPLES, and—omit.

named PETER.

† 7. Luke vi. 17.

12; ix. 1.

† 11. Mark i. 32, 34; Luke iv. 41.

† 10. John i. 42.

8. he does.

14. that—omit.

9. Small vessels.

15. to cure

† 13. Matt. x. 1; Luke vi.

καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον,  
and Philip, and Bartholomew, and Matthew,  
καὶ Θωμᾶν, καὶ Ἰακώβον τοῦ τοῦ Ἀλφαίου, καὶ  
and Thomas, and James that of the Alphaeus, and  
Θαδδαίου, καὶ Σίμονα τοῦ καnaanιτην, 19 καὶ  
Thaddaeus, and Simon the Canaanite, and

Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.  
Judas Iscariot, who even delivered up him.

20 Καὶ ἐρχονται εἰς οἶκον. Καὶ συνέρχεται  
And they come into a house. And came together

πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μὴτε  
again a crowd, so as not to be able them not even

ἀρτὸν φάγειν. 21 Καὶ ἀκούσαντες οἱ παρ'  
bread to eat. And having heard those with

αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἐλέγον γὰρ·  
him, went out to restrain him; they said for;

ὅτι ἐξεστῇ. 22 Καὶ οἱ γραμματεῖς, οἱ ἀπο  
That he is out of place. And the scribes, those from

Ἱερουσαλὴμ καταβάντες, ἐλέγον· Ὅτι Βεελ-  
Jerusalem having come down, said; That Beel-

ζεβουλ ἔχει· καὶ· Ὅτι ἐν τῷ ἀρχόντι τῶν  
revel he has; also; That by the chief of the

δαίμονιων ἐκβάλλει τὰ δαιμόνια. 23 Καὶ προσ-  
demons he casts out the demons. And having

καλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἐλέγεν  
called them, in parables he said

αὐτοῖς· Πῶς δύναται σατὰνας σατάναν ἐκβαλ-  
to them; How is able an adversary an adversary to cast

λεῖν; 24 Καὶ ἐὰν βασιλεῖα ἐφ' ἑαυτὴν μερισ-  
revel; And if a kingdom against herself should be di-

θῇ, οὐ δύναται σταθῆναι ἢ βασιλεῖα ἐκεῖνη·  
div, not is able to stand the kingdom that;

25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται  
and if a house against herself should be divided, not is able

σταθῆναι ἢ οἰκία ἐκεῖνη· 26 καὶ εἰ ὁ σατὰνας  
to stand the house that, and if the adversary

ἀνστήσῃ ἐφ' ἑαυτόν καὶ μεμερισται, οὐ δύναται  
has risen up against himself and have been divided, not is able

σταθῆναι, ἀλλὰ τέλος ἔχει. 27 Οὐδεὶς δύναται  
to stand, but an end he has. No one is able

τὰ σκευὴ τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν  
the household goods of the strong man, entering into the

οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τοῦ  
house of him, to plunder, if not first the

ἰσχυρὸν δέσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ  
strong man he should bind, and then the house of him

διάρπασει. 28 Ἀμὲν λέγω ὑμῖν, ὅτι πάντα  
he will plunder. Indeed I say to you, that all

ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτή-  
will be forgiven to the sons of the men the sins,

μὰ, καὶ αἱ βλασφημίας, ὅσας ἀν βλασφημῇ-  
and the evil speakings, whatever they may

Philip, and Bartholomew, and Matthew, and Tho-  
mas, and THAT James, son  
of ALPHEUS, and Thad-  
deus, and Simon, the CA-  
NAANITE,

19 and Judas Iscariot,  
who even delivered him up.

20 † And they went into  
a House. And the Crowd

assembled again, so that  
they could not even eat

Bread.

21 And THOSE with him  
having heard, went out to

restrain him; for they  
said. † "He is transported

too far."

22 And THOSE SCRIBES  
who had COME DOWN from

Jerusalem said, † "He has  
Beelzebub," and, "By the

RULER of the DEMONS, he  
expels the DEMONS."

23 † And having called  
them, he said to them,

"How can an Adversary  
expel an Adversary?"

24 And if a Kingdom is  
divided against itself, that

KINGDOM cannot stand;

25 and if a House is  
divided against itself, that

HOUSE cannot stand;

26 and if the ADVER-  
SARY rises up against him-

self, and is divided, he  
cannot stand, but has an

end.

27 \* But no one can  
enter the STRONG man's

HOUSE, and plunder his

GOODS, unless he first  
bind the STRONG man;

and then he may plunder  
his HOUSE.

28 Indeed, I say to you,  
That ALL SINS will be for-

given the SONS of MEN,  
and the BLASPHEMIES

with which they may re-  
vile;

\* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doldridge remarks, "Our manner of rendering these words, *He is besides himself*, or *He is mad*, is very offensive. One can hardly think Christ's friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause, *It* (that is, the *multitude*), *is mad*, thus unseasonably to break in upon him." Schotengen contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; the multitude, *ochlos*, verse 20, went out, *krateenai auton*, to restrain it, (viz. *ochlos*, the multitude,) to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—Clarke.

† 20. Mark vi. 21. † 22. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 30; viii. 48, 50;  
x. 22. † 23. Matt. xii. 23.

σωσιν· <sup>22</sup> ὅς δ' ἐν βλασφημῇ εἰς τὸ  
 who but ever may speak evil to the  
 πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν  
 spirit the holy, not has forgiveness to the  
 αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου κρισεως.  
 age, but liable is of age-lasting judgment.  
<sup>23</sup> Ὅτι ἐλεγον· Πνεῦμα ἀκαθάρτον ἔχει. <sup>21</sup> Ἐρ-  
 Because they said; A spirit unclean he has.  
 χονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί  
 Comes then the mother of him and the brothers  
 αὐτοῦ· καὶ ἐξω ἐστῶτες ἀπεστείλαν πρὸς αὐτόν,  
 of him; and without standing they sent to him,  
 φωνούντες αὐτόν. <sup>22</sup> Καὶ ἐκάθητο ὄχλος περὶ  
 calling him. And sat a crowd about  
 αὐτόν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου  
 him; said and to him; Lo, the mother of thee  
 καὶ οἱ ἀδελφοί σου ἐξω ζητοῦσί σε. <sup>23</sup> Καὶ  
 and the brothers of thee without are seeking thee. And  
 ἀπεκριθὲν αὐτοῖς, λέγων· Τίς ἐστὶν ἡ μήτηρ  
 he answered to them, saying; Who is the mother  
 μου, ἢ οἱ ἀδελφοί μου; <sup>24</sup> \* [Καὶ] περιβλε-  
 of me or the brothers of me? [And] looking  
 ψάμενος κυκλῶ τοὺς περὶ αὐτὸν καθήμενους,  
 about round those about him sitting,  
 λέγει· Ἴδε ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.  
 he says; Lo the mother of me, and the brothers of me.  
<sup>25</sup> Ὅς \* [γὰρ] ἀν ποιῇ τὸ θέλημα τοῦ θεοῦ,  
 Who [for] ever may do the will of the God,  
 οὗτος ἀδελφός μου, καὶ ἀδελφὴ \* [μου], καὶ  
 this a brother of me, and a sister [of me], and  
 μήτηρ ἐστὶ.  
 a mother is.

ΚΕΦ. δ'. 4.

- Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν  
 And again he began to teach by the  
 θάλασσαν· καὶ συνηχθὲν πρὸς αὐτὸν ὄχλος πολὺς,  
 sea, and was assembled to him a crowd great,  
 ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθίσθαι  
 so as him entering into the ship, to sit  
 ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν  
 in the sea; and all the crowd by the  
 θάλασσαν ἐπὶ τῆς γῆς ἦν. <sup>2</sup> Καὶ ἐδίδασκεν  
 sea on the land was. And he taught:  
 αὐτοὺς ἐν παραβολαῖς πολλὰς, καὶ ἐλέγεν αὐτοῖς  
 them in parables many, and said to them  
 ἐν τῇ διδαχῇ αὐτοῦ· <sup>3</sup> Ἀκούετε· Ἰδοὺ, ἐξηλθεν  
 in the teaching of him; Hear you; Lo, went out  
 ὁ σπείρων τοῦ σπείραι. <sup>4</sup> Καὶ ἐγένετο ἐν τῷ  
 the sower of the (seed) to sow. And it happened in the

<sup>29</sup> † but whoever may blaspheme against the HOLY SPIRIT, has no forgiveness to the AGE, but is exposed to Aionian \* † Judgment."

<sup>30</sup> Because they said, "He has an impure Spirit."

<sup>31</sup> His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

<sup>32</sup> And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

<sup>33</sup> And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

<sup>34</sup> And looking about on THOSE sitting round him, he said, "Behold my MOTHER, and my BROTHERS!"

<sup>35</sup> Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

<sup>1</sup> † And again he began to teach by the LAKE; and so \* very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

<sup>2</sup> And he taught them many things in Parables, and said to them, in his TEACHING;

<sup>3</sup> "Hearken! Behold, the SOWER went forth to \* sow.

<sup>4</sup> And it happened, in

\* VATICAN MANUSCRIPT.—<sup>29</sup>. Transgression. 33. my—omit. 1. very.

34. And—omit.

35. For—omit.

† <sup>29</sup>. The Vat. M<sup>SS</sup>. reads *Transgression*, and Griesbach has placed the word *amartematos*, sin, or transgression, in the margin, with his mark of strong probability. Grotius, Bili- gate, and all the *Itala* but two. It is a Hebraism for punishment, the effect of sin. The sin against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence. They remained therefore in the same foulness, state in which Christianity found them; which is expressed by the phrase, "he has no forgiveness."

‡ <sup>29</sup> Matt. xii. 31. 29. Luke xii. 30. 1 John v. 13  
 † Matt. xiii. 1. Luke viii. 4.

‡ Matt. xiii. 40. Luke xiii. 40.

σπειρειν, ὃ μὲν ἐπέσε παρα τὴν ὁδὸν· καὶ  
sowing, this indeed fell on the path: and  
ἦλθε τα πετεινα, καὶ κατέφαγεν αὐτο. <sup>5</sup> Ἄλλο  
came the birds, and ate it. Another  
δὲ ἐπέσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν  
and fell on the rocky ground, where not it had earth  
πολλήν· καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ  
much, and immediately it sprang up, through the not  
εἶχειν βάθος γῆς. <sup>6</sup> Ἡλίου δὲ ἀνατείλαντος,  
to have a depth of earth. Sun and having arisen,  
ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶχειν ῥίζαν, ἐξη-  
it was scorched, and through the not to have a root, was  
ρανθή. <sup>7</sup> Καὶ ἄλλο ἐπέσεν εἰς ἀκανθὰς· καὶ  
dried up. And another fell into thorns; and  
ἀνεβῆσαν αἱ ἀκανθαί, καὶ συνεκνίξαν αὐτο, καὶ  
sprang up the thorns, and choked it, and  
καρπὸν οὐκ ἔδωκε. <sup>8</sup> Καὶ ἄλλο ἐπέσεν εἰς τὴν  
fruit not it gave. And another fell into the  
γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίοντα  
ground the good, and it bore fruit springing up  
καὶ αὐξανόντα· καὶ ἔφερον ἐν τριακόντα, καὶ  
and increasing, and bore one thirty, and  
ἐν ἑξήκοντα, καὶ ἐν ἑκατόν. <sup>9</sup> Καὶ εἶπεν· Ὁ  
one sixty, and one a hundred. And he said; He  
ἐχὼν ὦτα ἀκουεῖν, ἀκουέτω.  
having ears to hear, let him hear.

<sup>10</sup> Ὅτε δὲ ἐγένετο καταμονας, ᾠρώτησαν  
When and he was alone, asked  
αὐτὸν οἱ περὶ αὐτοῦ, συν τοῖς δώδεκα, τὴν  
him those about him, with the twelve, the  
παρβολὴν. <sup>11</sup> Καὶ εἶπεν αὐτοῖς· Ὅτιν δέδο-  
parable. And he said to them, To you it is  
ται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ  
given to know the secret of the kingdom of the  
θεοῦ· ἐκείνοις δὲ τοῖς ἐξω ἐν παραβολαῖς τὰ  
God, to them but to those without in parables the  
πᾶντα γίνονται· <sup>12</sup> ἵνα βλέποντες βλέπωσι,  
all (things) are done; that seeing they may see,  
καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκουῶσι, καὶ μὴ  
and not they may see, and hearing they may hear, and not  
συνίωσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ  
they may hear, lest they should turn, and should be forgiven  
αὐτοῖς τὰ ἁμαρτήματα. <sup>13</sup> Καὶ λέγει αὐτοῖς·  
to them the sin. And he says to them:  
Οὐκ οἰδατε τὴν παραβολὴν ταύτην; καὶ πῶς  
Not know you the parable this? and how  
πᾶσας τὰς παραβολὰς γινώσκεισθε; <sup>14</sup> Ὁ σπειρὼν,  
all the parables will you know? He sowing,  
τὸν λόγον σπείρει. <sup>15</sup> Οὗτοι δὲ εἰσὶν οἱ παρα-  
the word sows. These and are they by  
τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν  
the path, where is sown the word, and when  
ἀκουσώσιν, εὐθὺς ἐρχεται ὁ σατανᾶς, καὶ  
they may hear, immediately comes the adversary, and

sowing, some seed fell by the ROAD and the BIRDS came and picked it up.

<sup>5</sup> And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

<sup>6</sup> \* and the SUN having arisen, it was scorched; and because it HAD no Root, it withered.

<sup>7</sup> And some fell among Thorns; and the THORNS grew up, and choked it, and it bore no Fruit.

<sup>8</sup> And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

<sup>9</sup> And he said, \* "He HAVING EARS to hear, let him hear."

<sup>10</sup> ‡ And when he had retired, THOSE about him, with the TWELVE, asked him concerning the \* PARABLE.

<sup>11</sup> And he said to them, \* "To you is given the SECRET of the KINGDOM of God; but to ‡ THOSE WITHOUT, ALL things are done in Parables;

<sup>12</sup> ‡ that seeing, they may see, and not perceive; and hearing, they may hear, and not understand: lest they should turn, and \* it should be forgiven them."

<sup>13</sup> And he says to them, "Do you not understand this PARABLE? How then will you know ALL the PARABLES?"

<sup>14</sup> ‡ THE SOWER sows the WORD.

<sup>15</sup> And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the ADVERSARY comes immediately, and takes away

\* VATICAN MANUSCRIPT.—6. and the sun having arisen.

10. PARABLES.

11. is given the secret.

12. it should be.

† 10. Matt. xiii. 10; Luke viii. 9.

‡ 11. 1 Cor. v. 12; Col. iv. 6; 1 Thess. iv. 12.

1 Tim. iii. 7.

‡ 12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts

xviii. 26; Rom. xi. 8.

‡ 14. Matt. xiii. 19.

αἶρει τον λογον τον εσπαρμενον εν ταις καρδιαις  
takes the word that having been sown in the hearts  
αυτων. <sup>16</sup> Και ουτοι εισιν ομοιως οι επι τα  
of them. And these are like those on the

πετρωδη σπειρομενοι, οι, δταν ακουσωσι τον  
rocky ground being sown, who, when they may hear the  
λογον, ευθews μετα χαρας λαμβανουσιν αυτον  
word, immediately with joy they receive it;

<sup>17</sup> και ουκ εχουσι ριζαν εν εαυτοις, αλλα προσ-  
and not they have a root in themselves, but for a  
καιροι εισιν· ειτα γενομενης θλιψεως η διωγμου  
season they are; then occurring trial or persecution  
δια τον λογον, ευθews σκανδαλιζονται. <sup>18</sup> Και  
through the word, immediately they are offended. And

αλλοι εισιν οι εις τας ακανθας σπειρομενοι  
others are those into the thorns being sown;  
ουτοι εισιν οι τον λογον ακουοντες, <sup>17</sup> και αι  
these are those the word hearing, and the

μεριμναι του αιωνος, και η απατη του πλουτου,  
cares of the age, and the delusion of the wealth,  
και αι περι τα λοιπα επιθυμια εισπορευομεναι  
and the about the other (things) strong desires entering in  
συμπνιγουσι τον λογον· και ακαρπος γινεται.  
choke the word; and unfruitful it becomes.

<sup>20</sup> Και ουτοι εισιν οι επι την γην την καλην  
And these are those upon the ground the good  
σπαρεντες, οτινες ακουουσι τον λογον, και  
being sown, who hear the word, and  
παραδεχονται· και καρποφορουσιν, εν τριακοντα,  
accept; and bear fruit, one thirty,  
και εν εξηκοντα, και εν εκατον. <sup>21</sup> Και ελεγεν  
and one sixty, and one a hundred. And he said

αυτοις· Μητι ο λυχνος ερχεται, ινα υπο τον  
to them; Neither the lamp comes, that under the  
μυθιον τεθη, η υπο την κλινην; ουχ' ινα  
measures it may be placed, or under the couch? not that  
επι την λυχνιαν επιτηθη; <sup>22</sup> Ου γαρ εστι  
on the lamp-stand it may be placed? Not for is  
τι κρυπτον, ο εαν μη φανερωθη· ουδε  
anything hidden, which if not it may be disclosed; nor  
εγενετο αποκρυφον, αλλ' ινα εις φανερον ελθη.  
was stored away, but that into light it may come.

<sup>23</sup> Ει τις εχει ωτα ακουειν, ακουετω. <sup>24</sup> Και  
If any one has ears to hear, let him hear. And  
ελεγεν αυτοις· Βλεπετε, τι ακουετε. Εν ω  
he said to them: Consider you, what you hear. In what  
μετρῳ μετρειτε, μετρηθητετα υμιν. <sup>25</sup> Ος γαρ  
measure you measure, it shall be measured to you. Who for

THAT WORD which was  
SOWN \* upon them.

<sup>16</sup> And these in like  
manner are THOSE SOWN  
on the ROCKY GROUND;  
who, when they hear the  
WORD, receive it immedi-  
ately with Joy;

<sup>17</sup> And having no Root  
in themselves, they are  
but temporary; then Trial  
or Persecution occurring  
on account of the WORD,  
they instantly fall away.

<sup>18</sup> And others are THOSE  
who are SOWN among the  
THORNS; \* these are THEY  
who have HEARD the  
WORD;

<sup>19</sup> And the CARES of the  
AGE, † and the DECEIT-  
FULNESS of RICHES, and  
the STRONG DESIRES for  
OTHER things entering in,  
choke the WORD, and ren-  
der it unproductive.

<sup>20</sup> And \* those are THEY,  
who are SOWN on the GOOD  
GROUND, who hear the  
WORD, and accept it, and  
bear fruit; one thirty, one  
sixty, and one a hundred.

<sup>21</sup> And he said: to them,  
† "Is a lamp brought, to  
be put under the CORN-  
MEASURE, or under the  
COUCH? so that it may not  
be placed on the LAMP-  
STAND?"

<sup>22</sup> † For \* nothing was  
hidden, except that it  
should be manifested; nor  
was it concealed, but that  
it should come to light.

<sup>23</sup> If any one has Ears  
to hear, let him hear."

<sup>24</sup> And he said to them,  
† "Consider what you hear;  
by the Measure you dis-  
pense, it will be measured  
to \* you, and shall be ad-  
ded to you;

<sup>25</sup> † for whoever has, to

\* VATICAN MANUSCRIPT.—15. upon them. 18. these are THEY who have HEARD the word. 20. those are THEY. 22. nothing was hidden, except that it should be manifested; nor was it concealed, but that it should come to light. 24. you, and shall be added to you.

† 21. By *klínēra* must be understood the couch, (like our sofa,) which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, anything much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding place.—Bloomfield.

† 19. 1 Tim. vi. 9, 17. 21. Matt. v. 15; Luke viii. 16; xi. 33. † 22. Matt. x. 26; Luke xii. 2. † 24. Matt. vii. 2; Luke vi. 38. † 25. Matt. xiii. 12; xiv. 29; Luke xiii. 19; xix. 26.

ἐν ἐχθρῷ, δοθήσεται αὐτῷ· καὶ ὁς οὐκ ἔχει, καὶ  
 over may have. It shall be given to him: and who not has, even  
 ὁ ἔχει ἀρθησεται ἀπ' αὐτοῦ. <sup>26</sup> Καὶ εἶπεν·  
 what he has will be taken from him. And he said:  
 Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὥς εἰν αν-  
 Thus in the kingdom of the God, as if a  
 θρῆσκος βαλὴν τὸν σπόρον ἐπὶ τῆς γῆς, <sup>27</sup> καὶ  
 man should cast the seed on the earth, and  
 καθευδῇ καὶ ἐγειρῇται νύκτα καὶ ἡμέραν, καὶ ὁ  
 should sleep and wake night and day, and the  
 σπόρος βλαστᾷ καὶ μηκυνῇται, ὥς οὐκ οἶδεν  
 seed should germinate and grow up, as not knows  
 αὐτός. <sup>28</sup> Αυτοματῇ \* [γὰρ] ἡ γῆ καρποφορεῖ,  
 he. Of its own accord [for] the earth bears fruit,

πρῶτον, χορτόν, εἰτα σταχύν, εἰτα πληρῇ σίτον  
 first, a plant, then an ear, then full grain  
 ἐν τῷ σταχυί. <sup>29</sup> Ὅταν δὲ παραθῇ ὁ καρπός,  
 in the ear. When but may be ripe the fruit,

εὐθὺς ἀποστελλεῖ το δρεπανόν, ὅτι παρεστήκειν  
 immediately he sends the sickle, for is ready  
 ὁ θερισμός. <sup>30</sup> Καὶ εἶπε· Τινὶ ὁμοιωσώμεν  
 the harvest. And he said; To what may we compare

τῇ βασιλείᾳ τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ  
 the kingdom of the God? or by what parable  
 παραβαλόμεν αὐτήν; <sup>31</sup> Ὡς κοκκὸν σιναπεως,  
 may we compare her? As a grain of mustard,

ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικροτερος πάν-  
 which, when it may be sown on the earth, less of  
 τῶν τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς·  
 all of the seeds it is of those on the earth:

<sup>32</sup> καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεταί παν-  
 and when it may be sown, it springs up and becomes of  
 τῶν λαχύνων μείζων, καὶ ποιεὶ κλάδους μεγα-  
 all herbs greater, and produces branches great,

λους, ὥστε δύνασθαι ὑπὸ τὴν σκίαν αὐτοῦ τα-  
 so as to be under the shadow of it the  
 πετεῖρα τοῦ οὐρανοῦ κατασκηνοῦν. <sup>33</sup> Καὶ τοι-  
 birds of the heaven to build nests. And such

αὐταῖς παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν  
 as parables many he spoke to them the  
 λόγον, καθὼς ἠδύνατο ἀκοεῖν. <sup>34</sup> Χωρὶς δὲ  
 word, even so they were able to hear. Without but

παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ  
 a parable not he spoke to them; privately but  
 τοῖς μαθηταῖς αὐτοῦ ἐπελue πάντα.  
 to the disciples of himself he explained all.

<sup>35</sup> Καὶ λέγει αὐτοῖς ἐν· ἐκείνῃ τῇ ἡμέρᾳ, οὔρας  
 And he says to them in that the day, evening  
 γενομένης· Διελθώμεν εἰς τὸ πέραν. <sup>36</sup> Καὶ  
 being come, We may pass over to the other side. And

ἀφῆκτες τὸν ὄχλον παραλαμβάνουσιν αὐτόν, ὥς  
 having left the crowd they took him, as

him will be given; and he who has not, even what he has will be taken from him."

<sup>26</sup> And he said, † "The KINGDOM of GOD is, as though a Man should cast SEED on the GROUND;

<sup>27</sup> and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

<sup>28</sup> The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

<sup>29</sup> But when the GRAIN is matured, immediately he sends the SICKLE. Be, cause the HARVEST is ready."

<sup>30</sup> And he said, † "To what may we compare the KINGDOM of GOD? or \* by What Parable may we illustrate it?

<sup>31</sup> It resembles a Grain of Mustard, which, when sown on the EARTH, † is the least of All those SEEDS that are on the EARTH;

<sup>32</sup> but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES; so that the BIRDS of HEAVEN can build their nests under the SHADOW of it."

<sup>33</sup> † And with many Such Parables he spoke the word to them, even as they were able to understand.

<sup>34</sup> \* And without a Parable he did not address them; but privately he explained all things to his own Disciples.

<sup>35</sup> † And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

<sup>36</sup> And having left the crowd, they took him as

\* VATICAN MANUSCRIPT.—28. For—omit.  
 † 31. See Note on Matt. xiii. 32.

30. In What Comparison shall we place

† 30. Matt. xiii. 24. † 30. Matt. xiii. 21; Luke xiii. 18.  
 John xvi. 18. † 35. Matt. viii. 13, 23; Luke viii. 22.

† 33. Matt. xiii. 24;



ην ἐν τῇ πλοίῳ \* [καί] ἀλλὰ δὲ πλοία ἦν  
 he was in the ship; [also] other and ships was  
 μετ' αὐτον. <sup>37</sup> Καὶ γίνεται λαίλαψ ἀνεμου μεγά-  
 with him. And arose a squall of wind great;  
 λῆ· τὰ δὲ κύματα ἐπεβαλλεν εἰς τὸ πλοῖον,  
 the and waves dashed into the ship,  
 ὥστε αὐτοὶ ᾗδε γερμίζεσθαι. <sup>38</sup> Καὶ ἦν αὐτος ἐν  
 so as it now to G. And was he in  
 πρὶν, ἐπὶ τὸ προσκεφαλαιον καθευδων·  
 the scin, on the pillow sleeping;  
 καὶ διεγείρουσιν αὐτον, καὶ λεγουσιν αὐτῷ·  
 and they awoke him, and they said to him.  
 Διδασκαλε, οὐ μέλει σοι, ὅτι ἀπολλυμεθα;  
 O teacher, not it concerns thee, that we perish?  
<sup>39</sup> Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνεμῷ, καὶ εἶπε  
 And having arisen he rebuked the wind, and said  
 τῇ θαλάσσῃ· Σιωπά, πεφίμωσο. Καὶ ἐκοπασεν  
 to the sea; Be silent, be still. And ceased  
 ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup> Καὶ  
 the wind and was a calm great. And  
 εἶπεν αὐτοῖς· Τί δειλοὶ ἐστε \* [οὕτω·] πῶς  
 he said to them; Why timidi are you [so?] how  
 οὐκ ἐχετε πίστιν; <sup>41</sup> Καὶ ἐφοβήθησαν φόβον  
 not you have faith? And they feared a fear  
 μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἀρα  
 great, and said to one another; Who then  
 οὗτος ἐστίν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα  
 this is, for even the wind and the sea  
 ὑπακούουσιν αὐτῷ.  
 hearken to him.

ΚΕΦ. ε'. 5.

<sup>1</sup> Καὶ ἦλθον εἰς τὸ περὶ τῆς θαλάσσης, εἰς  
 And they came to the other side of the sea, into  
 τὴν χώραν τῶν Γαδαρηνῶν. <sup>2</sup> Καὶ ἐξελθοντι  
 the country of the Gadarenes. And having come  
 αὐτῷ ἐκ τοῦ πλοίου, \* [εὐθὺς] ἀπηντήσεν αὐτῷ  
 to him out of the ship, [immediately] met him  
 ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρ-  
 out of the tombs a man in spirit unclean,  
 τῷ, <sup>3</sup> ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνημασι·  
 who the dwelling had in the tombs;  
 καὶ οὐτε ἄλυσεν οὐδεὶς ἠδύνατο αὐτὸν δεσ-  
 and not even with chains no one was able him to bind,  
<sup>4</sup> δια τὸ αὐτὸν πολλάκις πεδαῖς καὶ ἄλυσεν  
 for the him many times with fetters and chains  
 δεδεσθαι, καὶ διεσπασθαι ὑπ' αὐτοῦ τὰς  
 to have been bound, and to have been burst by him the  
 ἄλυσεις, καὶ τὰς πεδας συντετριφθαι· καὶ οὐδεὶς  
 chains, and the fetters to have been broken; and no one

he was in the BOAT. And Other Boats were with him.

<sup>37</sup> And there arose a great Gale of Wind, and the WAVES dashed into the BOAT, so that \* the BOAT was now full.

<sup>38</sup> And he was in the STEEP, asleep on the PIL-LOW; and they awoke him, and said to him, "Teacher, does it not concern thee That we perish?"

<sup>39</sup> And arising, he re- buked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

<sup>40</sup> And he said to them, "Why are you afraid? How distrustful you are!"

<sup>41</sup> And they were ex- ceedingly afraid, and said to one another, "Who then is this, That even the WIND and the SEA obey him?"

CHAPTER V.

<sup>1</sup> † And they came to the other side of the LAKE, into the REGION of the \* GERASENES.

<sup>2</sup> And having come out of the BOAT, there met him out of the † MONU- MENTS, a Man with an im- pure Spirit,

<sup>3</sup> who had his HABITA- TION in the TOMBS; and no one could bind \* him any longer with Chains;

<sup>4</sup> for many times he had been BOUND with Fetters and CHAINS, and the CHAINS had been wrench- ed off by him, and the FETTERS broken; and no

\* VATICAN MANUSCRIPT.—76, also—omit.  
 1. GERASENES. 2. immediately—omit.

37. the BOAT WAS. 40. so—omit.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other un- frequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some, "who remain among the graves, and lodge in the monuments," chap. lxxv. 8. Burchardt reports, that he found many sepulchres in the rocks, at Um Keia, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

‡ 1. Matt. viii. 28; Luke viii. 26.

αὐτὸν ἰσχυε δαμασαι· <sup>5</sup> καὶ διαπαντός, νυκτός  
him was able to tame; and always, night  
καὶ ἡμέρας, ἐν τοῖς μνημασι καὶ ἐν τοῖς ὄρεσιν  
and day, in the tombs and in the mountains  
ἢν κραζῶν, καὶ κατακοπτῶν ἑαυτὸν λίθοις.  
he was crying out, and cutting himself with stones.  
<sup>6</sup> Ἰδὼν δὲ τὸν Ἰησοῦν ἀπο μακροθεν, ἐδραμε, καὶ  
seeing and the Jesus from a distance, he ran, and  
προσεκύνησεν αὐτῷ· <sup>7</sup> καὶ κραζας φωνῇ μεγάλῃ,  
prostrated to him; and crying out with a voice great,  
εἶπε, τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱέ του θεου του  
said, what to me and to thee, Jesus, Uson of the God of the  
ὑψιστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανι-  
highest? I will adjure thee the God, not me thou mayest  
σῃς. <sup>8</sup> (Ἐλεγε γὰρ αὐτῷ· Ἐξέλθε το πνεῦμα το  
torment. (He had said for to him; Come out the spirit the  
ἀκαθάρτου ἐκ τῶν ἀνθρώπων.) <sup>9</sup> Καὶ ἐπηρώτα  
unclean out of the man.) <sup>9</sup> And he asked  
αὐτὸν· Τί σοι ὄνομα; καὶ λέγει αὐτῷ· Λεγεών  
him: What thy name? and he says to him; Legion  
ὄνομα μοι· ὅτι πολλοὶ ἐσμεν. <sup>10</sup> Καὶ παρκαλεῖ  
name to me, for many we are. And he besought  
αὐτὸν πολλά, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἐξω  
him many times, that not them he would send out  
τῆς χώρας. <sup>11</sup> Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγελὴ  
of the country. Was and there near to the mountain a herd  
χοίρων μεγάλη βοσκομένη. <sup>12</sup> Καὶ παρκαλεσά-  
of swine great feeding. And besought  
αὐτὸν οἱ δαίμονες, λέγοντες· Πέμψον ἡμᾶς εἰς  
him the demons, saying, Dismiss us into  
τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσελθῶμεν. <sup>13</sup> Καὶ  
the swine, that into them we may go. And  
ἐπετρέφεν αὐτοὺς εὐθὺς ὁ Ἰησοῦς. Καὶ ἐξέλ-  
gave leave to them immediately the Jesus. And having;  
θοῦσα τὰ πνεύματα τὰ ἀκαθάρτα εἰσηλθόντες εἰς  
came out the spirits the unclean entered into  
τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγελὴ κατὰ τοῦ  
the swine; and rushed the herd down the  
κρημνὸν εἰς τὴν θάλασσαν· \* [ἦσαν δὲ ὡς δι-  
precipice into the sea; (they were and about: two  
χιλίοι·] καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. <sup>14</sup> Οἱ  
thousand;) and were choked in the sea. Those  
δὲ βόσκοντες αὐτοὺς ἐφυγον, καὶ ἀπηγγείλαν  
and feeding them fled, and reported  
εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξη-  
to the city, and to the villages. And they came  
θεν ἰδεῖν, τί ἐστὶ το γεγονός. <sup>15</sup> Καὶ ἐρχονται  
out to see, what is that having been done. And they come  
πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμε-  
to the Jesus, and they behold the being demonised  
νον καθήμενον \* [καὶ ἱματισμένον, καὶ σωφρο-  
sitting (and) having been clothed, and being of  
νουντα, τὸν ἐσχηκότα τὸν λεγόμενον·] καὶ  
some man, the having been possessed by the legion; and  
ἐφοβήθησαν. <sup>16</sup> Καὶ διηγήσαντο αὐτοῖς οἱ ἰδο-  
they were afraid. And related to them those having

one was able to subdue him.

<sup>5</sup> And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

<sup>6</sup> And seeing JESUS at a distance, he ran and prostrated to him,

<sup>7</sup> and crying out with a loud Voice, \* said, "What hast thou to do with me, Jesus,—O Son of GOD—the HIGHEST? I implore thee—GOD,—torment Me not."

<sup>8</sup> (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

<sup>9</sup> And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

<sup>10</sup> And he earnestly entreated him, that he would not send them out of the COUNTRY.

<sup>11</sup> Now there was by the MOUNTAIN, a great Herd of Swine feeding.

<sup>12</sup> And \*the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

<sup>13</sup> And \*he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE.

<sup>14</sup> Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

<sup>15</sup> And they came to JESUS, and beheld the DEMONIAC, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

<sup>16</sup> And THOSE SEEING it, related to them what

\* VATICAN MANUSCRIPT.—7. says.

leave. 13. and they were about Two Thousand—omit.

† 13. See Note on Matt. viii. 32.

12. they besought.

13. he gave them

15. and—omit.

τες, πως εγενετο τῷ δαιμονιζομενῳ, και περι  
seen, how it happened to the one being demonized, and about  
τον χοιρων. <sup>17</sup> Και ηρξαντο παρακαλειν αυτον  
the swine. And they began to entreat him

απελθειν απο των οριων αυτων. <sup>18</sup> Και εμβαν-  
to depart from the coasts of them. And entering

τος αυτου εις το πλοιον, παρεκαλει αυτον ο  
of him into the ship, brought him he

δαιμονισθεις, ινα η μετ' αυτου. <sup>19</sup> Και  
having been demonized, that he might be with him. And

ουκ αφηκεν αυτον, αλλα λεγει αυτω· "Τραγε  
not he suffered him, but he says to him; Go

εις τον οικον σου προς τους σους, και αναγγει-  
into the house of thee to the friends, and relate

λον αυτοις, οσα σοι ο κυριος πεποιηκε, και  
to them, how much to thee the Lord has done, and

ηλεησε σε. <sup>20</sup> Και απηλθε, και ηρξατο κηρυσ-  
has pitied thee. And he went, and began to pub-

σειν εν τῷ Δεκαπολει, οσα εποιησεν αυτω ο  
lish in the Decapolis, how much had done to him the

Ιησους· και παντες εθαυλασιν.  
Jesus; and all were astonished.

<sup>21</sup> Και διαπετρασαντος του Ιησου εν τῷ πλοιω  
And having passed over the Jesus in the ship

παλιν εις το περαν, συνηχθη οχλος πολυς επ'  
again to the other side, were gathered a crowd great

αυτον· και ην παρα την θαλασσαν. <sup>22</sup> Και  
him, and he was by the sea. And

\*[ιδου,] ερχεται εις των αρχισυναγωνων, ονο-  
[he,] comes one of the synagogue-rulers, by

ματι Ιαιρους· και ιδων αυτον, πιπτει προς τους  
name Jairus; and seeing him, he fell to the

ποδας αυτου, <sup>23</sup> και περεκαλει αυτον πολλα,  
feet of him, and besought him much,

λεγων· "Οτι το θυγατριον μου εσχρατως εχει·  
saying; That the little-daughter of me last end is,

ινα ελθων επιθης αυτη τας χειρας, οπως  
that coming thou mayest put to her the hands, so that

σωθη· και ζησεται. <sup>24</sup> Και απηλθε μετ'  
she may be saved; and she shall live. And he went with

αυτου· και ηκολουθει αυτω οχλος πολυς, και  
him; and followed him a crowd great, and

συνεθλιβον αυτον. <sup>25</sup> Και γυνη \* [tis] ουσα  
pressed on him. And a woman [certain] being

εν ρυσει αιματος ετη δωδεκα, <sup>26</sup> και πολλα  
in a flow of blood years twelve, and many things

παθουσα υπο πολλων ιατρων, και δαπανησασα  
having suffered under many physicians, and having spent

τα παρ' αυτης παντα, και μηδεν ωφελη-  
the things of her all, and nothing having been

θεισα, αλλα μαλλον εις το χειρον ελθουσα,  
benefited, but rather into the worse state having come,

<sup>27</sup> ακουσασα περι του Ιησου, ελθουσα εν τῷ  
having heard about the Jesus, having come in the

had happened to the DEMON-  
NIAC, and concerning the  
SWINE.

<sup>17</sup> ‡ And they began to  
entreat him to depart from  
their BORDERS.

<sup>18</sup> And he having en-  
tered the BOAT, ‡ HE WHO  
had been a DEMONIAC, en-  
treated him that he might  
be with him;

<sup>19</sup> And yet he did not  
permit him, but says to  
him, "Go HOME to thy  
FRIENDS, and tell them  
how much the LORD has  
done for thee, and has had  
pity on thee."

<sup>20</sup> And he went away,  
and began to proclaim in  
DECAPOLIS, how much JE-  
sus had done for him; and  
all were astonished.

<sup>21</sup> ‡ And Jesus having  
again pas-sed over in \* a  
boat to the OTHER SIDE,  
a great CROWD gathered to  
him, and he was by the  
LAKE.

<sup>22</sup> ‡ And one of the SYN-  
AGOGUE-RULERS, named  
Jairus, came, and seeing  
him, he fell at his FEET,

<sup>23</sup> and earnestly en-  
treated him, saying, "My  
LITTLE DAUGHTER is at  
the point of death; come,  
and put thy HANDS on her  
that she may be restored,  
and she will live."

<sup>24</sup> And he went with  
him, and a great CROWD  
followed him, and pressed  
on him.

<sup>25</sup> And a Woman, ‡ hav-  
ing had a Hemorrhage  
for twelve YEARS,

<sup>26</sup> and having suffered  
much under Many Physi-  
cians, and having expen-  
ded ALL her property,  
and not being benefited,  
but had rather become  
WORSE,

<sup>27</sup> having heard \* the  
things concerning Jesus,  
came in the CROWD be-

\* VATICAN MANUSCRIPT.—21. a Boat—omit  
27. the things concerning Jesus.

21 lo—omit.

25. certain—omit.

‡ 17. Matt. viii. 34; Acts xvi. 17.

‡ 18. Luke viii. 33.

‡ 21. Matt. ix. 1; Luke

viii. 40.

‡ 22. Matt. ix. 18; Luke x. 1, 41.

‡ 25. Lev. xv. 25; Matt. ix. 10.

οχλῷ οπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.  
crowd behind, touched the mantle of him.  
22 (Ελεγε γὰρ ὅτι καὶ τῶν ἱματίων αὐτοῦ  
She said for; That even if the clothes of him  
ἄψωμαι, σωθήσομαι.) 23 Καὶ εὐθὺς ἐξηρανθῆ  
I may touch, I shall be saved. And immediately was dried up  
ἡ πηγή τοῦ αἵματος αὐτῆς· καὶ ἐγνώ τῇ  
the source of the blood of her; and knew to the  
σωματί, ὅτι ἰαταὶ ἀπὸ τῆς μαστίγος. 24 Καὶ  
body, that was saved from the scourge. And  
εὐθὺς ὁ Ἰησοῦς ἐκινῶν ἐν ἑαυτῷ τὴν ἐξ  
immediately the Jesus knowing in himself the out of  
αὐτοῦ δύναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ  
himself power having gone out, having turned round in the  
οχλῷ, ελεγε· Τίς μου ἥψατο τῶν ἱματίων;  
said; Who of me touched the clothes?  
31 Καὶ ελεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλεπεῖς  
And said to him the disciples of him; Thou seest  
τὸν ὄχλον συνθλιβόντα σε· καὶ λεγεις· Τίς μου  
the crowd pressing on thee; and sayest thou; Who me  
ἥψατο; 32 Καὶ περιεβλεπετο ἰδεῖν τὴν τοῦτο  
touched? And he was looking round to see the (woman) this  
ποίησασαν. 33 Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρέμ-  
having done. The but woman, fearing and trem-  
ουσα, εἰδὺια ὃ γέγονέν ἐκ' αὐτῇ, ἦλθε καὶ  
ming, having known what was done on her, came and  
προσεπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν  
fell down to him, and told to him all the  
ἀληθειαν. 34 Ὁ δὲ εἶπεν αὐτῇ· Θυγάτερ, ἡ  
truth. He but said to her; Daughter, the  
πίστις σου σέσωκε σε· ὕπαγε εἰς εἰρήνην, καὶ  
faith of thee has saved thee; go in peace, and  
ἴσθι ὑγιὺς ἀπὸ τῆς μαστίγος σου. 35 Ἐτι αὐτοῦ  
be thou well from the scourge of thee. While of him  
λαλουντος, ἐρχονται ἀπὸ τοῦ ἀρχισυναγωγῶ,·  
speaking, they came from the synagogue-ruler's,  
λεγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί  
saying; That the daughter of thee is dead; why  
ἐτι σκυλλεῖς τὸν διδασκαλον; 36 Ὁ δὲ Ἰησοῦς  
yet troublest thou the teacher? The but Jesus  
εὐθὺς, ἀκούσας τὸν λόγον λαλούμενον, λεγει  
immediately having heard the word being spoken, says  
τῷ ἀρχισυναγωγῷ· Μὴ φοβοῦ, μόνον πιστεύε.  
to the synagogue-ruler: Not fear, only believe thou.  
37 Καὶ οὐκ ἀφῆκεν οὐδὲνα αὐτῷ συνακολουθεῖν,  
And not he suffered no one him to follow,  
εἰ μὴ Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάννην τὸν  
except Peter, and James, and John the  
ἀδελφὸν Ἰακώβου. 38 Καὶ ἐρχεται εἰς τὸν οἶκον  
brother of James. And he comes into the house  
τοῦ ἀρχισυναγωγῶ, καὶ θεωρεῖ θορυβόν, καὶ  
of the synagogue-ruler, and he sees a tumult, and  
κλαίοντας καὶ ἀλαλαζόντας πολλὰ. 39 Καὶ  
weeping and wailing much. And  
εἰσελθὼν λεγει αὐτοῖς· Τί θορυβεῖσθε καὶ  
having entered he says to them: Why are you troubled and

hind, and touched his  
MANTLE.

28 For she said, "If I  
can but touch his GAR-  
MENTS, I shall be cured."

29 And immediately her  
FLOW OF BLOOD was dried  
up; and she felt in her  
Body That she was cured  
of that SCOURGE.

30 And immediately,  
Jesus knowing in himself  
the POWER proceeding  
from him, having turned  
round in the crowd, said,  
"Who touched My GAR-  
MENTS?"

31 And his DISCIPLES  
said to him, "Thou seest  
the CROWD pressing on  
thee, and dost thou say,  
"Who touched Me?"

32 And he was looking  
round to see HER who had  
DONE this.

33 Then the WOMAN,  
being conscious of what  
was wrought upon her,  
fearing and trembling,  
came and fell down before  
him, and told him All the  
TRUTH.

34 And HE said to her,  
"Daughter, thy FAITH  
has cured thee; go in  
peace, and be entirely free  
from thy DISEASE."

35 While he was still  
speaking, some came from  
the SYNAGOGUE-RULER'S  
house, who said, "Thy  
DAUGHTER is dead; why  
trouble the TEACHER?"

36 \* But JESUS, having  
heard the word that was  
spoken, immediately said  
to the SYNAGOGUE-RULER,  
"Fear not; only believe."

37 And he permitted no  
one to accompany \* him,  
except Peter, and James,  
and John the BROTHER of  
James.

38 And \* they come to  
the HOUSE of the SYNA-  
GOGUE-RULER, and he sees  
the Confusion, and much  
weeping and lamenting.

39 And having entered,  
he says to them, "Why do

\* VATICAN MANUSCRIPT.—36. But JESUS, neglect'ing to hear the word which was spo-  
ken, says. 37. with him. 38. they come to.

30. Luke vi. 19; viii. 40.

34. Matt. ix. 27; Mark x. 52; Acts xiv. 9.

κλαίετε; το παιδίον ουκ απεθανεν, αλλα καθευδει.  
do you weep? the child not is dead, but sleeps.

<sup>40</sup> Και κατενεκλινεν αυτον. 'Ο δε, εκβαλων παντας,  
And they declined him. He but, having sent out all,

παλαμβανει τον πατερα του παιδιου, και την  
he takes the father of the child, and the

μητερα, και τους μετ' αυτον, και εισπορευεται,  
mother, and those with him, and goes in.

όπου ην το παιδίον. <sup>41</sup> Και κρατησας της χειρος  
where was the child. And having grasped the hand

του παιδιου, λεγει αυτη· Ταλιθα, κουμι· ὁ εστι  
of the child. he says to her; Talitha, cumi; which is

μεθερμηνευομενον· Το κορασιον, σοι λεγω,  
being translated; The girl, to thee I say.

εγειρε. <sup>42</sup> Και ευθεως ανεστη το κορασιον, και  
arise. And immediately arose the girl, and

περιεπατει· ην γαρ ετων δωδεκα. Και εξε-  
walked about; she was for years twelve. And they were

τσαν εκστασει μεγαλη. <sup>43</sup> Και διεστειλατο  
astounded with an astonishment great. And he charged

αυτοις πολλα, ινα μηδεις γνη τουτο· και  
them much, that no one might know this; and

ειπε δοθηναι αυτη φαγειν.

said to be given to her to eat.

### ΚΕΦ. 5'. 6.

Και εξηλθεν εκειθεν, και ηλθεν εις την πατ-  
And he went out thence, and came into the country

ριδα αυτου· και ακολουθουσιν αυτω οί μαθηται  
of himself; and follow him the disciples

αυτου· <sup>2</sup> Και γενομενον σαββατου, ηρξατο εν  
of him. And being come sabbath, he began in

τη συναγωγη διδασκειν. Και πολλοι ακουοντες  
the synagogue to teach. And many hearing,

εξεπλησσοντο, λεγοντες· Ποθεν τουτω ταυτα;  
were astonished, saying; Whence to this these things?

και τις ἡ σοφια ἡ δοθεισα αυτω; και δυναμεις  
and what the wisdom that being given to him? and miracles

τοιαυται δια των χειρων αυτου γινονται.  
so great through the hands of him are done.

<sup>3</sup> Ουχ ουτος εστιν ὁ τεκτων, ὁ υἱος Μαρίας,  
Not this is the carpenter, the son of Mary,

αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και  
brother and of James, and Joses, and Juda, and

you weep and make confusion? the CHILD is not dead, but sleeps."

<sup>40</sup> And they declined him. † But putting † them all out, \* he takes the FATHER and the MOTHER of the CHILD, and THOSE with him, and goes in where the CHILD was.

<sup>41</sup> And having grasped the HAND of the CHILD, he says to her, "Talitha-cumi," which, being translated, signifies, "YOUNG MAIDEN, I say to thee, arise."

<sup>42</sup> And immediately the YOUNG MAIDEN arose and walked about, for she was twelve years old. And they were exceedingly astonished.

<sup>43</sup> And † he strictly charged them that no one should know this thing; and directed to give her food.

### CHAPTER VI.

<sup>1</sup> And † he departed thence, and \* comes into his OWN COUNTRY; and his DISCIPLES follow him.

<sup>2</sup> And the Sabbath having come, he began to teach in the SYNAGOGUE, and \* MANY hearing, were astonished, and said, † "Whence has this man these things? and What is THAT WISDOM which is imparted \* to him? and how are such MIRACLES performed through his HANDS?"

<sup>3</sup> Is not this the CARPENTER? the SON of \* MARY, and † Brother of James, and Joses, and Ju-

\* VATICAN MANUSCRIPT.—40. he taken. 1. comes into. him? and such MIRACLES.

2. MARY.

2. 40

3. MARY, and Brother of.

† <sup>40</sup> The persons or crowd here spoken of, were probably a set of people usually hired on these occasions to attend the funeral, and follow the procession with their lamentations. This custom prevailed East. These are the mourning women mentioned by Jeremiah, chapter ix. 17—21; and by Amos, chapter v. 16. They were called *Prætoræ* by the Romans, because they presided over, and began, the funeral dirge. But men seem to have attended amongst them, as well as women. Dr. Shaw mentions this custom to be still continued in the East; and observes, that the women employed on these occasions, perform their parts with such proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an extraordinary pitch of thoughtfulness and sorrow.—Wakefield.

† <sup>35</sup> John xi. 11. † <sup>40</sup> Acts ix. 40. † <sup>43</sup> Matt. viii. 4; ix. 30; xii. 16; xvii. 9; Mark iii. 12; Luke v. 14. † 1. Matt. xiii. 55; Luke iv. 16. † 2. John vi. 42.

† 3. Matt. xii. 46; Gal. i. 19.

Σίμων; και ουκ εισιν αι αδελφαι αυτου ωδε  
Simon and not are the sisters of him here  
προς ημας; Και εσκανδαλιζοντο εν αυτω.  
with us? And they were stumbled in him.

4 Ελεγε δε αυτοις ο Ιησους· 'Οτι ουκ εστι προ-  
Said but to them the Jesus; That not is a pro-  
φητης ατιμος, ει μη εν τη πατριδι αυτου,  
phet without honor, except in the country of himself,  
και εν τοις συγγενεσι, και εν τη οικια αυτου.  
and among the relatives, and in the house of himself.

5 Και ουκ ηδυνατο εκει ουδεμιαν δυναμιν ποιη-  
And not was able there no one miracle to  
σαι, ει μη ολιγοις αρρωστοις επιθεις τας χειρας,  
do, except a few sick having put on the hands,  
εθεραπευσε. 6 Και θαυμαζε δια την απιστιαν  
were cured. And he wondered because of the unbelief  
αυτων.  
of them.

Και περιηγε τας κωμας κυκλω, διδασκων.  
And he went round the villages round about, teaching.

7 Και προσκαλεται τους δωδεκα, και ηρξατο  
And he calls the twelve, and he began  
αυτους αποσπελλειν δυο δυο· και εδιδου αυτοις  
them to send [two] two; and he gave to them  
εξουσιαν των πνευματων των ακαθαρτων, 8 και  
authority of the spirits of the unclean, and  
παρηγγειλεν αυτοις, ινα μηδεν αιρωσιν εις  
he charged them, that nothing they should take for  
εδον, ει μη ραβδον μονον· μη πηραν, μη αρτον,  
a way, except a staff only; no bag, no bread,  
μη εις την ζωνην χαλκον· 9 αλλ' υποδεδεμενους  
not into the belt copper money; but having been shod  
σαנדαλια· και μη ενδυσησθε δυο χιτωνας. 10 Και  
sandals; and not you may put on two coats. And

ελεγεν αυτοις· 'Οπου εαν εισελθητε εις οικιαν,  
he said to them; Where if you may enter into a house,  
εκει μενετε εως αν εξελθητε εκειθεν. 11 Και  
there remain till you may go away from thence. And  
οσοι αν μη δεξονται υμας, μηδε ακουσωσιν υμων,  
whoever not may receive you, nor hear you,  
εκπορευομενοι εκειθεν, εκτιναζατε τον χουν τον  
going away from thence, shake out the dust that  
υποκατω των ποδων υμων, εις μαρτυριον αυτοις.  
under the feet of you, for a witness to them.

12 Και εξελθοντες εκηρυσσον, ινα μετανοησωσι·  
And having gone out they published, that they should reform;

13 και δαιμονια πολλα εξεβαλλον, και ηλειφον  
and demons many they cast out, and anointed  
ελαιν πολλους αρρωστοις, και εθεραπευον.  
with oil many sick ones, and they were cured.

14 Και ηκουσεν ο βασιλευς Ηρωδης, (φανερων  
And heard the king Herod, (well-known  
γαρ εγενετο το ονομα αυτου,) και ελεγεν· 'Οτι  
for was the name of him,) and he said; That

das, and Simon? and are not his SISTERS here with us? And they were perplexed with him.

4 But JESUS said to them, "A Prophet is not without honor, except in his own COUNTRY, and among his RELATIVES, and in his own FAMILY."

5 ‡ And he was unwilling to do any MIRACLES there, except a Few Sick persons he cured by laying his HANDS on them.

6 And he was surprised on account of their UNBELIEF. ‡ And he went round the VILLAGES teaching.

7 ‡ And he called the TWELVE, and sent Them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

8 and he charged them, that they should take Nothing for the Journey, except a single Staff; \* no Bread, no Traveling Bag, no Copper in the GIRDLE;

9 but to wear SANDALS, and not put on Two Coats.

10 And he said to them, "Whatever house you enter, there remain, till you leave the place.

11 And \* whatever Place will not receive you, nor hear you, in departing thence, ‡ shake off that DUST which is UNDER your FEET, for a Testimony to them.

12 And having gone forth, they proclaimed that men should reform.

13 And they expelled many Demons, and ‡ anointed many sick persons with Oil, and cured them.

14 ‡ And Herod the KING heard, (for JESUS had become well-known,) and \* he said, "John the

\* VATICAN MANUSCRIPT.—8. no Bread, no traveling Bag. will not.

11. they said.

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external acts. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings i. 29; xii. 11; 2 Kings xiii. 15.

‡ 4. Matt. xiii. 57; John iv. 44.

‡ 5. Matt. xiii. 58; Mark ix. 28.

‡ 6. Matt.

ix. 34; Luke xiii. 25.

‡ 7. Matt. x. 1; Mark iii. 14, 15; Luke ix. 1.

‡ 11. Acts

xiii. 47; xviii. 27.

‡ 12. James v. 14.

‡ 14. Matt. xiv. 1; Luke x. 10.

Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἡγέρθη, καὶ  
John he baptising out of dead has been raised, and  
δια τοῦτο ἐνεργοῦν αἱ δυνάμεις ἐν αὐτῷ.  
through this work the mighty powers in him.

15 Ἄλλοι ἐλέγον· Ὅτι Ἠλίας ἐστίν· Ἄλλοι δὲ  
Others said: That Elias he is; Others and  
ἐλέγον· Ὅτι προφήτης ἐστίν, ὡς εἰς τῶν προ-  
said: That a prophet he is, like one of the pro-  
φητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι  
phets. Having heard but the Herod, said; That  
ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη  
whom I beheaded John, he is raised.

\*[ἐκ νεκρῶν.] 17 Ἄυτος γὰρ ὁ Ἡρώδης ἀποσ-  
[from dead.] Himself for the Herod send-

τείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἐδήσεν αὐτὸν  
ing seized the John, and bound him  
ἐν φυλακῇ, διὰ Ἡρώδιαδα, τὴν γυναῖκα Φιλίπ-  
in prison, through Herodias, the wife of Philip  
που τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.  
of the brother of himself, for her he had married.

18 Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἐ-  
Said for the John to the Herod; That not it is  
στι σοὶ εἶναι τὴν γυναῖκα τοῦ ἀδελφοῦ σου.  
lawful to thee to have the wife of the brother of thee.

19 Ἡ δὲ Ἡρώδιας ἐνεῖχεν αὐτῷ καὶ ᾔθελεν  
The and Herodias had a grudge against him and wished  
αὐτὸν ἀποκτείνειν· καὶ οὐκ ἤδυνάτο. 20 Ὁ γὰρ  
him to destroy; and not was able. The for

Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἀν-  
Herod feared the John, knowing him a  
δρα δίκαιον καὶ ἅγιον· καὶ συνέτηρει αὐτὸν· καὶ  
man just and holy; and protected him; and  
ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδυνάτο αὐτοῦ  
hearing him, many things he did, and gladly him

ἡκούε. 21 Καὶ γενομένης ἡμέρας ευκαιρίου, ὅτε  
he heard. And having come a day convenient, when

Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει  
Herod to the birthday of himself a feast he made  
τοῖς μεγίστασιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ  
to the nobles of himself, and to the commanders, and  
τοῖς πρωτοῖς τῆς Γαλιλαίας· 22 καὶ εἰσελθούσης  
to the chiefs of the Galilee; and having entered

τῆς θυγατρὸς αὐτῆς τῆς Ἡρώδιαδος, καὶ ὀρχη-  
of the daughter of her of the Herodias, and danc-  
σαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς  
ing, and having pleased the Herod and those  
συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ·  
reclining at table, said the king to the little girl,

Αἰτήσον με, ὃ εἰάν θελῃς, καὶ δώσω σοι.  
Ask me, whatever thou wilt, and I will give to thee.

23 Καὶ ὡμοσεν αὐτῇ· Ὅτι ὃ εἰάν με αἰτήσῃς,  
And he swore to her, That whatever me thou mayst ask,  
δώσω σοι, ἕως ἡμιστοῦ τῆς βασιλείας μου.  
I will give to thee, till half of the kingdom of me.

IMMERSE \*has risen from the Dead, and therefore MIRACLES are performed by him."

15 Others said, † "He is Elijah;" and others said, "He is a Prophet, like one of the PROPHETS."

16 ‡ But HEROD having heard, said, "That John, whom I beheaded; he is raised."

17 FOR HEROD himself had sent and seized JOHN, and bound him in Prison, on account of Herodias, the wife of Philip his BROTHER; for he had married Her.

18 For JOHN had said to HEROD, † "It is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For HEROD ‡ feared JOHN, knowing that he was a just and holy Man; and protected him; and having heard him, he \* did many things, and heard him gladly.

21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBLES, and for the COMMANDERS and CHIEF MEN OF GALILEE;

22 \* the DAUGHTER of this HERODIAS having entered, and danced, † she pleased HEROD and the GUESTS, \* and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, † "Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

\* VATICAN MANUSCRIPT.—14. has arisen.  
much perplexed, and heard.  
22. and the KING.

10. from the dead—omit.

22. his DAUGHTER Herodias.

20. was

22. she pleased.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—Wakefield.

‡ 15. Matt. xvi. 14; Mark viii. 28.  
xviii. 10; xx. 21.

‡ 10. Matt. xiv. 2; Luke iiii. 10.

‡ 30. Matt. xiv. 5; xxi. 0.

‡ 23. Esther v. 3, 6; vii. 2.

‡ 18. Lev

24 Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τι αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου βαπτιστοῦ. Καὶ cισελθούσα εὐθεὺς μετὰ στυλῆς πρὸς τὸν βασιλεῖα, ῥητῆσατο, λέγουσα·

Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 25 Καὶ περι-

αὐτος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συναγαγεμένους οὐκ ἠθέλησεν αὐτὴν ἀετῆται. 26 Καὶ εὐθεὺς ἀποστείλας ὁ βασι-

λεὺς σκεκρυτάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀελθὼν ἀπεκεφαλίσεν

αὐτὸν ἐν τῇ φυλακῇ. 27 Καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ·

καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 28 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ

ἦραν τὸ πῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνη-

μείῳ. 29 Καὶ συναγόμενοι οἱ ἀποστόλοι πρὸς τὸν Ἰησοῦν, καὶ ἀπηγγέειλαν αὐτῷ πάντα, καὶ ὅσα

ἐποίησαν, καὶ ὅσα ἐδίδασκαν. 30 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον,

καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER."

25 And coming in immediately with haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 † And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON;

28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER.

29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb.

30 † And the APOSTLES were assembled to Jesus, and related to him all things, both what they had done, and what they had taught.

31 And he \*said to them, † "Come you, retire by yourselves into a Desert Place, and rest a little;" † for many were THOSE who were COMING and GO-

\* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *σκεκρυτάτωρα* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinela*. They had, however, other confidential duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners.

† 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For 1st, As the war betwixt Herod and Aretas king of Petrea was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army: "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France: "which" (says Josephus) "was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—*Whitby*.

† 28. Matt. xiv. 9.

† 34. Luke ix. 10.

† 31. Matt. xiv. 13; John vi. 1, 2

† 31. Mark iii. 20.



καὶ οἱ ὑπαγοντες πολλοὶ· καὶ οὐδε φαγεῖν ἠκαί-  
and those going many; and not even to eat they had  
ρου. <sup>32</sup> Καὶ ἀπηλθον εἰς ἐρημον τοκον τῇ  
leisure. And they went into a desert place to the  
πλοῖφ κατ' ἰδιαν. <sup>33</sup> Καὶ εἶδον αὐτοὺς ὑπαγοντας·  
ship privately. And they saw them going away;  
καὶ ἐπέγνωσαν πολλοὶ· καὶ πῆξ ἀπο πασῶν  
and knew many; and on foot from all  
τῶν πόλεων συνεδραμον ἐκεῖ. <sup>34</sup> Καὶ ἐξελθὼν  
of the cities they ran together there. And coming out  
εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνισθὴ ἐπ'  
he saw great a crowd, and was moved with pity towards  
αὐτοῖς, ὅτι ᾔσαν ὡς πρόβατα, μὴ ἔχοντα ποι-  
them, for they were as sheep, not having a  
μένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.  
shepherd; and he began to teach them many things.  
<sup>35</sup> Καὶ ᾔδη ὥρας πολλὰς γενομένης, προσελθὼν·  
And already time much having gone, coming  
τες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λεγούσιν· Ὅτι ἐρη-  
to him the disciples of him, they say; That a  
μος ἐστὶν ὁ τοκος, καὶ ᾔδη ὥρα πολλή· <sup>36</sup> ἀπο-  
desert is the place, and already time much: dismiss  
λυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ  
them, that going into the surrounding  
ἀγροὺς καὶ κώμας, ἀγορασῶσιν ἑαυτοῖς ἄρτους·  
country and villages, they may buy themselves loaves;  
τι γὰρ φαγῶσιν οὐκ ἔχουσιν. <sup>37</sup> Ὁ δὲ ἀποκρι-  
any for they might eat not they have. He but answering  
θεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν.  
said to them; Give to them you to eat.  
Καὶ λεγούσιν αὐτῷ· Ἀπελθόντες ἀγορασάμεν  
And they say to him; Going may we buy  
δηνარიῶν διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς  
denarii two hundred loaves, and give to them  
φαγεῖν; <sup>38</sup> Ὁ δὲ λέγει αὐτοῖς· Ποσους ἄρτους  
to eat? He but says to them; How many loaves  
ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες,  
have you? go you and see you. And having ascertained,  
λέγουσι· Πεντε, καὶ δύο ἰχθύας. <sup>39</sup> Καὶ ἐπε-  
they say; Five, and two fishes. And he or-  
ταξεν αὐτοῖς ἀνακλίνειν πάντας, συνποσία  
dered them to make recline all, company  
συνποσία, ἐπὶ τῷ χλωρῷ χορτῷ. <sup>40</sup> Καὶ ἀνε-  
company, on the green grass. And they  
πέσαν πρᾶσαι πρᾶσαι, ἀνα ἑκατόν, καὶ ἀνα  
reclined squares squares, by a hundred, and  
πεντηκόντα. <sup>41</sup> Καὶ λαβὼν τοὺς πεντε ἄρτους  
by fifty. And taking the five loaves  
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν,  
and the two fishes, looking up to the heaven,  
εὐλογήσῃ, καὶ κατέκλασε τοὺς ἄρτους, καὶ  
he gave praise, and broke the loaves, and  
ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν  
gave to the disciples of him, that they might set before  
αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμερίσε πασί.  
them: and the two fishes he divided to all.

ino, and they had no lei-  
sure, not even to eat.

<sup>32</sup> And they went away,  
by the BOAT, into a Desert  
Place, † to be by them-  
selves.

<sup>33</sup> But they saw them  
departing, and many knew  
hem; and they ran toge-  
ther there on foot from All  
the CITIES.

<sup>34</sup> † And coming out, he  
saw a Great Crowd; and he  
deeply pitied them. Be-  
cause they were like Shep-  
herd having no Shepherd; and  
† he taught them many  
things.

<sup>35</sup> † And much Time  
having already gone, his  
DISCIPLES coming to him,  
say, \* "The PLACE is a  
Desert, and now much  
Time has passed;

<sup>36</sup> dismiss them, that  
they may go to the adja-  
cent FIELDS and Villages,  
and buy themselves \* what  
they should eat."

<sup>37</sup> But HE answering  
said to them, "You sup-  
ply them." And they say  
to him, "Should we go and  
for Two hundred Denarii  
buy loaves, and give them  
to eat?"

<sup>38</sup> And HE says to them,  
"How Many loaves have  
you? Go and see." And  
having ascertained, they  
say, † "Five, and Two  
Fishes."

<sup>39</sup> And he commanded  
them to make all recline in  
Companies on the GREEN  
Grass.

<sup>40</sup> And they lay down  
in Squares, by Hundreds  
and by Fifties.

<sup>41</sup> And taking the FIVE  
Loaves and the two Fish-  
es, and looking towards  
HEAVEN, he praised God,  
and broke the LOAVES,  
and gave to \* the DISCI-  
PLES to set before them;  
and the two Fishes he  
distributed to all.

\* VATICAN MANUSCRIPT.—35. The PLACE is a Desert.  
But HE. 41. the DISCIPLES.

36. what they should eat.

† 32. Matt. xiv. 13.  
Matt. x.v. 13; Luke ix. 13.

† 34. Matt. ix. 30; xiv. 14.  
† 38. Matt. xiv. 17; Luke ix. 13; John vi. 9.

† 34. Luke ix. 11.  
John vi. 9.

† 35.

42 Καὶ ἐφάγον πάντες, καὶ ἐχορτάσθησαν.  
And they ate all, and were filled.

43 Καὶ ἔραν κλασματῶν δώδεκα κοφίνους πλή-  
And they took up of fragments twelve baskets full,  
reis, καὶ ἀπο τῶν ἰχθύων. 44 Καὶ ἔπαν οἱ φα-  
and of the fishes. And were those having

γόντες τοὺς ἄρτους, πεντακισχίλιοι ἄνδρες.  
eating the loaves, five thousand men.

45 Καὶ εὐθὺς ἠνάγκασε τοὺς μαθητὰς αὐτοῦ  
And immediately he urged the disciples of himself

ἐμβῆναι εἰς τὸ πλοῖον, καὶ προαγεῖν εἰς τὸ πε-  
to step into the ship, and to go before to the other  
ραν πρὸς Βηθσαιδαν, ἕως αὐτοῦ ἀπολυστὸν  
side to Bethsaida, while he should dismiss the

οὐχλόν. 46 Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν  
crowd. And having sent away them, he went

εἰς τὸ ὄρος προσευξάσθαι. 47 Καὶ ὀψίας γενο-  
into the mountain to pray. And evening having

μένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης·  
came, was the ship in middle of the sea;

καὶ αὐτοῦ μόνος ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν  
and he alone upon the land. And he saw

αὐτοὺς βασανιζομένους ἐν τῷ ἐλαυνεῖν· ἦν γὰρ  
tormented in the rowing; was for

ὁ ἀνέμος ἐναντίος αὐτοῖς. Καὶ περὶ τέταρτην  
the wind opposite to them. And about fourth

φυλακὴν τῆς νυκτός ἐρχεται πρὸς αὐτοὺς, περι-  
watch of the night comes towards them, walk-

κῶν ἐπὶ τῆς θαλάσσης· καὶ ἠθέλε παρελθεῖν  
ing on the sea; and wished to pass

αὐτοὺς. 49 Οἱ δὲ, ἰδόντες αὐτὸν περιπατοῦντα  
them. They but, seeing him walking

ἐπὶ τῆς θαλάσσης, ἐδοξάν φαντάσμα εἶναι, καὶ  
on the sea, they thought a phantom to be, and

ἀνεκράξαν. 50 Πάντες γὰρ αὐτὸν εἶδον, καὶ  
they cried out. All for him saw, and

ἐταραχίσθησαν. Καὶ εὐθὺς ἐλάλησε μετ' αὐτῶν,  
were terrified. And immediately he spoke with them,

καὶ λέγει αὐτοῖς· Θαρσείτε· ἐγώ εἰμι, μὴ φο-  
and says to them; Take courage; I am, not be

βείσθε. 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον·  
afraid. And he went up to them into the boat:

καὶ ἐκόπασεν ὁ ἀνέμος. Καὶ λίαν \* [ἐκ τε-  
and ceased the wind. And greatly [out of men-

ρισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο, \* [καὶ ἐθαύμαζον.]  
murm] in themselves they were amazed [and wondered.]

52 Οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ  
Not for they understood about the loaves; was for the

καρδία αὐτῶν πεπρωμένη.  
heart of them having been stupefied.

53 Καὶ διαπεραπαύτες ἦλθον ἐπὶ τὴν γῆν Γεν-  
And having passed over they came to the land Gen-

νηταρετ· καὶ προσωρμίσθησαν. 54 Καὶ ἐξελοῦν-  
nassaret: and drew to the shore. And coming out

τῶν αὐτῶν ἐκ τοῦ πλοίου, εὐθὺς ἐγινόντες  
of them out of the ship, immediately knowing

αὐτὸν, 55 περιδραμοντες ὅλην τὴν περιχώρον  
him, running about whole the adjacent country

42 And they all ate and were satisfied.

43 And they took up Twelve Baskets full of Fragments [of the Bread,] and of the FISHES.

44 Now THOSE WHO ATE of the LOAVES were Five thousand Men.

45 † And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

46 And having dismissed them, he retired to the MOUNTAIN to pray.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 For they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For † they understood not about the LOAVES; because their HEART was stupefied.

53 And having passed over, they came to the LAND of Gennesaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 And running through that Whole SURROUNDING

\* VATICAN MANUSCRIPT.—51. out of measure—omit.

† R. See Notes on Matt. xiv. 23, 26.

; G. Matt. xiv. 22; John vi. 17.

; 52. Mark viii. 17, 18.

51. and wondered—omit.

ΕΚΕΙΝΗΝ, ηρξαντο επι τοις κραββατοις τους  
that, they began on the couches those  
κακως εχοντας περιφερειν, όπου ηκουον, οτι  
sickness having to carry about, where they heard, that  
εκει εστι. <sup>56</sup> Και όπου αν εισεπορευετο εις  
there he is. And wherever he entered into  
κωμας, η πολεις, η αγρους, εν ταις αγοραις  
towns, or cities, or villages, in the markets  
ετιθουν τους ασθενουντας, και παρεκαλουν  
they placed those being sick, and they besought  
αυτον, ινα καν του κρασπεδου του ιματιου  
him, that if even the tuft of the mantle  
αυτου αψωνται· και οσοι αν ηπτοντο αυτου,  
of him they might touch; and whoever touched him,  
εσωζοντο.  
were saved.

ΚΕΦ. Ζ. 7.

<sup>1</sup> Και συναγονται προς αυτον οι Φαρισαιοι,  
And were gathered to him the Pharisees,  
και τινες των γραμματεων, ελθοντες απο Ιερο-  
and some of the scribes, having come from Jeru-  
σολυμων. <sup>2</sup> και ιδοντες τινας των μαθητων  
saalem; and seeing some of the disciples  
αυτου κοιναις χειρσι, τουτ' εστιν ανιπττοις,  
of him with common hands, that is unwashed,  
εσθιοντας αρτους. <sup>3</sup> (οι γαρ Φαρισαιοι και παν-  
eating loaves; (the for Pharisees and all  
τες οι Ιουδαιοι, εαν μη πυγμη νιψωνται τας  
the Jews, if not with fist they may wash the  
χειρας, ουκ εσθιουσι, κρατουντες την παραδοσιν  
hands, not they eat, holding the tradition  
των πρεσβυτερων. <sup>4</sup> και απο αγορας, εαν μη  
of the elders: and from a market, if not  
βαπτισωνται, ουκ εσθιουσι· και αλλα πολλα  
they might dip, not they eat; and other many things  
εστιν, α παρελαβον κρατειν, βαπτισμους ποτη-  
is, which they received to hold, dipping of  
ριων, και ξεστων, και χαλκιων, \* [και κλινων·]  
cups, and of pots, and of copper vessels, {and of couches;}  
<sup>5</sup> επειτα επερωτωσιν αυτον οι Φαρισαιοι και οι  
then asked him the Pharisees and the  
γραμματεις· Διατι οι μαθηται σου ου περιπα-  
scribes: Why the disciples of thee not walk  
τουσι κατα την παραδοσιν των πρεσβυτερων,  
according to the tradition of the elders,  
αλλα κοιναις χειρσιν εσθιουσι τον αρτον; <sup>6</sup> Ο  
but with common hands they eat the loaf? He  
\* [δε αποκριθεις] ειπεν αυτοις· Οτι καλως προ-  
[but answering] said to them: That well pro-  
φητευσεν Ησαιας περι υμων των υποκριτων, ως  
phesied Esaias about you the hypocrites, as  
γεγραπται· “Ουτος ο λαος τοις χειλεσι με  
it is written: “This the people with the lips me

REGION, carried about the  
SICK ON COUCHES; to  
where they heard he was.

<sup>56</sup> And wherever he en-  
tered, into Towns, or Ci-  
ties, or Villages, they  
placed the SICK in the  
MARKETS, and implored  
him, † that they might but  
touch the TUFT of his  
MANTLE; and as many as  
touched him were cured.

CHAPTER VII.

1 † And the PHARISEES,  
and some of the SCRIBES,  
having come from Jerusa-  
lem, resorted to him.

2 And observing some  
of his DISCIPLES eating  
BREAD with common, that  
is, with Unwashed Hands;

3 (for the PHARISEES,  
and All the JEWS holding  
the TRADITION of the  
ELDERS, eat not, unless  
they wash their HANDS  
with the Fist;·

4 and coming from a  
Market, unless they \* im-  
merse themselves, they eat  
not. And many other  
things there are which  
they have received to main-  
tain,—Immersion of Cups,  
and of Pots, and of Copper  
vessels;)

5 \* both the PHARISEES  
and the SCRIBES asked  
him, “Why do not thy  
DISCIPLES walk according  
to the TRADITION of the  
ELDERS, but eat BREAD  
with common Hands?”

6 He said to them, “Well  
did Isaiah prophesy con-  
cerning you, HYPOCRITES,  
as it is written, † This  
PEOPLE honor me with  
their LIPS, but their

\* VATICAN MANUSCRIPT.—5. besprinkle themselves, they eat not.  
couches—omit. 6. both the PHARISEES.

4. and of

6. but answering—omit.

† 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them; maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—Ant. xlii. 18.

† 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12.

† 1. Matt. xv. 1.

† 6. Isa. xxix. 13.

ταμεν. ἡ δὲ καρδία αὐτῶν πόρῳ ἀπέχει ἀπ' ἑμοῦ. Ἰ Ματθὴν δὲ σεβονται με, διδασκόντες  
honor. the but heart of them far off is removed from me. In vain but they worship me, teaching as  
διδασκαλίας, ἐνταλματα ἀνθρώπων." Ὁ Αἰφέντες  
teachings, commandments of men." Leaving

Ἰ [γὰρ] τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν  
[for] the commandment of the God, you hold the  
παράδοσιν τῶν ἀνθρώπων, \* [βαπτισμούς] ξεστῶν  
tradition of the men, [dippings of pots

καὶ κύπελλων\* καὶ ἄλλα παρομοία τοιαῦτα πολλὰ  
and of cups, and other similar such like many things  
ποιεῖτε.] Ὁ Καὶ εἶπεν αὐτοῖς. Καλῶς ἀθετεῖτε  
you do. And he said to them. Well you set aside

τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν  
the commandment of the God, that the tradition of you  
τῇρησῃτε. Ὁ Μωσὴς γὰρ εἶπε. "Τίμα τὸν  
you may keep. Moses for said, "Honor the

πτετέρα σου καὶ τὴν μητέρα σου." καὶ "Ὁ  
father of thee and the mother of thee," and; "He  
κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευ-  
cursing father or mother, a death let him

τάτω." Ὁ Ὑμεῖς δὲ λέγετε. Ἐὰν εἴπῃ ἀνθρώ-  
do. You but say; If should say a man  
πος τῷ πατρὶ ἢ τῇ μητρὶ. Κορβαν (ὃ ἐστὶ,  
to the father or the mother, Corban (which is,  
δωρον,) ὃ εἰς ἐμὸν ὠφελῆθῃ." Ὁ [καὶ]  
a gift,) whatever out of me thou mightest be profited; [and;

οὐκέτι ἀφιετέ αὐτὸν οὐδὲν ποιῆσαι γὰρ πατρί  
no more you suffer him anything to do for the father  
[αὐτοῦ,] ἢ τῇ μητρὶ \* [αὐτοῦ,] ἀκυροῦντες  
[of himself,] or for the mother [of himself,] making void

τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν, ἢ  
the word of the God for the tradition of you, which  
παρεδώκατε· καὶ παρομοία τοιαῦτα πολλὰ ποι-  
you delivered; and similar such like many things you

εἰτε. Ὁ Καὶ προσκαλεσάμενος πάντα τὸν  
do. And having called all the  
τχλον, εἶπεν αὐτοῖς· Ἀκούετε μου πάντες,  
crowd, he said to them; Hear me all,

καὶ συνίετε. Ὁ Οὐδὲν ἐστὶν ἐξώθεν τοῦ ἀνθρώ-  
and be instructed. Nothing is outside of the man  
πον, εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν  
entering into him, which is able him

κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ,  
to make common; but the things proceeding from him,  
ἐκείνα ἐστὶ τὰ κοινούντα τὸν ἀνθρώπον. Ὁ [Εἰ]  
these is the things making common the man.

HEART is far removed from me.

7 'But in vain do they worship me, teaching as 'Doctrines, the Precepts of Men.'

8 Laying aside the COMMANDMENT of GOD, you retain the TRADITION of MEN."

9 And he said to them, "Well do you annul the COMMANDMENT of GOD, that you may keep your own TRADITION."

10 For Moses said, †'Honor thy FATHER and thy MOTHER;' and †He who REVILES Father or Mother, let him be punished with Death.'

11 But you assert, 'If a man say to FATHER or MOTHER, ‡Be that Corban, that is, an Offering, †by which thou mightest derive assistance from me;

12 you no more permit him to do any thing for FATHER or MOTHER:

13 making void the WORD of GOD by your TRADITION, which you have delivered; and many such like Things you do."

14 †And having \*again called All of the CROWD, he said to them, "Let all listen to me, and be instructed."

15 There is nothing from without the MAN, which entering in \*POLLUTES him; but the THINGS proceeding from \*the MAN, are the THINGS which POLLUTE him.

16 \*†[If any one has

\* VATICAN MANUSCRIPT.—8. For—omit. 11. his—omit. 12. him—omit. 13. again called. 14. again called. 15. POLLUTES him. 16. If any one has Ears to hear, let him hear—omit.

8. dippings of Pots and of Cups; and 12. And—omit. 12. him—omit. 13. POLLUTES him. 15. the MAN, are the 16. If any one has Ears to hear, let him hear—omit.

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Walsford.

† 1a. Exod. xx. 12; Deut. v. 16; Matt. xv. 4. x. 28. † 11. Matt. xv. 6. xliii. 18.

† 10. Exod. xxi. 17; Lev. xx. 9; Prov. † 14. Matt. xv. 10. † 16. Matt. xi. 16.

ΤΙΣ ΕΧΕΙ ὠτα ἀκουεῖν, ἀκουέτω.] <sup>17</sup> Καὶ  
any one has ears to hear, let him hear.] And  
ὅτε εἰσῆλθεν εἰς οἶκον ἀπο τοῦ ὄχλου,  
when he entered into a house from the crowd,  
ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς  
asked him the disciples of him concerning the  
παραβολῆς. <sup>18</sup> Καὶ λέγει αὐτοῖς· Ὅτι οὐκ  
parable. And he says to them; Thus also  
ὑμεῖς ἀσυνέτοι εἰστέ; Οὐ νοεῖτε, ὅτι παντὸς  
you without understanding are? Not know you, that all that  
ἐξ ὧθεν, εἰσπορευομένου εἰς τὸν ἄνθρωπον, οὐ  
without, entering into the man, not  
δύναται αὐτὸν κοινῶσαι; <sup>19</sup> ὅτι οὐκ εἰσπο-  
is able him to make common? that not goes  
εὐεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοι-  
of it into the heart, but into the belly.  
λίαν· καὶ εἰς τὸν ἀφ᾽ ἐδῶνα ἐκπορευεται,  
and into the privy goes out,  
καθαρίζον πάντα τὰ βρώματα. <sup>20</sup> Ἐλεγε δέ·  
cleansing all the foods He said and,  
'Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο  
That the out of the man proceeding forth, that  
κοινῶσι τὸν ἄνθρωπον·' <sup>21</sup> Ἐσῶθεν γὰρ ἐκ τῆς  
make common the man; Within for out of the  
καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ  
heart of the men the purposes the evil:  
ἐκπορεύονται· μοιχεῖαι, πορνεῖαι, φόνοι,  
proceeds; adulteries, fornications, murders,  
<sup>22</sup> κλέπται, πλεονεξίαι, πονηρίαι, δόλος, ἀσελγείαι,  
thefts, covetousness, villainies, deceit, intemperance,  
ὀφθαλμοὶ πονηροί, βλασφημία, ὑπερηφάνια,  
eyes evil, evil speaking, pride,  
ἀφροσύνη· <sup>23</sup> πάντα ταῦτα τὰ πονηρὰ ἐσῶθεν  
folly. all these the things evil within  
ἐκπορεύονται, καὶ κοινῶσι τὸν ἄνθρωπον.  
come forth, and make common the man.  
<sup>24</sup> Καὶ ἐκείθεν ἀναστὰς, ἀπῆλθεν εἰς τὰ μεθ-  
And thence arising, he went into the bor-  
ῶρια Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν  
des of Tyre and Sidon; and entering into the  
οἰκίαν, οὐδεὶς ᾗ ἐθέλε γινῶναι· καὶ οὐκ ᾗ δυνάθη  
house, no one he wished to know; and not he was able  
λαβεῖν. <sup>25</sup> Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ᾗς  
and the little daughter of herself a spirit unclean,  
ἐλθούσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ·  
having come fell down to the feet of him  
<sup>26</sup> (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφινικίσσα τῆς  
[was now the woman a Greek, a Syrophenician to the  
γενεῖς]) καὶ ᾗ ᾗ τὸν αὐτὸν, ἵνα τὸ δαίμονιον ἐκ-  
birth; and she besought him, that the demon he  
βαλῇ ἐκ τῆς θυγατρὸς αὐτῆς. <sup>27</sup> Ὁ δὲ Ἰησοῦς  
would cast out of the daughter of herself. The but Jesus  
εἰπὼν αὐτῇ· Ἀφῇ πρῶτον χορτάσθηναι τὰ τέκνα·  
said to her; Let alone first to be filled the children,  
οὐ γὰρ καλὸν ἐστὶ, λαβεῖν τὸν ἄρτον τῶν τέκ-  
not for good it is, to take the bread of the chil-  
νων, καὶ βαλεῖν τοῖς κυνάρσι. <sup>28</sup> Ἡ δὲ  
dren, and to cast to the dogs. She but

Ears to hear, let him hear."]

17 And when he went from the crowd into a house, his disciples asked him concerning the PARABLE.

18 And he says to them, "Are you also so destitute of understanding? Do you not perceive, that nothing from without, ENTERING INTO the MAN, can pollute him?"

19 because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying All the FOOD."

20 And he said, "THAT which PROCEEDS OUT OF the MAN, that pollutes the MAN."

21 For from within, out of the HEART OF MEN, emanate EVIL PURPOSES;—Adulteries, Fornications, Murders,

22 Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;

23 All These EVIL things emanate from within, and pollute the MAN."

24 And arising thence, he retired into the CONFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

25 For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, immediately heard of him; and having come fell down at his FEET;

26 (now the WOMAN was an Hellenist, a NATIVE of Syrophenicia) and she entreated him to expel the DEMON from her DAUGHTER.

27 And he said to her, "Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN'S BREAD, and throw it to the DOGS."

\* VATICAN MANUSCRIPT.—25. Immediately heard.

27. And he said.

† 26. One who spoke the Greek language.

‡ 17 Matt. xv. 15

‡ 21 Gen. vi. 5; viii. 21; Matt. xv. 10.

‡ 24. Matt. xv. 21.

ἀπεκρίθη, και λεγει αυτω· Ναι, κυριε· και γαρ answered, and says to him; Yes, sir; even for τα κυνάρια ὑποκατω της τραπεζης εσθιει απο the dogs under the table eatest from των ψιχιων των παιδιων. <sup>29</sup> Και ειπεν αυτη· of the crumbs of the children. And he said to her; Δια τουτου τον λογον υπαγε· εξεληλυθε το Through this the word go; has come out the δαιμονιον εκ της θυγατρος σου. <sup>30</sup> Και απελ- demon from the daughter of thee. And having θουσα εις τον οικον αυτης, ευρε το δαιμονιον gone into the house of her, she found the demon εξεληλυθος, και την θυγατερα βεβλημενην επι having gone out, and the daughter having been laid upon της κλινης. the bed.

<sup>31</sup> Και παλιν εξελθων εκ των οριων Τυρου και And again coming out from the borders of Tyre and Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας, Sidon, he came to the sea of the Galilee, ανα μεσον των οριων Δεκαπολεως. <sup>32</sup> Και φερ- through midst of the borders of Decapolis. And they ουσιν αυτω κωφον μογιλαλον, και παρακαλου- bring to him a deaf man a stammerer, and they entreat σιν αυτον ινα επιθη αυτω την χειρα. <sup>33</sup> Και him that he might place to him the hand. And απολαβόμενος αυτον απο του οχλου κατ' ιδιαν, having taken him from the crowd privately, εβαλε τους δακτυλους αυτου εις τα οτα αυτου, he put the fingers of himself into the ears of him, και πτυσας ηψατο της γλωσσης αυτου. <sup>34</sup> και and spitting he touched the tongue of him; and αναβλεψας εις του ουρανον, εστεναξε, και looking up to the heaven, he groaned, and λεγει αυτω· Εφφαθα, ο εστι, διανοιχθητι. says to him; Ephphatha, that is, be opened.

Και \* [ευθεως] διηνοιχθησαν αυτου αι ακοαι· And [immediately] were opened of him the ears. και ελυθη ο δεσμος της γλωσσης αυτου, και and was loosed the bond of the tongue of him, and αλαλε. ορθως. <sup>35</sup> Και διεστειλατο αυτοις, ινα he spoke plainly. And he charged them, that μηδεμι ειπωσιν· οσαν δε αυτος αυτοις διεστει- no one they should tell, what but he to them charged λετο, πολλον περισσοτερον εκηρυσσον. <sup>37</sup> Και more abundantly they published. And υπερπερισσως εξεκλησσοντο, λεγοντες· Καλως beyond measure they were astonished, saying; Well παντα πεποιηκε· και τους κωφους ποιει ακου- all things he has done; and the deaf ones he makes to ειν, και τους αλαλους λαλειν· hear, and the dumb ones to speak.

28 But she answered, and says to him, "True, Sir; yet even the dogs under the TABLE eat of the CHILDREN'S CRUMBS."

29 And he said to her, "For This REMARK, go; the DEMON has departed from thy DAUGHTER."

30 And departing to her HOUSE, she found \* her DAUGHTER laid upon the BED, and the DEMON expelled.

31 † And again leaving the CONFINES of Tyre, \* he came by Sidon to the LAKE of GALILEE, through the MIDST of the BORDERS of Decapolis.

32 † And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

33 And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

34 and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

35 And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

36 † And he charged them that they should tell no one; but the more \* he charged them, the more abundantly \* they published it.

37 And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the \* Dumb to speak."

\* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled. 31. he came by Sidon to. 35. immediately—omit. 36. he charged. 36. they published 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. . . . Had Christ's patients, like Naaman, (2 Kings v. 11, 12; been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss."

† 31. Matt. xv. 29.

† 33. Matt. ix. 33; Luke xl. 14.

† 36. Mark v. 43; viii. 26,

ΚΕΦ. η'. 8.

<sup>1</sup> **Εν** **ἐκεῖναις** **ταῖς** **ἡμέραις**, **παμπόλλου** **οὐλοῦ**  
In those the days, very great crowd  
**οὗτος**, **καὶ** **μὴ** **εχόντων** **τι** **φαγῶσι**, **προσ-**  
being, and not having any thing they could eat, having  
**καλεσάμενος** **τοὺς** **μαθητάς** **αὐτοῦ** **λέγει** **αὐτοῖς**·  
called the disciples of himself he says to them;  
<sup>2</sup> **Σπλαγχνίζομαι** **ἐπὶ** **τοῦ** **οὐλοῦ**· **ὅτι** **ἤδη** **ἡμέραι**  
I have pity on the crowd; because now days  
**τρεις**, **προσμένονσι** \* **[μοι,** **] κὶ** **οὐκ** **ἐχουσι** **τι**  
three, they continue [with me,] and not they have any thing  
**φαγῶσι**. <sup>3</sup> **Καὶ** **εὰν** **ἀπολύσω** **αὐτοὺς** **νηστεῖς**  
they can eat. And if I dismiss them fasting  
**εἰς** **οἶκον** **αὐτῶν**, **ἐκλυθησονται** **ἐν** **τῇ** **ὁδῷ**· **τινὲς**  
into house of themselves, they will faint on the way; some  
**γὰρ** **αὐτῶν** **μακροθεν** **ἤκουσι**. <sup>4</sup> **Καὶ** **ἀπεκριθῆσαν**  
for of them a great distance have come. And answered  
**αὐτῷ** **οἱ** **μαθηταὶ** **αὐτοῦ**· **Πῶθεν** **τούτους** **δυνήσε-**  
to him the disciples of him; Whence these will be able  
**ται** **τις** **ὧδε** **χορτάσασθαι** **ἄρτων** **ἐπ'** **ἐρημίας**; <sup>5</sup> **Καὶ**  
any one here to satisfy of loaves in a desert place? And  
**ἐπηρώτα** **αὐτοὺς**· **Πόσους** **ἐχετε** **ἄρτους**; **Οἱ** **δε**  
he asked them; How many have you loaves? They and  
**εἶπον**· **Ἑπτὰ**. <sup>6</sup> **Καὶ** **παρηγγέει** **τῷ** **οὐλῷ** **ἀνα-**  
said, Seven. And he gave orders to the crowd to  
**πεσεῖν** **ἐπὶ** **τῆς** **γῆς**· **καὶ** **λαβὼν** **τοὺς** **ἑπτὰ**  
come upon the ground; and taking the seven  
**ἄρτους**, **εὐχαριστήσας** **ἐκλόσσε**, **καὶ** **ἐδίδου** **τοῖς**  
loaves, giving thanks he broke, and gave to the  
**μαθηταῖς** **αὐτοῦ**, **ἵνα** **παραθῶσι**· **καὶ** **παρεθῆκον**  
disciples of himself, that they might set before; and they set before  
**τῷ** **οὐλῷ**. <sup>7</sup> **Καὶ** **εἶχον** **ἰχθυῖα** **ὀλίγα**· **καὶ** **εὐλό-**  
the crowd. And they had small fishes a few; and giving  
**γησας**, **εἶπε** **παραθεῖναι** **καὶ** **αὐτὰ**. <sup>8</sup> **Ἐφαγον** **δε**,  
praise, he said place before also them. They ate and  
**καὶ** **χορτάσθησαν**· **καὶ** **ἦσαν** **περίσσευματα**  
and were filled; and they took up over and above  
**κλάσματα**, **ἑπτὰ** **σπυρίδας**. <sup>9</sup> **Ἦσαν** **δε** **οἱ** **φα-**  
of fragments, seven large baskets. Were and those hav-  
**γόντες**, **ὥς** **τετρακισχίλιοι**· **καὶ** **ἀπέλυεν**  
ing eaten, about four thousand; and he dismissed  
**αὐτοὺς**.  
them.

<sup>10</sup> **Καὶ** **εὐθεὺς** **εμβας** **εἰς** **τὸ** **πλοῖον** **μετὰ** **τῶν**  
And immediately entering into the ship with the  
**μαθητῶν** **αὐτοῦ**, **ἦλθεν** **εἰς** **τὰ** **μέρη** **Δαλιμανουθᾶ**.  
disciples of himself, he came into the parts of Dalmanutha.  
<sup>11</sup> **Καὶ** **ἐξῆλθον** **οἱ** **Φαρισαῖοι**, **καὶ** **ἤρξαντο** **συζη-**  
And came forth the Pharisees, and began to  
**τεῖν** **αὐτῷ**, **ζητούντες** **παρ'** **αὐτοῦ** **σημεῖον** **ἀπὸ**  
argue with him, seeking of him a sign from

CHAPTER VIII.

<sup>1</sup> † In Those days the crowd \* again being great, and having nothing to eat, calling his DISCIPLES, he says to them,  
<sup>2</sup> † "I have compassion on the crowd, because now they have continued three days, and have nothing to eat;  
<sup>3</sup> and if I dismiss them fasting to their Houses, they will faint on the road; for some of them have come from a great distance."  
<sup>4</sup> And his DISCIPLES answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"  
<sup>5</sup> † And he asked them, "How Many Loaves have you?" And THEY said, "Seven."  
<sup>6</sup> And he commanded the crowd to recline on the ground; and taking the SEVEN Loaves, † and having given thanks, he broke them, and gave them to his DISCIPLES for distribution, and they placed them before the CROWD.  
<sup>7</sup> And they had a few Small fishes; and having offered praise for them, he said, "Place \* These also before them."  
<sup>8</sup> Thus they ate, and were satisfied; and they took up of the remaining Fragments Seven large Baskets full.  
<sup>9</sup> And \* they were about Four thousand; and he dismissed them.  
<sup>10</sup> † And immediately \* he entered into the BOAT with his DISCIPLES, and came into the REGION of † Dalmanutha.  
<sup>11</sup> † And the PHARISEES came forth, and began to argue with him, seeking

\* VATICAN MANUSCRIPT: 1. agala being great. were about. 10. he entered.

7. These. 9. And they

† 10. The same as Magdala; see Matt. xv. 39.

1. Matt. xv. 32. † 5. Matt. xv. 34; Mark vi. 38. † 6. Matt. xiv. 19; Mark vi. 41. † 10. Matt. xv. 39. † 11. Matt. xii. 38; xvi. 1; John vi. 30.

του ουρανου, πειραζοντες αυτον. <sup>12</sup> Και ανα-  
the heaven, tempting him. And groan-  
στεναζας τῷ πνευματι αὐτου, λεγει· Τι ἡ γενεα  
ing deeply in the spirit of himself, he says: Why the generation  
αὕτη σημειουν ἐπισητει; Αμην λεγω \* [ὑμιν,] εἰ  
this a sign seeks? Indeed I say [to you,] if  
δοθησεται τῇ γενεᾷ ταυτη σημειον.  
shall be given to the generation this a sign.

<sup>13</sup> Και ἀφεις αὐτους, ἐμβας παλιν \* [eis to  
And leaving them, entering again [into the  
πλοιον,] ἀπηλθεν εἰς το περαν. <sup>14</sup> Και ἐπελα-  
ship,] departed to the other side. And they  
ὄντο λαβειν ἄρτους, και εἰ μὴ ἓνα ἄρτον οὐκ  
for, at taking loaves, and except one loaf not  
εἶχον μὲν ἑαυτων ἐν τῷ πλοίῳ. <sup>15</sup> Και διεσ-  
they had with themselves in the ship. And he  
τελλετο αὐτοις, λεγων· Ὁρατε, βλεπετε ἀπο  
charged them, saying: Look you, beware you of  
τῆς ζυμης των φαρισαιων, και τῆς ζυμης Ἑρω-  
the leaven of the Pharisees, and of the leaven of He-  
δου. <sup>16</sup> Και διελογιζοντο πρὸς ἀλληλους, \* [λε-  
rod. And they reasoned with one another, [say-  
γοντες·] Ὅτι ἄρτους οὐκ ἐχομεν. <sup>17</sup> Και γινους  
ing.] Because loaves not we have. And knowing  
ὁ ἰησους, λεγει αὐτοις· Τι διαλογιζεσθε, ὅτι  
the Jesus, he says to them, why reason you, because  
ἄρτους οὐκ ἐχετε; Οὐκ ὡ νοεῖτε, οὐδε  
loaves not you have? Not yet perceive you, neither  
συνιετε; \* [ετι] πεπωρωμενην ἐχετε τὴν καρ-  
understand you? [yet] having been stupified have you the heart  
διας ὑμων; <sup>18</sup> Ὁφθαλμοὺς ἐχοντες οὐ βλέπετε;  
of you? Eyes having not see you?

και ὠτα ἐχοντες οὐκ ἀκουετε; και οὐ μνημον-  
and ear, having not hear you? and not remember  
ευντε; <sup>19</sup> Ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς  
you? When the five loaves I broke to  
τοὺς πεντακισχιλίους, πόσους κοφίνους πλη-  
the five thousand, how many baskets full  
ρεις κλασματων ἤρατε; Λεγουσιν αὐτῷ·  
of fragments took you up? They say to him,  
Δωδεκα. <sup>20</sup> Ὅτε δὲ τοὺς ἑπτα εἰς τοὺς τετρα-  
Twelve. When and the seven to the four  
κισχιλίους, πόσων σπυριδιων πληρωματα κλασ-  
thousand, how many large baskets full of  
ματων ἤρατε; Οἱ δὲ εἶπον· Ἑπτα. <sup>21</sup> Και  
fragments took you up? They and said; Seven. And  
ελεγεν αὐτοις· Πῶς οὐ συνιετε;  
he said to them; How is it not you understand?

<sup>22</sup> Και ἐρχεται εἰς Βηθσαιδαν. Και φερουσιν  
And he comes to Bethsaida. And they bring

of him a Sign from HEA-  
VEN, trying him.

<sup>12</sup> And groaning deeply  
in his SPIRIT, he says,  
"Why does this GENERA-  
TION seek a Sign? Indeed,  
I say to you, no Sign shall  
be given to this GENERA-  
TION."

<sup>13</sup> And leaving them,  
re-embarking, he passed to  
the OTHER SIDE.

<sup>14</sup> ‡ Now they forgot to  
take Bread, and had but  
One Loaf with them in  
the BOAT.

<sup>15</sup> † And he charged  
them, saying, "Observe!  
Beware of the † LEAVEN of  
the PHARISEES and of the  
LEAVEN of Herod."

<sup>16</sup> And they reasoned  
with one another, \* Be-  
cause they had no Bread.

<sup>17</sup> And \* he knew it,  
and says to them, "Why  
do you reason, Because  
you have no Bread? † Do  
you not yet perceive, nor  
understand? Is your  
HEART stupified?"

<sup>18</sup> Having Eyes, do you  
not see? and having Ears,  
do you not hear? and do  
you not recollect?

<sup>19</sup> ‡ When I broke the  
FIVE Loaves among the  
FIVE THOUSAND, How  
many Baskets full of Frag-  
ments took you up? They  
say to him, "Twelve."

<sup>20</sup> † "And when the  
SEVEN among the FOUR  
THOUSAND, How many  
large Baskets full of  
Fragments took you up?"  
And \* they say to him,  
"Seven."

<sup>21</sup> And he said to them,  
"How is it you do not  
understand?"

<sup>22</sup> And \* they come to  
Bethsaida; and they bring

\* VATICAN MANUSCRIPT.—12. to you. 13. into the boat—omit. 16. any, ing—omit. 16. Because they had no Bread. 17. he knew it, and says 17. yet—omit. 20. they say to him. 21. they come.

† 19. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is a small discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were in doubt, Sadducees, anathematized every reason to think that their doctrines and moral laws, such as to justify the emperor's Lord. Summe, by a striking metaphor, denotes the infection of false doctrines, (so Matt. xvi. 12,) as well as corrupt morals.—Bloomfield.

‡ 14. Matt. xvi. 8. † 15. Matt. xvi. 6; Luke xii. 1. ‡ 17. Mark vi. 82. ; 19. Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13. ; 20. Matt. xv. 37; Mark viii. 8



αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτόν, ἵνα  
to him a blind man and beseech him, that  
αὐτοῦ ἄψῃται. <sup>23</sup> Καὶ ἐπιλαβομένος τῆς  
him he would touch. And having taken the  
χειρὸς τοῦ τυφλοῦ, ἐξηγάγεन αὐτόν ἐξω τῆς  
hand of the blind man, he led him outside of the  
κωμῆς· καὶ πτύσας εἰς τὰ ὀμματα αὐτοῦ, ἐπι-  
village; and having spit into the eyes of him, having  
θεῖς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, εἰ  
placed the hands to him, he asked him, if  
τι βλέπει. <sup>24</sup> Καὶ ἀναβλέψας εἶπεν· Βλέπω  
anything he sees. And looking up he says; I see  
τοὺς ἀνθρώπους, ὡς δένδρα, περιπατοῦντας.  
the men, like trees, walking.  
<sup>25</sup> Εἰτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς  
Then again he placed the hands upon the  
ὀφθαλμούς αὐτοῦ, καὶ ἐποίησεν αὐτῷ ἀνα-  
eyes of him, and he made him look  
βλεψαί· καὶ ἀποκατεστάθη, καὶ ἐρεβλεψε  
up; and he was restored, and he saw  
τῆλαυγῶς ἅπαντας. <sup>26</sup> Καὶ ἐπέστειλεν αὐτόν  
plainly every one. And he sent him  
εἰς οἶκόν αὐτοῦ, λέγων· Μὴδε εἰς τὴν κωμὴν  
to house of him, saying; Neither into the village  
εἰσελθῆς, \* [μὴδε εἰπῆς τινὶ ἐν τῇ κωμῇ.]  
mayest thou enter, [nor mayest thou tell any one in the village.]  
<sup>27</sup> Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ  
And departed the Jesus and the disciples of him  
εἰς τὰς κωμὰς Καισαρείας τῆς Πιλιπποῦ.  
into the villages of Caesarea of the Philip. And  
ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων  
on the way he asked the disciples of himself, saying  
αὐτοῖς· Τίνα με λεγούσιν οἱ ἄνθρωποι εἶναι;  
to them; Who me they say the men to be?  
<sup>28</sup> Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν·  
They and answered; John the dipper;  
καὶ ἄλλοι, Ἠλίαν· ἄλλοι δὲ, ἕνα τῶν προφητῶν.  
and others, Elias; others and, one of the prophets.  
<sup>29</sup> Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με  
And he says to them; You but who me  
λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει  
you say to be? Answering and the Peter says  
αὐτῷ· Σὺ εἶ ὁ Χριστός. <sup>30</sup> Καὶ ἐπετιμήμεν  
to him; Thou art the Anointed. And he strictly charged  
αὐτοῖς, ἵνα μὴδενὶ λεγῶσι περὶ αὐτοῦ. <sup>31</sup> Καὶ  
them, that no one they should tell about him. And  
ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ  
began to teach them, that must the son of the  
ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι  
man many things to suffer, and to be rejected  
ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ  
of the elders and of the high-priests and  
τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ  
of the scribes, and to be killed, and after  
τρεις ἡμέρας ἀναστῆναι· <sup>32</sup> καὶ παρρησιᾷ τὸν  
three days to stand up; and plainly the

a Blind man to him, and beseech him to touch Him.

<sup>23</sup> And taking the HAND of the BLIND man, he conducted him out of the VILLAGE; and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing.

<sup>24</sup> And looking up, he said, "I see MEN as Trees, walking."

<sup>25</sup> Then he placed his HANDS on his EYES again, and \* he saw plainly, and was restored, and saw every object clearly.

<sup>26</sup> And he sent him away to his \* House, saying, "Go not into the VILLAGE."

<sup>27</sup> † And Jesus and his DISCIPLES went out to the VILLAGES of Cesarea PHILIPPI; and, on the ROAD, he asked his DISCIPLES, saying to them, "Who do MEN say that I am?"

<sup>28</sup> And THEY \* spoke to him, saying, † "John the IMMERSER; and others, Elijah; and others, One of the PROPHETS."

<sup>29</sup> And he \* asked them, "Who sayest that I am?" And PETER answering, says to him, † "Thou art the CHRIST."

<sup>30</sup> † And he strictly charged them that they should tell no one concerning him.

<sup>31</sup> And † he began to inform them That the SON of MAN must suffer many things, and be rejected by the ELDERS, and the HIGH-PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up.

<sup>32</sup> And he spoke thus

\* VATICAN MANUSCRIPT.—<sup>25</sup> he saw plainly, and was restored, and saw every object clearly. <sup>26</sup> House, saying, "Go not into." <sup>27</sup> nor mayest thou tell any one in the village—omit. <sup>28</sup> spoke to him, saying, "John the IMMERSER." <sup>29</sup> asked them, saying, "Who say."

† <sup>23</sup> Mark vii. 32.

† <sup>27</sup> Matt. xvi. 13; Luke ix. 18.

† <sup>28</sup> Matt. xiv. 3.

† <sup>29</sup> Matt. xvi. 6; John vi. 69; xi. 87.

† <sup>30</sup> Matt. xvi. 20.

† <sup>31</sup> Matt. xvi. 21.

† <sup>32</sup> Luke ix. 22.

λογον ελαλει. Και προσλαβομενος αυτον ο Πε-  
 τρος, ηρξατο επιτιμω αυτον. <sup>23</sup> Ο δε επιστρα-  
 τει, και ιδων τους μαθητας αυτου, επετιμησε  
 τω Πέτρω, λεγων· Υπαγε οπισω μου, σατανα·  
 οτι ου φρονεις τα του θεου, αλλα τα  
 των ανθρωπων. <sup>24</sup> Και προσκαλεσαμενος τον  
 οχλον συν τοις μαθηταις αυτου, ειπεν αυτοις·  
 Οστις θελει οπισω μου ακολουθειν, απαρνησας-  
 θη εαυτον, και αρατω τον σταυρον αυτου, και  
 ακολουθειτω μοι. <sup>25</sup> Ος γαρ αν θελη την ψυχην  
 αυτου σωσαι, απολεσει αυτην· ος δ' αν απολεση  
 την εαυτου ψυχην ενεκεν εμου και του ευαγ-  
 γελιου, σωσει αυτην. <sup>26</sup> (Τι γαρ ωφελησει  
 ανθρωπον, εαν κερδηση τον κοσμον ολον, και  
 ζημιωθη την ψυχην αυτου; <sup>27</sup> η τι δωσει  
 ανθρωπος ανταλλαγμα της ψυχης αυτου;)·  
 ος γαρ αν επαισχυνη με και τους εμους  
 λογους εν τη γενεα ταυτη τη μοιχαλιδι και  
 αμαρτωλῃ, και ο υιος του ανθρωπου επαισχυ-  
 νηται αυτον, οταν ελθῃ εν τη δοξη του  
 πατρος αυτου μετα των αγγελων των αγιων.  
 ΚΕΦ. 9. 1. <sup>1</sup> Και ελεγεν αυτοις· Αμην λεγω  
 υμιν, οτι ειτι τινες των ωδε εστηκοτων, οιτινες  
 ου μη γευσωται θανατου, εως αν ιδωσι την  
 βασιλειαν του θεου εληλυθειαν εν δυναμει.  
 royal majesty of the God having come in power.

<sup>2</sup> Και μεθ' ημερας εξ παραλαμβανει ο Ιησους  
 τον Πέτρον, και τον Ιακωβον, και Ιωαννην, και  
 αναφερει αυτους εις ορος υψηλον κατ' ιδιαν  
 leave up them into a mountain high privately

word so plainly, that PE-  
 TER, taking him aside, be-  
 gan to remonstrate with  
 him.

<sup>33</sup> But HE, turning  
 round and looking on his  
 DISCIPLES, rebuked \* Pe-  
 ter, and says, "Get be-  
 hind me, Adversary; for  
 thou regardest not the  
 THINGS of GOD, but THOSE  
 of MEN."

<sup>34</sup> And having called the  
 CROWD with his DISCI-  
 PLES, he said, \* † "If any  
 one wish to come after me,  
 let him renounce himself,  
 and take up his cross, and  
 follow me."

<sup>35</sup> For ‡ whoever would  
 save his LIFE shall lose it;  
 but whoever may lose his  
 LIFE on my account, and  
 that of the GLAD TIDINGS,  
 shall save it.

<sup>36</sup> For what \* does it  
 profit a Man to gain the  
 whole WORLD, and forfeit  
 his LIFE?

<sup>37</sup> \* For what could a  
 MAN give to Redeem his  
 LIFE?

<sup>38</sup> † If, therefore, any  
 one shall be ashamed of  
 me, and of these MY  
 Words, among this ADUL-  
 TEROUS and sinful GENE-  
 RATION; the SON of MAN  
 will also be ashamed of  
 him, when he comes in the  
 GLORY of his FATHER,  
 with the HOLY ANGELS."

# CHAPTER IX.

<sup>1</sup> And he said to them,  
 † "Indeed I say to you,  
 That there are some of  
 THOSE STANDING here,  
 who will not taste of Death,  
 till they see GOD'S ROYAL  
 MAJESTY having come  
 with power."

<sup>2</sup> † And after six Days,  
 JESUS takes PETER, and  
 JAMES, and John, and pri-  
 vately conducts them, by  
 themselves, to a lofty

\* VATICAN MANUSCRIPT.—33. Peter, and says.  
 it profits a Man to gain.

<sup>24</sup>. If any one wish.

<sup>26</sup>. does

† 26. Matt. x. 28 xvi. 26; Luke ix. 28; xiv. 27.  
 x. 33; Luke ix. 27 xii. 9 Rom. i. 16 ‡ Tim. i. 8; II. 12.  
 † 2. Matt. xvii. 1; Luke ix. 28.

† 35. John xii. 25.

† 36. Math.

† 1. Math. xvi. 28; Luke ix.

μονους· και μεταμορφωθη εμπροσθεν αυτων.  
alone; and he was transfigured in the presence of them.

<sup>2</sup>Και τα ιματια αυτου εγενετο στιλβοντα, λευκα  
And the garments of him became glittering, white

λιαν \* [ὡς χιων,] οια γναχευς επι της γης ου  
extremely [as snow,] such as a fuller upon the earth not

δυναται λευκναι. <sup>4</sup>Και ωβη αυτοις Ηλιας  
is able to make white. And appeared to them Elias

συν Μωσει· και ησαν συλλαλουντες τω Ιησου.  
with Moses; and were talking with the Jesus.

<sup>5</sup>Και αποκριθεις ο Πετρος λεγει τω Ιησου·  
And answering the Peter says to the Jesus.

‘Ραββι, καλον εστιν ημας ωδε ειναι· και ποιη-  
Rabbi, good it is us here to be; and we may

σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,  
make tents three, to thee one, and Moses one,

και Ηλια μιαν. <sup>6</sup>Ου γαρ ηδεν τι λαληση·  
and Elias one. Not for he knew anything he might say;

ησαν γαρ εκφοβοι. <sup>7</sup>Και εγενετο νεφελη επι-  
they were for terrified. And there came a cloud over-

σκιαζουσα αυτοις· και ηλθεφωνη εκ της νεφελης·  
shadowing them; and came a voice out of the cloud;

Ουτος εστιν ο υιος μου ο αγαπητος· αυτου  
This is the son of me the beloved, him

ακουετε. <sup>8</sup>Και εξαπινα περιβλεψαμενοι, ουκετι  
hear you. And suddenly looking round, no longer

ουδενα ειδον, αλλα τον Ιησουν μονον μεθ’ εαυ-  
no one the saw but the Jesus alone with them-

των. <sup>9</sup>Καταβαινοντων τε αυτων απο του ορους,  
selves. Coming down and of them from the mountain,

διεστείλατο αυτοις, ινα μηδενι διηγησωνται α  
he charged them, that to no one they should relate what

ειδον, ει μη οταν ο υιος του ανθρωπου εκ νεκρων  
they saw, except when the son of the man out of dead ones

αναστη. <sup>10</sup>Και τον λογον εκρατησαν προς  
should be raised. And the word they kept to

εαυτοις, συζητουντες, τι εστι το εκ νεκρων  
themselves, arguing, what is that out of dead ones

αναστηναι. <sup>11</sup>Και ετηρωτων αυτον, λεγοντες·  
to be raised. As they asked him, saying;

† ‘Οτι λεγουσιν οι γραμματεας, οτι Ηλιας δευ-  
That say the scribes, that Elias must

ελθειν πρωτον; <sup>12</sup>Ο δε αποκριθεις ειπεν αυτοις·  
come first; He and answering said to them;

Ελιας μεν ελθων πρωτον, αποκαθιστα παντα·  
Elias indeed coming first, restores all things;

και πως γεγραπται επι τον υιον του ανθρωπου,  
and how it is written about the son of the man,

Mountain; and he was transformed in their pres-  
ence.

3 And his GARMENTS became glittering, exceed-  
ingly white; such as no Fuller on the EARTH is  
able \* thus to make white.

4 And there appeared to them Elijah, with Moses;  
and they were conversing with JESUS.

5 And PETER answer-  
ing says to JESUS, “Rab-  
bi, it is good for us to be  
here; and let us make  
\* Three Booths; one for  
thee, and one for Moses,  
and one for Elijah.”

6 For he knew not what  
to \* say; for they were  
terrified.

7 And there came a  
Cloud, covering them;  
and \* there was a Voice  
came out of the CLOUD.  
“This is my BELOVED  
SON; hear him.”

8 And suddenly looking  
round, they saw no one  
\* any longer with them-  
selves, except Jesus only.

9 † And as they were  
descending from the  
MOUNTAIN, he commanded  
them that they should re-  
late to no one what they  
had seen, till the SON of  
MAN should have risen  
from the Dead.

10 And they kept the  
MATTER to themselves,  
anxiously inquiring, what  
THE RISING FROM THE  
DEAD could mean.

11 And they asked him,  
saying, “Why do the  
SCRIBES say, That Elijah  
must first come?”

12 And HE \* said to  
them, “Elijah, indeed, is  
coming first \* to restore all  
things: † and (as it is  
written of the SON of

\* VATICAN MANUSCRIPT.—3, as snow—omit. 3, thus to make white. 5, Three Booths. 6, answer; for. 7, there was a Voice. 8, any longer with them-  
selves, except Jesus only 12, said to them. 12, to restore.

† 11. It is conjectured by Bloomfield that *οτι* ought to be separated, and to read *οτι*. He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvi.

† 9 Matt. xvii. 9.

ἵνα πολλά παθῇ, καὶ ἐξουδενωθῇ. <sup>13</sup> Ἀλλὰ  
that many things he should suffer, and should be despised. But  
λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐληλυθε, καὶ ἐποίησαν  
I say to you, that both Elias has come, and they have done  
αὐτῷ ὅσα θέλησαν, καθὼς γεγραπταὶ ἐπ'  
to him whatever they wished, even as it is written about  
αὐτον. <sup>14</sup> Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν  
him. And coming to the disciples, he saw  
ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζη-  
a crowd great about them, and scribes dis-  
τούντας αὐτοῖς. <sup>15</sup> Καὶ εὐθεὺς πᾶς ὁ ὄχλος,  
putting with them; And immediately all the crowd,  
ἰδὼν αὐτον, ἐξεθαμβήθη, καὶ προστρέχοντες  
seeing him, were awestruck, and running to  
ἥσασθον αὐτον. <sup>16</sup> Καὶ ἐπηρώτησεν αὐτοὺς·  
astonished him. And he asked them;  
Τι συζητεῖτε πρὸς αὐτούς; <sup>17</sup> Καὶ ἀποκριθεὶς εἰς  
What dispute you with them? And answering one  
ἐκ τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκά τον  
out of the crowd said; O Teacher, I brought the  
υἱόν μου πρὸς σε, ἐχόντα πνεῦμα ἀλαλόν. <sup>18</sup> Καὶ  
son of mine to thee, having a spirit dumb. And  
ὅπου ἂν αὐτον καταλάβῃ, ῥήσσει αὐτον· καὶ  
whenever him it may seize, it convulses him; and  
ἀφρίζει, καὶ τρίβει τοὺς ὀδόντας αὐτοῦ, καὶ  
he foams, and grinds the teeth of him, and  
ξηραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα  
pore away. And I spoke to the disciples of thee, that  
αὐτο ἐκβαλῶσι, καὶ οὐκ ἰσχύσαν. <sup>19</sup> Ὁ δὲ  
in they might cast out, and not they had power. He and  
ἀποκρίθεις αὐτοῖς λέγει· Ὁ γένεα ἀπίστος, ἕως  
answering them says: O generation without faith, till  
πότε πρὸς ὑμᾶς εἶμαι; ἕως πότε ἀνεξομαι  
when with you shall I be? till when shall I bear  
ὑμῶν; φέρετε αὐτον πρὸς με. <sup>20</sup> Καὶ ἤνεγκαν  
you? Bring you him to me. And they brought  
αὐτον πρὸς αὐτον. Καὶ ἰδὼν αὐτον, εὐθεὺς τὸ  
him to him. And seeing him, immediately the  
πνεῦμα ἐσπαραξεν αὐτον· καὶ πεσὼν ἐπὶ τῆς  
spirit convulsed him: and falling upon the  
γῆς, ἐκυλιέτο, ἀφρίζων. <sup>21</sup> Καὶ ἐπηρώτησε τον  
ground, he rolled, foaming. And he asked the  
πατέρα αὐτον· Πόσος χρόνος ἐστίν, ὥς τούτο  
father of him; How long a time is it, since this  
γεγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ  
happened to him? He and said; From a child; and  
πολλὰκις αὐτον καὶ εἰς πυρ ἐβάλε καὶ εἰς ὕδατα,  
often him both into fire has cast and into waters,  
ἵνα ἀπολεσῇ αὐτον· ἀλλ', εἰ τι δύνασαι,  
that it might destroy him, but if any thing thou canst do,  
βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.  
give aid to us, having pity on us.

MAN,) that he must suffer much, and be despised.

<sup>13</sup> But I say to you, † That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased."

<sup>14</sup> † And \* coming to the DISCIPLES, \* they saw a great Crowd about them, and the Scribes disputing with them.

<sup>15</sup> And immediately All the CROWD seeing him, were struck with awe, and running to him, saluted him.

<sup>16</sup> And he asked them, "About what are you disputing with them?"

<sup>17</sup> And one of the CROWD \* answered him, "Teacher, I have brought to thee my son, who has † a dumb Spirit.

<sup>18</sup> And wherever it seizes Him it convulses him; and he foams, and grinds \* his TEETH, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."

<sup>19</sup> And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."

<sup>20</sup> And they brought him to him; and seeing him, † the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

<sup>21</sup> And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.

<sup>22</sup> And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

\* VATTENAN MANUSCRIPT.—14. they came.

14. they saw.

17. answered him.

—Teacher. 18. the TEXT.

† 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See Farmer on Demonology, p. 107. The particulars described in verses 18, 19 and 22 are, indeed, all symptomatic of epilepsy. But if we even should suppose the man was an epileptic; it would not follow that the disorder was not induced by demoniacal influence.

‡ 14. Matt. xvii. 16; Luke ix. 27.

‡ 20. Luke ix. 42.

23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Το, εἰ δύνασαι πιστεῦσαι· πάντα δυνάτα τῷ πιστευόντι.

24 \* [καὶ] εὐθὺς κρᾶζας ὁ πατὴρ τοῦ παιδίου, [And] immediately crying out the father of the child,

\* [μετὰ δακρύων] εἶλεγε· Πιστεύω βοηθεῖ μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυν- the unbelief. Seeing and the Jesus, that runs to-

τρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκα- getting a crowd, he rebuked the spirit the un-  
καὶ πολλὰ σπαραξας, ἐξηλθε. Καὶ ἐγενετο  
καὶ πολλὰ σπαραξας, ἐξηλθε. Καὶ ἐγενετο  
ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν, ὅτι ἀπέθανεν.

26 Ὡς δὲ Ἰησοῦς ἐλάλει, ἰδοὺ ὁ πατὴρ τοῦ παιδίου, ὁ ἀκούων, ἐγένετο ἐκ τῶν νεφελῶν, καὶ εἶπεν αὐτῷ·

27 Ὁ δὲ Ἰησοῦς κρατῆσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτὸν· καὶ ἀνέστη.

28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ᾔδυνθημεν ἐκβαλεῖν αὐτόν; 29 Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελ-

θεῖν, ἐὰν μὴ ἐν προσευχῇ \* [καὶ νηστείᾳ.]

30 Καὶ ἐκείθεν ἐξελθόντες, παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔδειεν, ἵνα τις γνῷ.

31 Ἐδίδασκε γὰρ τοὺς μαθητάς αὐτοῖς, καὶ ἐλεγεν αὐτοῖς· ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παρα-

δίδεται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενεῖται, καὶ ἔξωθεν ἔξωθεν ἀναστήσεται. 32 Οἱ δὲ ἠγνοοῦν τὸ ῥῆμα, καὶ

ἐφοβούντο αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ

23 And Jesus said to him, "If thou canst? All things can be done to him that believeth."

24 The FATHER of the child immediately exclaiming, said, "I do believe; help My UNBELIEF."

25 And Jesus perceiving that the Crowd was running together, he rebuked the IMPURE SPIRIT, saying to it, "LUMB and DEAF SPIRIT, Exit thou from him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But Jesus taking his HAND, raised him, and he stood up.

28 † And having entered a House, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "This KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 For he taught his DISCIPLES; and he said to them, "The SON of MAN is † being delivered into the Hands of Men, and they will kill him; and having been put to death, after Three Days he will rise."

32 But THEY did not understand the WORD, and were afraid to ask Him.

33 And he came to Capernaum; and being in the

23. And—omit.

24. with tears—omit.

25. his HAND.

26. and Fasting—omit.

27. after Three Days he will rise.

† 31. The parallel passage in Matt. xvii. 22, reads—"The son of man is about to be delivered into the Hands of Men."

† 32. Matt. xvii. 20; Mark xi. 23. Luke xvii. 6; John xi. 40.

† 33. Matt. xvii. 22; Luke ix. 44.

γινόμενοι. ἐπηρώτα αὐτούς· Τι ἐν τῇ ὁδῷ  
being, he asked them. What on the way  
 \* [πρὸς ἑαυτοὺς] διελογίζεσθε; <sup>34</sup> Οἱ δὲ εἰ-  
[among yourselves] were you disputing? They but were  
 πών πρὸς ἀλλήλους γὰρ διελεχόμεσαν ἐν τῇ  
about, with one another for they had disputed on the  
 ὁδῷ, τίς μείζων. <sup>35</sup> Καὶ καθίσας, ἐφώνησε  
way, who greater. And sitting down, he called  
 τοὺς δώδεκα, καὶ λέγει αὐτοῖς· Εἰ τις θέλει  
the twelve, and says to them; If any one desires  
 πρῶτος εἶναι, ἔσται πάντων ἐσχατός, καὶ παν-  
first to be, he will be of all last, and of  
 τῶν διακόνος. <sup>36</sup> Καὶ λαβὼν παιδίον, ἐστήσεν  
all a servant. And taking a little child, he placed  
 αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐγκαλίσσαμενος  
it in midst of them, and embracing in his arms  
 αὐτὸ, εἶπεν αὐτοῖς· <sup>37</sup> Ὅς εἰ ἐν τῶν τοιούτων  
it, he said to them; Whoever one of the such  
 παιδιῶν δεξίται ἐπὶ τῇ ὀνοματί μου, ἐμε δεχ-  
little children may receive in the name of me, me receive  
 ται· καὶ ὅς εἰ ἐμε δεξίται, οὐκ ἐμε δεχεται,  
and whoever me may receive, not me receives,  
 ἀλλὰ τὸν ἀποστείλαντά με. <sup>38</sup> Ἀπεκριθὼν δὲ  
but the having sent me. Answered and  
 αὐτῷ Ἰωάννης, λέγων· Διδασκαλε, εἶδομεν τίνα  
to him John, saying: O teacher, I saw one  
 τῇ ὀνοματί σου ἐκβάλλοντα δαίμονια· καὶ ἐκώ-  
to the name of thee casting out demons; and we  
 λυσάμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. <sup>39</sup> ὁ  
forbad him, because not he follows us. He  
 δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν. Οὐδεὶς γάρ  
but Jesus said: Not do you forbid him. No one for  
 ἐστίν, ὃς ποιήσει δύναμιν ἐπὶ τῇ ὀνοματί μου,  
in, who will do a mighty work in the name of me,  
 καὶ δυνησεται ταχὺ κακολογήσαι με. <sup>40</sup> Ὅς  
and will be able readily to speak evil of me. Who  
 γὰρ οὐκ ἐστὶ καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν. <sup>41</sup> Ὅς  
for not is against you, for you is. Who  
 γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, ἐν  
for ever may give drink to you a cup of water, in  
 ὀνοματί, ὅτι χριστοῦ ἐπτε, ἀμήν λέγω ὑμῖν, οὐ  
name, because of Anointed you are, indeed I say to you, not  
 μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. <sup>42</sup> Καὶ ὅς ἐν  
not he may lose the reward of himself. And whoever  
 σκανδαλίσῃ ἓνα τῶν μικρῶν, τῶν πιστευόντων  
may insnare one of the little ones, of the believing  
 εἰς ἐμε, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περικεῖται  
into me, good it is to him rather, if hang  
 λίθος μυλίκος περὶ τὸν τραχήλον αὐτοῦ, καὶ  
a stone of a mill around the neck of him, and  
 βεβληται εἰς τὴν θάλασσαν. <sup>43</sup> Καὶ εἰς σκαν-  
has been cast into the sea. And if may  
 δαλίσῃ σε ἡ χεὶρ σου, ἀποκοψόν αὐτήν· καλὸν  
insnare thee the hand of thee, cut thou off her: good

HOUSE, he asked them,  
 † "What did you dispute  
 about on the ROAD?"

34 But THEY were si-  
 lent; for they had disputed  
 with each other, on the  
 ROAD, as to who would be  
 greatest.

35 And sitting down, he  
 called the TWELVE, and  
 says to them; † If any one  
 desires to be first, he will  
 be last of all, and a Ser-  
 vant of all."

36 And † taking a little  
 Child, he placed it in the  
 Midst of them, and em-  
 bracing it in his arms, he  
 said to them,

37 "Whoever may re-  
 ceive one SUCH little  
 Child in my NAME, re-  
 ceives Me; † and whoever  
 \* receives Me, receives not  
 Me, but HIM who SENT  
 me."

38 † And John \* spoke  
 to him, saying, "Teacher,  
 we saw one expelling De-  
 mons in thy NAME, and  
 we forbad him, Because  
 he does not follow us."

39 But Jesus said, "To  
 not forbid him; † for there  
 is no one who will do a  
 Miracle in my NAME, and  
 be able rashly to reproach  
 me."

40 For he who is not  
 against you, is for you.

41 † For whoever may  
 give you a Cup of Water  
 to drink in \* the NAME,  
 That you are CHRIST'S,  
 indeed I say to you, He  
 shall by no means lose his  
 REWARD.

42 † And whoever may  
 insnare one of \* THESE  
 LITTLE-ONES BELIEVING  
 in me, it would be better  
 for him if a Millstone  
 should be fastened to his  
 NECK, and he should be  
 thrown into the SEA.

43 † And if thy HAND  
 insnare thee, cut it off; it

\* VATICAN MANUSCRIPT.—33. among themselves—omit.  
 28. spoke to him. 41. the NAME, That you are CHRIST'S.  
 † 23. Matt. xviii. 1; Luke ix. 46; xii. 24.  
 34. M. T. xviii. 2; Mark x. 16. † 37. Matt. x. 40; Luke ix. 49.  
 36. 1 Cor. xii. 2. † 41. Matt. x. 41. † 42. Matt. xviii. 6; Luke xvii. 1.  
 43. Deut. xii. 6; Matt. v. 29; xviii. 8.

37. receives Me.  
 43. THESE LITTLE-ONES.  
 † 28. Matt. xx. 26, 27; Mark x. 43.  
 38. Luke ix. 49.

σοι εστι κυλλον εις την ζωνη εισελθειν, η τας  
to thee it is crippled into the life to enter, than the  
δυο χειρας εχοντα απελθειν εις την γεενναν,  
two hands having to go into the Gehenna,  
εις το πυρ το ασβεστον, <sup>44</sup>\* [οπου ο σκωληξ  
into the fire the inextinguishable, {where the worm  
αυτων ου τελευτα, και το πυρ ου σβεννυται.]  
of them not dies, and the fire not is quenched.]

<sup>45</sup> Και εαν ο πους σου σκανδαλιζη σε, αποκοψον  
And if the foot of thee may ensnare thee, cut thou off

αυτον· καλον εστι σοι εισελθειν εις την ζωνη  
him, good it is to thee to enter into the life

χωλον, η τους δυο ποδας εχοντα βληθηναι εις  
lame, than the two feet having to be cast into

την γεενναν, \* [εις το πυρ το ασβεστον, <sup>46</sup> οπου  
the Gehenna, {into the fire the inextinguishable, where

ο σκωληξ αυτων ου τελευτα, και το πυρ ου  
the worm of them not dies, and the fire not

σβεννυται.] <sup>47</sup> Και εαν ο οφθαλμος σου σκα-  
is quenched.] And if the eye of thee may

δαλιζη σε, εκβαλε αυτον· καλον σοι εστι μονο-  
ensnare thee, cast thou out him; good to thee it is one-

φθαλμον εισελθειν εις την βασιλειαν του θεου,  
eyed to enter into the kingdom of the God,

η δυο οφθαλμους εχοντα βληθηναι εις την γε-  
than two eyes having to be cast into the Ge-

ενναν \* [του πυρος,] <sup>48</sup> οπου ο σκωληξ αυτων  
henna {of the fire,} where the worm of them

ου τελευτα, και το πυρ ου σβεννυται. <sup>49</sup> Πας  
not dies, and the fire not is quenched. Every one

γαρ πυρι αλισθησεται· \* [και πασα θυσια  
for with fire shall be salted; {and every sacrifice

αλι αλισθησεται.] <sup>50</sup> Καλον το αλας· εαν δε  
with salt shall be salted.] Good the salt; if but

το αλας αναλον γενηται, εν τινι αυτο αρτυ-  
the salt without taste may become, with what it will you

σετε; Εχετε εν εαυτοις αλας, και ειρηνευετε  
season? Have you in yourselves salt, and be you at peace

εν αλληλοις.  
with one another.

# ΚΕΦ. ι. 10.

<sup>1</sup> Και εκειθεν αναστας ερχεται εις τα ορια  
And from thence arising he comes into the borders

της Ιουδαίας, δια του περαν του Ιορδανου· και  
of the Judea, by the otherside of the Jordan; and

συμπορευονται παλιν οχλοι προς αυτον· και,  
come together again crowds to him; and,

ως ειθαι, παλιν ειδιδασκεν αυτους. <sup>2</sup> Και  
as he had been accustomed, again he taught them. And

προπελθοντες Φαρισαιοι επηρωτησαν αυτον· Ει  
approaching Pharisees asked him, If

εξεστιν ανδρι γυναικα απολυσαι· πειραζοντες  
it is lawful for a man a wife to release? trying

is better for thee to enter  
LIFE crippled, than having  
TWO Hands to depart to  
† GEHENNA, INTO THAT IN-  
EXTINGUISHABLE FIRE;

<sup>44</sup> † [where the WORM  
dies not, and the FIRE is  
not quenched.]

<sup>45</sup> And if thy FOOT in-  
snare thee, cut it off; it  
is better for thee to enter  
lame into LIFE, than hav-  
ing TWO Feet, to be cast  
into GEHENNA, † into the  
UNQUENCHABLE FIRE;

<sup>46</sup> where the WORM dies  
not, and the FIRE is not  
quenched.]

<sup>47</sup> And if thine EYE in-  
snare thee, pluck it out;  
it is better for thee to en-  
ter one-eyed into the  
KINGDOM of GOD, than  
having TWO Eyes to be cast  
into † Gehenna;

<sup>48</sup> † where their WORM  
dies not, and the FIRE is  
not quenched.]

<sup>49</sup> For every one shall  
be salted with fire; † and  
every Sacrifice shall be  
seasoned with Salt.]

<sup>50</sup> † SALT is good; but  
if the SALT become taste-  
less, how will you restore  
its saltness? Have Salt in  
yourselves, and be at  
peace with one another."

## CHAPTER X.

<sup>1</sup> † And arising from  
thence, he comes into the  
CONFINES of JUDÆA, \* even  
beyond the JORDAN; and  
again Crowds come to-  
gether to him, and again, as  
he had been accustomed,  
he taught them.

<sup>2</sup> † And Pharisees ap-  
proaching, asked him, to  
try him, "Is it lawful for  
a Man to dismiss his  
Wife?"

\* VATICAN MANUSCRIPT.—44. where the worm dies not, and the fire is not quenched—omit. 45 & 46. into the INEXTINGUISHABLE FIRE; where their worm dies not, and the fire is not quenched—omit. 47. Gehenna. 48. of fire—omit. 49. and every Sacrifice shall be seasoned with Salt—omit. 1. even beyond the JORDAN.

† 45. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see Appendix. † 46, 47, 48, 49. The clauses bracketed in these verses, are not found in the Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

‡ 48. Isa. lxvi. 24. † 50. Matt. v. 13; Luke xiv. 34. ‡ 1. Matt. xix. 1; John x. 400 et. 7. ‡ 2. Matt. xix. 3.

αὐτον. <sup>3</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τι  
him. He and answering said to them; What  
ὑμῖν ἐντείλατο Μωσῆς; <sup>4</sup> Οἱ δὲ εἶπον· Μωσῆς  
to you did enjoin Moses? They and said; Moses  
ἐπέτρεψε βιβλίον ἀποστασίου γραφαί, καὶ ἀπο-  
allowed a scroll of separation to be written, and to re-  
λυσαί. <sup>5</sup> Καὶ \* [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν  
Jesse. And [answering] the Jesus said  
αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐγράψεν  
to them; For the hardness of heart of you he wrote  
ὑμῖν τὴν ἐντολὴν ταυτήν. <sup>6</sup> Ἀπο δὲ ἀρχῆς  
to you the commandment this. From but a beginning  
κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.  
of creation a male and a female he made them the God.  
<sup>7</sup> Ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν  
"On account of this shall leave a man the  
πατέρα αὐτοῦ καὶ τὴν μητέρα, \* [καὶ προσκολ-  
father of himself and the mother, {and shall be closely  
ληθῆσεται πρὸς τὴν γυναῖκα αὐτοῦ.} <sup>8</sup> Καὶ  
united to the wife of himself, and  
ἑσονται οἱ δύο εἰς σάρκα μιαν." Ὅστε οὐκέτι  
shall be the two into flesh one." So that no longer  
εἰσὶ δύο, ἀλλὰ μία σὰρξ. <sup>9</sup> Ὁ οὖν ὁ θεὸς συνε-  
they are two, but one flesh. What then the God has join-  
ξεν, ἄνθρωπος μὴ χωρίζετω. <sup>10</sup> Καὶ ἐν τῇ  
ed together, a man not dissolves. And in the  
οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ  
house again the disciples of him concerning of the  
αὐτοῦ ἐπηρώτησαν αὐτόν. <sup>11</sup> Καὶ λέγει  
him asked him. And he say-  
αὐτοῖς· Ὅς εἰς ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,  
to them; Whoever may release the wife of a man  
καὶ γενηθῇ ἄλλη, μοιχάται ἐπ' αὐτήν.  
and may marry another, commits adultery with her.  
<sup>12</sup> Καὶ εἰς ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ  
And if a woman may release the husband of herself, and  
γενηθῇ ἄλλῃ, μοιχάται. <sup>13</sup> Καὶ προπεφρον  
may be married to another, commits adultery. And they brought  
αὐτῇ παῖδια, ἵνα ἅψεται αὐτῶν· οἱ δὲ μαθηταὶ  
to him little children, that he might touch them; the but disciples  
ἐπέτιμων τοῖς προσφεροσιν. <sup>14</sup> Ἰδὼν δὲ ὁ  
rebuked those bringing. Seeing but the  
Ἰησοῦς ἠντιόκησεν, καὶ εἶπεν αὐτοῖς· Ἀφετε  
Jesus was displeased, and said to them; Allow  
τὰ παῖδια ἐρχέσθαι πρὸς με, μὴ κωλύετε αὐτά·  
the little children to come to me, not hinder them;  
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.  
of the for such like is the kingdom of the God.  
<sup>15</sup> Ἀμὲν λέγω ὑμῖν, ὅς εἰς ἀπολύσῃ τὴν βασι-  
Indeed I say to you, whoever not may receive the king-

3 And HE answering said to them, "What did Moses command You?"

4 And THEY said, "Moses permitted a Writ of Divorce to be written, and to dismiss her."

5 And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COMMAND."

6 But from the Beginning of Creation, \* he made them Male and Female.

7 † On account of this a Man shall leave his FATHER and MOTHER, \* and adhere to his WIFE;

8 and the TWO shall become one Flesh; so that they are no longer Two, but One Flesh.

9 What God, then, has united, let no Man sever."

10 And, in the HOUSE, \* the DISCIPLES again asked him \* concerning this.

11 And he says to them, † "Whoever shall dismiss his WIFE, and marry another, commits adultery with her."

12 And if \* she who † dismisses her HUSBAND, shall marry another, she commits adultery.

13 † And they brought little Children to him, that he might touch them; and the DISCIPLES rebuked \* them.

14 But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD."

15 Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

\* VATICAN MANUSCRIPT.—8. answering—omit. adhere to his wife—omit. 10. the DISCIPLES. who dismisses her husband, shall marry another.

6. he made them. 10. concerning this. 13. them. But.

7. and 12. she

† 12. Strictly speaking, a Jewish wife could not divorce her husband; therefore, *apologues* may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

† 4. Deut. xxi. 1. Matt. v. 31; xix. 7. † 7. Gen. i. 24; 1 Cor. vi. 16; Eph. v. 31. † 11. Matt. v. 27; xix. 9; Luke xvi. 13; Rom. vii. 3; 1 Cor. vii. 10, 11. † 12. Matt. xix.

13. Luke xviii. 15.



λειαν του θεου ὡς παιδιον, ου μη εισελθῇ εἰς  
dom of the God like a little child, not not may enter into  
αὐτήν· <sup>16</sup> Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς  
her. And embracing in his arms them, having placed  
τὰς χεῖρας ἐπ' αὐτὰ, ἡλογοῖ αὐτὰ.  
the hands upon them, he blessed them.

<sup>17</sup> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσ-  
And going out of him into a way, run-  
δραμὼν εἰς, καὶ γονυκετήσας αὐτόν, ἐπηρώτα  
ning up one, and kneeling before him, he asked  
αὐτόν· Διδασκαλε ἀγαθε, τί ποιήσω, ἵνα ζῶν  
him; O teacher good, what must I do, that life  
αἰώνιον κληρονομήσω; <sup>18</sup> Ὁ δὲ Ἰησοῦς εἶπεν  
age-lasting I may inherit? The and Jesus said  
αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ  
to him; Why me callest thou good? no one good, if  
μὴ εἰς, ὁ θεός. <sup>19</sup> Τὰς ἐντολάς οἶδας· “Μὴ  
not one, the God. The commandments thou knowest; “Not  
μοιχεύεσθαι· Μὴ φονεῦσθαι· Μὴ κλεψῆσαι·  
thou must commit adultery; Not thou must kill; Not thou must steal;  
Μὴ ψευδομαρτυρῆσαι· \* [Μὴ ἀποστερηθῆσαι·]  
Not thou must testify falsely; [Not thou must defraud·]  
Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα.” <sup>20</sup> Ὁ  
Honor the father of thee, and the mother.” He  
δὲ \* [ἀποκριθεὶς] εἶπεν αὐτῷ· Διδασκαλε, ταῦτα  
but [answering] said to him, O teacher, these

πάντα ἐφύλαξα ἀπὸ τοῦ νεότητος μου. <sup>21</sup> Ὁ δὲ  
all I kept from childhood of me. He but  
Ἰησοῦς ἐμβλέψας αὐτῷ, ἡγάπησεν αὐτόν, καὶ  
Jesus looking on him, loved him, and  
εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ· ὕπαγε, ὅσα  
said to him: One to thee lacketh: go, whatever  
ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς· καὶ  
thou hast sell, and give to the poor: and  
ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολ-  
thou shalt have treasure in heaven: and hither, fol-  
λουθῇ μοι, \* [ἀρας τὸν σταυρόν.] <sup>22</sup> Ὁ δὲ στυ-  
low me, [taking up the cross.] He but looking  
νάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν  
sad at the word, went away sorrowing: he was  
γὰρ ἔχων κτήματα πολλὰ. <sup>23</sup> Καὶ περιβλεψά-  
for having possessions many. And looking

μένος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ·  
round the Jesus, says to the disciples of himself:  
Πῶς δυσκόλως οἱ τὰ χρημάτων ἔχοντες εἰς τὴν  
How hardly those the riches having into the  
βασιλείαν τοῦ θεοῦ εἰσελεύσονται. <sup>24</sup> Οἱ δὲ  
kingdom of the God shall enter. They and  
μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ  
disciples were astonished at the words of him. The  
δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα,  
I. Jesus again answering says to them: Children,  
ὁ δὲ δυσκόλῳ ἐστὶ \* [τοῖς πεποιθότας ἐπὶ τοῖς  
how difficult it is [those having confidence in the  
χρημασίν,] εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.  
riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it.”

<sup>16</sup> And taking them in his arms, and placing his hands on them, he blessed them.

<sup>17</sup> † And going out into the Road, one running up, and kneeling before him, asked him, “Good Teacher! what must I do, that I may inherit aicnion Life.”

<sup>18</sup> And JESUS said to him, Why dost thou call Me good? No one is good, except one, GOD.

<sup>19</sup> Thou knowest the COMMANDMENTS; † \* Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely· Honor thy FATHER and MOTHER.”

<sup>20</sup> And HE said to him, “Teacher, all these have I kept from my Childhood.”

<sup>21</sup> And JESUS looking on him, loved him, and said to him, “One thing thou lackest; go, sell whatever thou hast, and give to the \* Poor, and thou shalt have † Treasure in Heaven; and come, follow me.”

<sup>22</sup> But HE was grieved at the word, and went away sorrowing; for he had great Possessions.”

<sup>23</sup> Then JESUS looking round, says to his DISCIPLES, † “With what difficulty will those having RICHES enter the KINGDOM of GOD.”

<sup>24</sup> And the DISCIPLES were astonished at his words. But JESUS again answering, says to them, † “Children, how difficult it is to enter the KINGDOM of GOD.

\* VATICAN MANUSCRIPT.—10. Do not commit murder; Do not commit adultery. 19. Do not defraud—omit. 20. answering—omit. 21. Poor. 22. taking up the cross—omit. 24. those having confidence in riches—omit.

† 17. Matt. xix. 16; Luke xviii. 18. † 18. Exod. xx. 13. Rom. xiii. 9. † 21. Matt. vi. 17; xix. 21; Luke xxi. 33; xvi. 9. † 23. Matt. xix. 23; Luke xviii. 24. † 24. Job xxxi. 24, 25; Psa. lili. 7; xlii. 10; 1 Tim. vi. 17.

<sup>25</sup> Ευκολωτερον εστι καμηλον δια της τρυμα-  
Ευκολωτερον it is easier the  
 λιας της ραφιδος διελθειν, η πλουσιον εις την  
of the needle to pass than a rich man into the  
 βασιλειαν του θεου εισελθειν. <sup>26</sup> Οι δε περισ-  
kingdom of the God to enter. They and greatly  
 σως εξηλυσσαντο, λεγοντες προς εαυτους  
were amazed, saying among themselves;  
 Και τις δυναται σωθηναι; <sup>27</sup> Εμβλεψας δε  
And who is able to be saved? Looking on and  
 αυτοις ο Ιησους, λεγει· Παρα ανθρωποις αδυνα-  
them the Jesus, says; With men impossi-  
 τουν αλλ' ου παρα τη θεω· παντα γαρ δυνατα  
ble but not with the God: all for possible  
 εστι παρα τη θεω. <sup>28</sup> Ηρξατο ο Πιτρος λεγειν  
is with the God. Began the Peter to say  
 αυτω· Ιδου ημεις αφηκαμεν παντα, και ηκολ-  
to him: Lo, we left all, and fol-  
 ουησαμεν σοι. <sup>29</sup> \* [Αποκριθεις] ο Ιησους  
lowed, thee. [Answering] the Jesus  
 ειπεν· Αμην λεγω υμιν, ουδεις εστιν, ος αφη-  
said: Indeed I say to you, no one is, who has  
 κεν οικιας, η αδελφους, η αδελφας, η πατερα, η  
left houses, or brothers, or sisters, or father, or  
 μητερα, \* [η γυναικα,] η τεκνα, η αγρους,  
mother, [or wife,] or children, or fields,  
 ενεκεν εμου και ενεκεν του ευγγελιου, <sup>30</sup> εαν  
on account of me and on account of the glad tidings, if  
 μη λαβη εκατονταπλασιονα, νυν εν τη  
not be may receive a hundred fold, now in the  
 καιρω τουτω, οικιας, και αδελφους, και αδελ-  
now in this, houses, and brothers, and sis-  
 φας, και μητερας, και τεκνα, και αγρους, μετα  
ters, and mothers, and children, and fields, with  
 διωγμων, και εν τη αιωνι τη ερχομενη ζωην  
persecutions, and in the age to come, life  
 αιωνιον. <sup>31</sup> Πολλοι δε εσονται πρωτοι, εσχα-  
age-lasting. Many but shall be first, last;  
 τοι· και εσχατοι, πρωτοι. <sup>32</sup> Ησαν δε εν τη  
and last, first. They were and in the  
 οδω αναβαινοντες εις Ιερουσαλυμα· και ην  
way going up to Jerusalem: and was  
 προαγων αυτους ο Ιησους· και εθαμβουντο,  
going before them the Jesus: and they were amazed,  
 και ακολουθοντες φοβουντο. Και παραλαβων  
and following they were afraid. And taking aside  
 ταλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα  
again the twelve, he began to them to tell the things  
 μελλοντα αυτω συμβαινειν· <sup>33</sup> Οτι ιδου, ανα-  
things about to him to happen: For lo, we  
 βαινομεν εις Ιερουσαλυμα, και ο υιος του ανθρω-  
go up to Jerusalem, and the son of the man  
 που παραδοθησεται τοις αρχιερευσι και τοις  
will be delivered up to the high-priests and to the  
 γραμματευσι· και κατακρινουσιν αυτον θανατω,  
scribes and they will condemn him to death,  
 και παραδοσουσιν αυτον τοις εθνεσι, <sup>34</sup> και  
and they will deliver up him to the Gentiles, and

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of God."

26 And they were exceedingly astonished, saying \* to him, "Who then can be saved?"

27 And Jesus looking on them, says, "With Men it may be impossible, but not with God; for with \* God everything is possible."

28 † PETER began to say to him, "Behold, we have forsaken all, and followed thee."

29 Jesus said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, \* or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

30 who will not receive † a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to come, aionian Life.

31 † But many will be first, who are last; and last, who are first."

32 † And they were on the ROAD going up to Jerusalem; and Jesus was preceding them; and they were \* amazed. And they who FOLLOWED him were afraid as † he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

33 "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

\* VATICAN MANUSCRIPT.—26. to him, "Who."

27. God. 29. answering—omit. 30. or Wife—omit. 31. amazed. And they who followed him were afraid, as he took.

† 28. Matt. xix. 27; Luke xviii. 28. † 30. Luke xviii. 30. † 31. Matt. xix. 30;

Lahe xix. 28. † 32. Matt. xx. 17; Luke xviii. 30.

Luke ix. 23; xviii. 31.

† 32. Mark viii. 31; ix. 31;

ἐμπαΐσουσιν αὐτὴν, καὶ μαστιγώσουσιν αὐτόν,  
they will mock him, and they will scourge him,  
καὶ ἐμπτύσουσιν αὐτὴν, καὶ ἀποκτενοῦσιν αὐτόν·  
and they will spit upon him, and they will kill him;  
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. <sup>35</sup> Καὶ προσ-  
and the third day he will stand up. And come  
πορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης, οἱ υἱοὶ  
to him James and John, the sons  
Ζεβεδαίου, λέγοντες· Διδασκαλε, θέλομεν, ἵνα  
of Zebedee, saying: O teacher, we wish, that  
ὅ ἐάν αἰτήσωμεν, ποιήσῃς ἡμῖν. <sup>35</sup> Ὁ δὲ εἶπεν  
whatever we may ask, thou mayest do for us. He but said  
αὐτοῖς· Τί θέλετε ποιῆσαι με ὑμῖν; Οἱ δὲ  
to them; What do you wish to do me for you? They an-  
εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου.  
said to him; Give to us, that one at right of thee,  
καὶ εἰς ἐξ εὐωνυμῶν σου καθίσωμεν ἐν τῇ δόξῃ  
and one at left of thee we may sit in the glory  
σου. <sup>35</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε,  
of thee. The and Jesus said to them; Not you know,  
τί αἰτεῖσθε. Δυνασθε πίνειν τὸ ποτήριον, ὃ  
what you ask. Are you able to drink the cup, which  
ἐγὼ πίνω, καὶ τὸ βαπτισμα, ὃ ἐγὼ βαπτίζομαι,  
I drink, and the dipping, which I am dipped,  
βαπτισθῆναι; <sup>39</sup> Οἱ δὲ εἶπον αὐτῷ· Δυναμέθα.  
to be dipped? They and said to him; We are able.  
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τοῦ \* [μεν] ποτή-  
The and Jesus said to them; The [indeed] cup,  
ριον, ὃ ἐγὼ πίνω, πῖσθε· καὶ τὸ βαπτισμα,  
which I drink, you will drink; and the dipping,  
ὃ ἐγὼ βαπτίζομαι, βαπτισθῆτε. <sup>40</sup> τὸ δὲ  
which I am dipped, you will be dipped; he but  
καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνυμῶν, οὐκ ἐσ-  
to sit at right of me and at left, not it  
τιν ἐμοῖν δοῦναι, ἀλλ' οἷς ἡτοίμασται.  
is mine to give, but to whom it has been prepared.  
<sup>41</sup> Καὶ ἀκούσαντες οἱ δέκα, ᾤοντο ἀνανακτεῖν  
And having heard the ten, they began to be angry  
περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup> Ὁ δὲ Ἰησοῦς  
about James and John. The but Jesus  
προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἶδα-  
having called them, he says to them; You know,  
τε, ὅτι οἱ δοκουντες ἀρχεῖν τῶν ἐθνῶν, κατακυ-  
that those presuming to rule the nations, lord it  
ριενοῦσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξου-  
over them, and the great of them exercise  
σιαζοῦσιν αὐτῶν. <sup>43</sup> Οὐχ οὕτω δε εἶπαι ἐν  
authority over them. Not so but it shall be among  
ὑμῖν· ἀλλ' ὅς ἐάν θελῇ γενεσθαι μέγας ἐν  
you; but whoever may wish to become great among  
ὑμῖν, εἶπαι ὑμῶν διακονός· <sup>44</sup> καὶ ὅς ἐάν θελῇ  
you, shall be of you a servant; and whoever may wish

34 and they will mock him, and \*spit on him, and scourge him, and put him to death, and \*after Three Days he will rise."

35 And James and John, the \*two Sons of Zebedee, come to him, \*saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may \*ask thee."

36 And HE said to them, "What do you desire me to do for you?"

37 And THEY said to him, "Grant to us that we may sit, one at \*thy Right hand, and the other at \*thy Left, in thy GLORY."

38 But JESUS said to them, "You know not what you ask. Can you drink the cup which I drink? \*or undergo the IMMERSION with which I am being overwhelmed?"

39 And THEY said to him, "We can." And JESUS said to them, You will drink the cup which I drink, and undergo the IMMERSION with which I am being overwhelmed;

40 but to sit at my Right hand, \*or at the Left, is not mine to give, except for whom it is prepared."

41 † And the TEN, having heard, were indignant against James and John.

42 \* And Jesus, having called them, he says to them, † "You know That those presuming to rule the NATIONS domineer over them, and their great ones exercise authority over them."

43 † But \* it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever \* among you may desire to become

\* VATICAN MANUSCRIPT.—34. spit on him, and scourge him.

he. 35. two Sons.

light. 37. the Left.

42. And JESUS.

xx. 50, 28; Mark ix. 33; Luke ix. 48.

35. saying to him, "O Teacher."

38. or.

43. It is not so among you.

† 41. Matt. xx. 24.

39. indeed—omit.

44. among you.

† 42. Luke xxii. 28.

† 43. Matt.

34. after Three Days

35. ask thee.

37. the

40. or at the Left.

† 43. Matt.

ἵνα γενεσθαι πρῶτος, ἐστὶ πάντων δούλος·  
of you to become first, shall he of all a slave;  
καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακον-  
and for the son of the man npt came to be  
ῥθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν  
served, but to serve, and to give the life  
αὐτοῦ λύτρον ἀπὸ πολλῶν.  
of himself a ransom for many.

45 Καὶ ἐρχονται εἰς Ἱερὶχώ· καὶ ἐκπορευομένου  
And they come into Jericho; and going out  
αὐτοῦ ἀπὸ Ἱερὶχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ  
of him from Jericho, and the disciples of him, and  
οὄλου ἱκανοῦ, υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφ-  
a crowd great, a son of Timeus, Bartimeus the blind,  
λός, ἐκαθὶ τοῦ παρα τὴν ὁδὸν προσαίτων. 47 Καὶ  
sat by the way begging. And

ἐκούσας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστίν, ἤρξατο  
hearing, that Jesus the Nazarite it is, he began  
κρῖζειν καὶ λέγειν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλε-  
to cry out and to say; The son of David, Jesus, have pity  
σον με. 48 Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα  
on me. And rebuked him many, so that  
σιωπήσῃ· ὁ δὲ πολλὰ μᾶλλον ἐκραζεῖν· Τί  
be silent; he but much more cried out; O son

Δαυὶδ, ἐλεησον με. 49 Καὶ στας ὁ Ἰησοῦς,  
of David, have pity on me. And stopping the Jesus,  
εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνῶσι τὸν τυφ-  
told him to be called; and they called the blind,  
λόν, λέγοντες αὐτῷ· Θάρσει, ἐγείρε· φωνεῖ  
saying to him; Take courage, rise up; he calls  
σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνασ-  
then. He and throwing off the mantle of himself, arising

τας ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς  
came to the Jesus. And answering  
λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῶ σοι;  
says to him the Jesus; What dost thou wish I may do to thee?  
Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνί, ἵνα ἀνα-  
The and blind said to him; Rabbouni, that I may  
βλέψω. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ  
Go again. The and Jesus said to him; Go; the  
πίστις σου σέσωκε σε. Καὶ εὐθεὶς ἀνεβλέψε,  
faith of thee has saved thee. And immediately he saw again,  
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.  
and followed him in the way.

ΚΕΦ. ΙΑ'. 11.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς  
And when they drew near to Jerusalem, to  
Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαι-  
Bethphage and Bethany, to the mountain of the olive  
ων, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ  
trees, he sends two of the disciples of himself, and

Chief, shall be the Slave of All.

45 † For even the son of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 † And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, \* a Blind Beggar, † Bartimeus, (the son of Timeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarite, he began to cry out, and say, \* "Jesus, son of David, have pity on me!"

48 And many charged him to be silent; but HE cried out much more, "Son of David, have pity on me!"

49 And Jesus stopping, \* said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, \* leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabbouni, that I may receive my sight."

52 And JESUS said to him, † "Go; thy FAITH has restored thee." And he immediately received sight, and followed \* him on the ROAD.

# CHAPTER XI.

1 And † when they drew near to Jerusalem, to Bethphage, and Bethany, near \* the MOUNT OF OLIVES, he sends Two of his DISCIPLES,

\* VATICAN MANUSCRIPT.—45. Bartimeus, a Blind Beggar, the son of Timeus, sat by the road. And. 47. Son of David, Jesus, have. 48. said, "Call him." And. 50. leaping up came. 51. him on the road. 1. THAT MOUNT which is.

† 48. Bartimeus, is considered by many to be a real name, and not an explication of ὁ τυφλὸς Timeus. † 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or performing the field.—Waldfield. † 51. Rabbouni, an intensified signification of Rabbi, meaning My Master; the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament.—John xx. 16.

† 45. Matt. xx. 28. † 46. Matt. xx. 29; Luke xviii. 25. † 52. Matt. ix. 22; Mark v. 34. † 1. Matt. xxi. 1; Luke xix. 29; John xii. 14.

λεγει αυτοις· <sup>2</sup> Ἔπαγετε εἰς τὴν κωμὴν τὴν  
says to them: Go you into the town that  
κατεναντι ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι  
opposita you; and immediately entering  
εἰς αὐτήν, εὕρησέτε πῶλον δεδεμενον, ἐφ' ὃν  
into her, you will find a colt having been tied, upon which  
οὐδεὶς ἀνθρώπων κεκαθίκε· λυσάντες αὐτὸν  
no one of men has sat; having loosed him  
αγαγετε. <sup>3</sup> Καὶ εἰάν τις ὑμῖν εἴπῃ· Το ποί-  
lead you. And if any one to you should say; Why do  
εἶτε τοῦτο; εἰπάτε· \* [Ὅτι]· ὁ κύριος αὐτοῦ  
you this? say you; [That] the master of him  
χρεῖαν ἔχει· καὶ εὐθὺς αὐτὸν ἀποστελλεῖ  
need has; and immediately him he will send  
ᾧδε. <sup>4</sup> Ἀπῆλθον δε, καὶ εὗρον πῶλον δεδεμενον  
here. They went and, and found a colt having been tied  
πρὸς τὴν θύραν ἐξω ἐπὶ τοῦ ἀμφοδου· καὶ  
near the door without in the street; and  
λυσουσιν αὐτὸν. <sup>5</sup> Καὶ τινες τῶν ἐκεῖ ἐστήκο-  
they loose him. And some of those there stand-  
τῶν ἐλεγον αὐτοῖς· Τι ποιεῖτε λυσόντες τὸν  
ing said to them; What do you loosing the  
πῶλον; <sup>6</sup> Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο  
colt? They and said to them even as commanded  
ὁ Ἰησοῦς· καὶ ἀφήκαν αὐτοὺς. <sup>7</sup> Καὶ ἤγαγον  
the Jesus; and they suffered them. And they led  
τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβαλλουσιν  
the colt to the Jesus, and they threw upon  
αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκάθισεν ἐπ' αὐτῷ.  
him the mantles of themselves; and he sat upon him.  
<sup>8</sup> Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν  
Many and the mantles of themselves spread in the  
ὁδόν· ἄλλοι δὲ στοίβαδας ἐκόπτον ἐκ τῶν  
way, others and branches cut off from the  
δενδρῶν, \* [καὶ ἐστρῶννουν εἰς τὴν ὁδόν].  
trees, [and scattered in the way.]  
<sup>9</sup> Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθούντες  
And those going before and those following  
ἐκράζον, \* [λέγοντες.] Ὡσαννα· εὐλογημένος  
did cry, [saying, Hosanna; worthy of blessing  
ὁ ἐρχόμενος \* [ἐν ὀνοματι κυρίου]. <sup>10</sup> εὐλογη-  
he coming [in name of Lord,] worthy of  
μένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν  
blessing the coming kingdom of the father of us  
Δαυὶδ· Ὡσαννα ἐν τοῖς ὑψίστοις. <sup>11</sup> Καὶ εἰσηλ-  
David; Hosanna in the highest. And en-  
θεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, \* [καὶ] εἰς τὸ  
tered into Jerusalem the Jesus, [and] into the  
ἱερόν· καὶ περιβλεψάμενος πάντα, οὐρίας ᾗ  
temple; and having looked round on all, evening now  
οὐσῆς τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ  
being the hour, he went out to Bethany with  
τῶν δωδεκά.  
the twelve.

<sup>12</sup> Καὶ τῇ ἐπαυρίῳν ἐξεληθόντων αὐτῶν ἀπο  
And the next day coming out of them from

2 and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has \*yet sat: loose him, and bring him.

3 And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

4 And they went and found a Colt fastened at the DOOR outside, in the STREET; and they loose-  
it.

5 And some of THOSE STANDING there, said to them, "Why do you untie the COLT?"

6 And THEY said to them as JESUS had \*directed; and they allowed them.

7 And they \*led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

8 † And many spread their GARMENTS on the ROAD; and others cut \* Branches, from the TREES, and scattered them on the ROAD.

9 And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" † "Blessed be HE who comes in the Name of 'Jehovah!'"

10 "Blessed be the coming KINGDOM of our FATHER David!" † "Hosanna in the HIGHEST heaven!"

11 † And \*JESUS went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being Evening, he went out to Bethany, with the TWELVE.

12 † And the NEXT DAY, as they were coming from Bethany, he was hungry;

\* VATICAN MANUSCRIPT.—2, yet sat. bring. 8. Branches, cut down out of the fields. And they, 8. and scattered in the way—omit. 9. saying—omit. 9. in the name of the Lord—omit. 11. he entered. 11. and—omit.

† 8. Matt. xxi. 8. xxi. 12.

† 9. Psa. cxviii. 50. † 12. Matt. xxi. 13.

2. That—omit.

3. And they, 9. in the name of the Lord—omit.

6. said; and.

8. and scattered

† 10. Psa. cxviii. 7

† 11. Matt.

**Βηθανίας, ἐπειπας·** <sup>13</sup> **καὶ ἰδὼν συκην μακρο-**  
Bethany, he was hungry, and seeing a fig tree at a dis-  
**θεν, ἐχούσαν φύλλα,** **ἦλθεν, εἰ ἀρα εὕρησει**  
thence, having leaves, he went, if perhaps he will find  
**τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν**  
anything on her, and coming to her, nothing  
**εὔρεν· εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς συκῶν.**  
he found except leaves: not for it was season of figs.

<sup>14</sup> **Καὶ ἀποκριθεὶς εἶπεν αὐτῇ· Μηκετι ἐκ σου**  
And answering he said to her: No more of thee  
**εἰς τὸν αἰῶνα μῆτις καρπὸν φάγοι.** **Καὶ**  
to the age no one fruit may eat. And  
**ἤκουον οἱ μαθηταὶ αὐτοῦ.** <sup>15</sup> **Καὶ ἐρχονται εἰς**  
heard the disciples of him. And they come to

**Ἱερουσόλυμα· καὶ εἰσελθὼν εἰς τὸ ἱερόν ᾤξητο**  
Jerusalem, and going into the temple he began  
**ἐκβάλλειν τοὺς πωλυντάς καὶ ἀγοράζοντας ἐν**  
to cast out those selling and buying in  
**τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν,**  
the temple: and the tables the money-changers,  
**καὶ τὰς καθέδρας τῶν πωλυντῶν τὰς περιστέ-**  
and the seats of those selling the doves

**ρας κατέστρεψε·** <sup>16</sup> **καὶ οὐκ ᾔφειεν, ἵνα τις**  
he overturned: and not suffered, that any one

**διενεγκῇ σκευὸς δια τοῦ ἱεροῦ.** <sup>17</sup> **Καὶ ἐδιδά-**  
should carry an article through the temple. And he taught,

**κε, λέγων·** <sup>\*</sup>**[αὐτοῖς·] Οὐ γεγραπταὶ·** <sup>"</sup>**Ὅτι**  
saying [to them:] Not is it written: "That

**ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται**  
the house of me, a house of prayer shall be called

**πᾶσι τοῖς ἔθνεσιν· ὑμεῖς δὲ ἐποιήσατε αὐτὸν**  
for all the nations: ye but have made it

**σπηλαίον ληστῶν.** <sup>18</sup> **Καὶ ἤκουσαν οἱ γραμ-**  
a den of robbers." And heard the scribes

**ματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζητοῦν πῶς αὐτὸν**  
and the high-priests, and they sought how him

**ἀπολέσουσιν· ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ**  
they might destroy: they feared for him, because all the

**ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.** <sup>19</sup> **Καὶ**  
crowd was amazed at the teaching of him. And

**ὅτε σφῆ ἐγενετο, ἐξεπορεύετο ἐξω τῆς πόλεως.**  
when evening it became, he went out of the city.

<sup>20</sup> **Καὶ πρῶι παραπορευόμενοι, εἶδον τὴν**  
And in the morning passing along, they saw the

13 and observing a Fig-tree, at a distance, having Leaves, he went to search for fruit on it, (for it was not yet the \*season for Figs.) And having come to it, he found nothing but Leaves.

14 Then he said to it. † "Let no one eat Fruit of thee to the AGE!" And his DISCIPLES heard him.

15 † And they came to Jerusalem; and going into the TEMPLE, he drove out THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of THOSE SELLING DOVES;

16 and would not permit any one to carry an Article through the TEMPLE.

17 He also taught \* and said, "Is it not written, † "My HOUSE shall be called a HOUSE of Prayer for ALL NATIONS?" but now have made it a Den of Robbers."

18 † And the \*HIGH-PRIESTS and the SCRIBES heard, and sought how they might destroy him; for they feared him, Because ALL the CROWD was astonished at his TEACHING.

19 And when it was Evening, he went out of the CITY.

20 † And passing along in the Morning, they saw

\* VATICAN MANUSCRIPT.—13. SEASON. 17. and said, "Is it not." 17. to them —omit. 18. HIGH-PRIESTS and the SCRIBES.

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are—"Let not passengers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away." That some ripe figs might be expected on fig-trees at that time of the year will appear, says Pearce, from the following considerations:—"Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. 'On the morrow after the Sabbath' which followed the Passover, the first-fruits were to be offered to God in the temple." Lev. xiii. 11. The leaves on the tree indicated that summer was nigh, Matt. xiv. 32, and that fruit might be reasonably expected, especially as the fig-tree sheds forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. † 13. That is, the season for gathering them. † 14. Some cavillers object to this miracle of our Savior, and ask, What right had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of inculcating a great moral truth on the minds of his disciples.

‡ 13. Matt. xxi. 10. ‡ 15. Matt. xxi. 12; Luke xix. 45; John ii. 14. ‡ 17. Isa. lvi. 7. ‡ 18. Matt. xxi. 45, 46; Luke xix. 47. ‡ 20. Matt. xxi. 19.

συκην ἐξηραμμενην ἐκ ριζων. <sup>21</sup> Καὶ ἀναμ-  
 νησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἴδε, ἡ  
 συκὴ, ἣν κατηρασθῶ, ἐξηρανται. <sup>22</sup> Καὶ  
 ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε πῖ-  
 σιν τοῦ Θεοῦ. <sup>23</sup> Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὅς αν  
 εἰπῇ τῷ ὄρει τούτῳ· Ἀρθῆτι, καὶ βληθῆτι  
 εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ  
 καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ὃ λέγει  
 γίνεται· ἔσται αὐτῷ ὅ εἰπῇ. <sup>24</sup> Διὰ τοῦτο  
 λέγω ὑμῖν, πάντα ὅσα αν προσευχομενοὶ αἰτεῖ-  
 θε, πιστεύετε ὅτι λαμβανετε, καὶ ἔσται ὑμῖν.  
<sup>25</sup> Καὶ ὅταν στήκητε προσευχομενοὶ, ἀφίετε, εἰ  
 τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ  
 ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν τὰ παραπ-  
 τώματα ὑμῶν. <sup>26</sup> Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδε  
 ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφήσει τὰ  
 παραπτώματα ὑμῶν. <sup>27</sup> Καὶ ἐρχονται πάλιν  
 εἰς Ἱερουσόλυμα. Καὶ ἐν τῇ ἱερῇ περιπατούν-  
 τος αὐτοῦ, ἐρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς  
 καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, <sup>28</sup> καὶ  
 λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;  
 καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα  
 ταῦτα ποιῇς; <sup>29</sup> Ὁ δὲ Ἰησοῦς \* [ἀποκριθεὶς]  
 εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς \* [κατῶ] ἵνα  
 λογῶν καὶ ἀποκριθῆτε μοι, καὶ ἐρῶ ὑμῖν, ἐν  
 ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>30</sup> Το βαπτισμα

the FIG-TREE withered away from the Roots.

<sup>21</sup> And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."

<sup>22</sup> And JESUS answering says to them, "Have Faith in God."

<sup>23</sup> For indeed I say to you, † That whoever should say to this MOUNTAIN, 'Be raised up, and thrown into the SEA;' and should not doubt in his HEART, but believe that \* what he says is being done; he shall have it.

<sup>24</sup> For this reason I say to you, † All things whatever you \* pray for, and desire, believe That you will receive, and you shall have them.

<sup>25</sup> † And when you stand praying, forgive, if you have any thing against any one; that also THAT FATHER of yours in the HEAVENS may forgive you your OFFENCES.

<sup>26</sup> † [But † if you do not forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES.]

<sup>27</sup> † And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him,

<sup>28</sup> and \* they said to him, "By What Authority doest thou these things? \* or who EMPOWERED thee to do them?"

<sup>29</sup> And JESUS said to them, "I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

\* VATICAN MANUSCRIPT.—23. what he says is being done; he shall have it. For this. 24. pray for, and desire, believe that you that you did receive. 28. they said. 29. or who. 29. answer him—omit. 29. also I—omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions.

† 23. Matt. xvii. 20; xxi. 21; Luke xvii. 6. † 24. Matt. vii. 7; Luke xi. 9; John xiv. 13; James i. 5. 6. † 25. Matt. vi. 14; Col. iii. 13. † 26. Matt. xviii. 35. † 27. Matt. xxi. 23; Luke xx. 1.

Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκ-  
of John from heaven was, or from men?  
 ριῶντε μοι. <sup>31</sup> Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,  
you to me. And they reasoned among themselves,  
 λεγόντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, εἰ-  
saying, If we should say, From heaven, he will say;  
 διατί οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> Ἀλλ' εἰ-  
Why then not did you believe him; But if  
 πώμεν· Ἐξ ἀνθρώπων· ἐφοβούντα τὸν λαόν·  
we should say; From men; they feared the people,  
 ὅτι οὐτως εἶχον τὸν Ἰωάννην, ὅτι οὕτως  
all for held the John, that really  
 προφήτης ἦν. <sup>33</sup> Καὶ ἀποκριθέντες λεγουσὶ τῷ  
a prophet was. And answering they say to the  
 Ἰησοῦ· Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς \* [ἀποκρι-  
Jesus. Not we know. And the Jesus [answer-  
 θείς] λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν  
ing he says to them; Neither I say to you, by  
 ποίᾳ ἐξουσίᾳ ταῦτα ποίω.  
what authority these things I do.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Καὶ ᾤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν·  
And he began to them in parables to say,  
 Ἀμπελῶνα ἐφύτευσαν ἄνθρωπος, καὶ περιέθηκε·  
A vineyard planted a man, and placed around  
 φράγμα, καὶ ὠρυξεν ὑπόληνον, καὶ φκοδύμησε  
a hedge, and dug a wine-vat, and built  
 πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδθη-  
a tower; and let out it to husbandmen and went  
 μασε. <sup>2</sup> Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῇ  
abroad. And he sent to the husbandmen in the  
 καιρῷ· δούλον, ἵνα παρα τῶν γεωργῶν λαβῇ  
season a slave, that from the husbandmen, he might receive  
 ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. <sup>3</sup> Οἱ δὲ λαβόν-  
of the fruit of the vineyard. They but taking  
 τες αὐτὸν, εἰδὲραν, καὶ ἀπέστειλαν κενόν. <sup>4</sup> Καὶ  
him, they said, and sent away empty. And  
 πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον·  
again he sent to them another slave;  
 καὶ οἱ λίθοβολήσαντες ἐκεφαλαιώπα, καὶ  
and this pelting with stones they wounded on the head, and  
 \* [ἀπέστειλαν] ἠτιμῶμενον. <sup>5</sup> Καὶ ἄλλον ἀπέ-  
[sent away] having dishonored. And another he  
 στειλε· καὶ οἱ ἐκτείναν· καὶ πολλοὺς  
sent; and this they killed; and many  
 ἄλλους, τοὺς μὲν δερνόντες, τοὺς δὲ ἀποκτεν-  
others, some lashed saying, some but killing.  
 νόντες. <sup>6</sup> Ἐτι \* [οὗν] ἓνα υἱὸν ἔχων, ἀγαπητὸν  
Yet [therefore] one son having, beloved  
 \* [αὐτοῦ], ἀπέστειλε \* [καὶ] αὐτὸν πρὸς αὐτοὺς  
[of himself,] he sent [and] him to them  
 ἐσχατὸν, λέγων· Ὅτι ἐντραπήσονται τὸν υἱὸν  
last, saying; That they will regard the son  
 μου. <sup>9</sup> Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς·  
of me. Those but the husbandmen said to themselves:

30 Was the IMMERSION  
 of \* JOHN from Heaven,  
 or from Men? Answer  
 me."

31 And they reasoned  
 among themselves, saying,  
 "If we should say, From  
 Heaven; he will say, Why  
 then did you not believe  
 him?"

32 But \* should we say,  
 From Men;—they feared  
 the PEOPLE; for all main-  
 tain that † JOHN was really  
 a Prophet.

33 And answering they  
 say to JESUS, "We do not  
 know." And JESUS says  
 to them, "neither do I tell  
 you by What Authority I  
 do these things."

CHAPTER XII.

1 † And he began to ad-  
 dress them in Parables.  
 A Man planted a Vine-  
 yard, and placed a Hedge  
 about it, and dug a Win-  
 e-vat, and built a Tower, and  
 leased it to CULTIVATORS,  
 and left the country.

2 And he sent a Servant  
 to the CULTIVATORS, at  
 the SEASON, that he might  
 receive from the CULTIVA-  
 TORS of the \* FRUITS of  
 the VINEYARD.

3 But \* seizing him, they  
 beat Him, and sent him  
 away empty.

4 And again he sent to  
 them another Servant;  
 and \* him they wounded  
 in the head, and disgrace-  
 fully treated.

5 And he sent Another,  
 and him they killed; and  
 Many Others, beating  
 \* some, and killing \* some.

6 \* Having yet One be-  
 loved Son, he sent him last  
 to them, saying, 'They  
 will respect my SON.'

7 But Those CULTIVA-  
 TORS said among them-

\* VATICAN MANUSCRIPT.—30. JOHN.  
 omit. 2. FRUITS OF. 4. him they wounded in the head.  
 omit. 5. some. 5. some. 6. He had yet one Son, beloved; he sent.  
 6. therefore—omit. 6. of himself—omit. 6. also—omit.

† 1. See Note on Matt. xxi. 33.

1 32. Matt. iii. 6; xiv. 5; Mark vi. 20.  
 Isa. v. 1-7.

31. should we say.

33. answering—

4. sent away—

6. He had yet one Son, beloved; he sent.

6. also—omit.

† 1. Matt. xxi. 33; Luke xxi. 9; See



Ὅτι οὗτος ἐστὶν ὁ κληρονομός· δευτε, ἀποκ-  
That this is the heir, come, we may  
τεινώμεν αὐτον, καὶ ἡμῶν ἐσται ἡ κληρονομία.  
kill him, and of us shall be the inheritance.

8 Καὶ λαβόντες αὐτον, ἀπέκτειναν, καὶ ἐξεβα-  
And having taken him, they killed, and cast  
λῶν ἐξω τοῦ ἀμπελωνος. 9 Τί \* [οὖν] ποιήσει  
out of the vineyard. What [therefore] will do

ὁ κύριος τοῦ ἀμπελωνος; Ἐλευσεται καὶ ἀπολε-  
the lord of the vineyard? He will come and destroy  
σει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα  
the husbandmen, and will give the vineyard  
ἀλλοις. 10 Οὐδὲ τὴν γραφὴν ταυτὴν ἀνεγνώστε·  
to others. Not even the writing this have you read;

Ἰδοὺ ὃν ἀπεδοκιμασάν οἱ οἰκοδομοῦντες, οὗτος  
A stone which rejected those building, this  
ἐγενήθη εἰς κεφαλὴν γωνίας. 11 παρὰ κυρίου  
was made into a head of a corner. by a Lord

ἐγένετο αὕτη, καὶ ἐστὶ θαυμαστή ἐν ὀφθαλμοῖς  
was done this, and it is wonderful in eyes  
ἡμῶν; 12 Καὶ ἐζητοῦν αὐτον κρατῆσαι, καὶ  
of us? And they sought him to seize, but

ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ, ὅτι πρὸς  
they feared the crowd; they knew for, that to  
αὐτοὺς τὴν παραβόλην εἶπε. Καὶ ἀφέντες  
them the parable he spoke. And leaving  
αὐτον, ἀπῆλθον.  
him, they went away.

13 Καὶ ἀποστέλλουσι πρὸς αὐτον τινὰς τῶν  
And they send to him some of the  
Φαρισαίων καὶ τῶν Ἑρῳδιανῶν, ἵνα αὐτὸν ἀγρεύ-  
Pharisees and of the Herodians, that him they might  
σωσι λόγῳ. 14 Οἱ δὲ ἐλθόντες λεγούσιν αὐτῷ·  
catch in word. They and having come they say to him:

Διδασκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ, καὶ οὐ  
O teacher, we know, that true thou art, and not  
μελεῖς σοὶ περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς  
carest thee about no one: not for thou lookest into  
προσώπων ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν  
face of men, but in truth the way  
τοῦ θεοῦ διδάσκεις· ἐξεστὶ κησὸν Καίσαρι  
of the God thou teachest: Is it lawful tribute to Caesar

δυναί, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; 15 Ὁ  
to give, or not? should we give, or not should we give? He  
δε εἰδὼς αὐτῶν τὴν ὑποκρισιν, εἶπεν αὐτοῖς· Τί  
but knowing of them the hypocrisy, said to them: Why  
με πειράζετε; φέρετε μοι δηνάριον, ἵνα ἰδῶ.  
me do you tempt? bring ye to me a denarius, that I may see it.

16 Οἱ δὲ ἠνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ  
They and brought. And he says to them: Of whom the

self; 'This is the HEIR; come, let us kill him, and the INHERITANCE will be ours.'

8 Then seizing him, they killed him, and cast him out of the VINEYARD.

9 What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

10 Have you not even read this SCRIPTURE?—† A Stone which the BUILDERS rejected, has become the Head of the Corner;

11 this was performed by Jehovah, and it is wonderful in our Eyes."

12 † And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

13 † Then they send to him some of the PHARISEES, and of the HERODIANS, that they might ensnare Him in Conversation.

14 And having come, THEY say to him, "Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the Appearance of Men, but teachest the WAY of GOD in Truth. † Is it lawful to pay Tax to Caesar, or not?"

15 Should we pay, or should we not pay?" But HE, knowing their HYPOCRISY, said to them, "Why do you try Me? Bring me a Denarius, that I may see it."

16 And THEY brought one. And he says to them,

\* VATICAN MANUSCRIPT.—B. therefore—omit.

† 15. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the empire. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

† 16. Ps. cxviii. 22.

‡ 12. Matt. xxi. 43, 46; Mark xi. 18; John vii. 25, 30, 44

§ 13. Matt. xxii. 15; Luke xx. 20.

εικὼν αὐτῇ, καὶ ἡ ἐπιγραφὴ; Οἱ δὲ εἶπον αὐτῷ.  
 likeness this, and the inscription? They and said to him;  
 Καισαρος. 17 Καὶ \* [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν  
 Of Cesar. And [answering] the Jesus said  
 \* [αὐτοῖς] Ἀποδοτε τὰ Καισαρος Καισαρι,  
 [to them.] Give you back the things of Cesar to Cesar,  
 καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. Καὶ ἐθαύμασεν  
 and the things of the God, to the God. And they wondered  
 ἐν αὐτῷ. 18 Καὶ ἐρχονται Σαδδουκαῖοι πρὸς  
 at him. And come Sadducees to  
 αὐτόν, οἵτινες λεγούσιν ἀναστασιὺν μὴ εἶναι  
 him, who say a resurrection not to be;  
 καὶ ἐπηρώτησαν αὐτόν, λέγοντες. 19 Διδασκαλε,  
 and they asked him, saying; O teacher,  
 Μωσὴς ἐγράψεν ἡμῖν, "ὅτι εἰς τίνος ἀδελφός  
 Moses wrote for us, "that if any brother  
 ἀποθῇ, καὶ καταλιπῇ γυναῖκα, καὶ τέκνα μὴ  
 should die, and should leave behind a wife, and children not  
 ἔσθαι, ἵνα λαβῇ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
 should have, that should take the brother of him the wife  
 καὶ αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα, τῷ ἀδελφῷ  
 of him, and should raise up seed, to the brother  
 αὐτοῦ." 20 Ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος  
 of himself. Seven brothers were; and the first  
 ἐλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἔφηκε  
 took a wife, and dying not left  
 σπέρμα. 21 Καὶ ὁ δευτέρος ἐλάβεν αὐτήν,  
 seed. And the second took her,  
 καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἔφηκε σπέρμα· καὶ  
 and died, and neither he left seed; and  
 ὁ τρίτος ὡσαύτως. 22 Καὶ \* [ἐλάβον αὐτήν]  
 the third in like manner. And [took her]  
 οἱ ἑπτά, καὶ οὐκ ἔφηκαν σπέρμα. Ἐσχάτη  
 the seven, and not left seed. Last  
 πάντων ἀπέθανε καὶ ἡ γυνή. 23 Ἐν τῇ \* [οὖν]  
 of all died also the woman. In the [therefore]  
 ἀναστασεῖ, \* [ὅταν ἀναστῶσι,] τίνος αὐτῶν  
 resurrection, [when they shall rise,] of whom of them  
 ἔσται γυνή; οἱ γὰρ ἑπτὰ ἀσχον αὐτὴν γυναῖκα  
 shall be a wife? the for seven had her a wife  
 κα. 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·  
 And answering the Jesus said to them;  
 Οὐ δια τοῦτο πλανασθε, μὴ εἰδότες τὰς γραφάς,  
 Not through this do you err, not knowing the writings,  
 μήτε τὴν δαμνίαν τοῦ θεοῦ; 25 Ὅταν γὰρ ἐκ  
 neither the power of the God? When for out of  
 νεκρῶν ἀναστῶσιν, οὐτε γαμοῦσιν, οὐτε  
 dead (ones) they may rise, neither (they) marry, nor  
 γαμίσκονται, ἀλλ' εἰσιν ὡς ἀγγελοὶ ἐν τοῖς  
 are given in marriage, but are as messengers in the  
 οὐρανοῖς. 26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται,  
 heavens. Concerning but the dead (ones,) that they rise  
 ταί, οὐκ ἀνεγνώτε ἐν τῇ βιβλῷ Μωσέως, ἐπὶ  
 not have you read in the book of Moses, at  
 τοῦ βατοῦ ὡς εἶπεν αὐτῷ ὁ θεός, λέγων·  
 the book as said to him the God, saying;  
 "Ἐγὼ ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ  
 the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and INSCRIPTION is this?" And THEY said to him, "Cesar's."

17 And JESUS said, "Render the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD." And they \*wondered at him.

18 Then the Sadducees, who say there is no Resurrection, came to him, and asked him, saying,

19 "Teacher, Moses wrote for us, 'That if one's 'Brother should die, and 'leave a Wife behind, and 'leave no Children, that his 'BROTHER should take his 'WIFE, and raise up Offspring for his BROTHER.'"

20 There were Seven Brothers; and the FIRST took a Wife, and dying, left no Child.

21 And the SECOND took her, and died, \*leaving no Child; and the THIRD in like manner.

22 And the SEVEN left no Offspring. Last of all the WOMAN also died.

23 At the RESURRECTION, Whose Wife will she be of them? for the SEVEN had her for a Wife."

24 And JESUS answering said to them, "Do you not err through this,—not knowing the SCRIPTURES, nor the POWER of GOD?"

25 For when they shall rise from the Dead, they will neither marry, nor be given in marriage; †but be as \*THOSE ANGELS in the HEAVENS.

26 But concerning the DEAD, that they will rise, have you not read in the BOOK of Moses, at the MUSH, how GOD spoke to him, saying, †'I am the 'God of Abraham, and the 'God of Isaac, and the 'God of Jacob?'

\* VATICAN MANUSCRIPT.—17. answering—omit. 17. to them—omit. 17. greatly wondered at him. 21. leaving no Child. 22. took her—omit. 23. therefore—omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God

† 13. Matt. xxii. 23; Luke xx. 27.

‡ 26. 1 Cor. xv. 42, 43, 52.

§ 26. Exod. iii. 6.

ὁ θεὸς Ἰακώβ." 27 Οὐκ ἐστὶν ὁ θεὸς νεκρῶν,  
t. e. God of Jacob." Not is the God of dead (ones).  
ἀλλὰ ζώντων. Ὑμεῖς \* [οὖν] πολὺ πλανᾶσθε.  
but of living (ones). You [therefore] greatly err.

28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας  
And approaching one of the scribes, having heard  
αὐτὸν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοὶς  
them disputing, knowing that well to them  
ἀπεκρίθη, ἐπηρώτησεν αὐτοὺς Ποία ἐστὶ πρώτη  
he answered, asked him; Which is first  
πάντων ἐντολῇ; 29 Ὁ \* [δε] Ἰησοῦς ἀπεκρίθη

of all commandment; The [and] Jesus replied  
αὐτῷ· Ὅτι πρώτη \* [πάντων ἐντολῇ]· "Ἀκούε  
to him; That first [of all commandment]; "Hear thou  
Ἰσραὴλ, κύριος, ὁ θεὸς ἡμῶν, κύριος εἷς ἐστὶ·  
Israel, a Lord, the God of us, Lord one is:

30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης  
and thou shalt love a Lord the God of thee out of whole  
τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,  
of the heart of thee, and out of whole of the soul of thee,  
καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης  
and out of whole of the mind of thee, and out of whole  
τῆς ἰσχύος σου." \* [Αὕτη πρώτη ἐντολῇ.]  
of the strength of thee." [This first commandment.]

31 Καὶ δευτέρα \* [ὁμοία,] αὕτη· "Ἀγαπήσεις  
And second [like,] this: Thou shalt love  
τὸν πλησίον σου ὡς σεαυτὸν." Μείζων τούτων  
the neighbor of thee as thyself." Greater of these  
ἀλλῇ ἐντολῇ οὐκ ἐστὶ. 32 \* [Καὶ] εἰπεν αὐτῷ  
another commandment not is. [And] said to him

ὁ γραμματεὺς· Καλῶς, διδασκαλε, ἐπ' ἀληθείας  
the scribe: Well, O teacher, in truth  
εἶπας, ὅτι εἷς ἐστὶ, καὶ οὐκ ἐστὶν ἄλλος πλην  
thou speakest, that one he is, and not is another besides  
αὐτοῦ· 33 καὶ το ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς  
him; and the to love him out of whole of the

καρδίας, καὶ ἐξ ὅλης τῆς συνήσεως, \* [καὶ ἐξ  
heart, and out of whole of the understanding, [and out of  
ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς ἰσχύος,  
whole of the soul,] and out of whole of the strength,  
καὶ το ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλείον  
and the to love the neighbor as himself, more  
ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.  
is of all of the whole burnt offerings and sacrifices.

34 Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν, ὅτι βουλεύσας ἀπεκ-  
And the Jesus, seeing him, that discreetly he an-  
ρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἰ ἀπὸ τῆς βα-  
swered, said to him: Not far thou art from the king-  
δαίειας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτολμα  
dom of the God. And no one no longer presumed  
αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς

him to ask. And answering the Jesus  
εἶλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λεγούσιν οἱ  
said, teaching in the temple: How say the

27 He is not the \* God  
of the dead, but of the  
Living; \* you do greatly  
err."

28 † And one of the  
scribes, having heard  
them disputing, and per-  
ceiving That he had ably  
answered them, asked him,  
"Which is the Chief Com-  
mandment of all?"

29 Jesus replied to him,  
"The first \* is.—† Hear-  
'ken, Israel; Jehovah our  
'God is one Jehovah;

30 'and thou shalt love  
'Jehovah thy God with All  
'thy \* Heart, and with All  
'thy \* Soul, and with All  
'thy \* Mind, and with All  
'thy STRENGTH."

31 And the second, this,  
—† Thou shalt love thy  
'NEIGHBOR as thyself." There is no Other Com-  
mandment greater than  
these."

32 The SCRIBE said to  
him, "Of a truth, Teacher,  
thou hast spoken well;  
for he is One, † and be-  
sides him there is no other;

33 and to LOVE him  
with All the UNDERSTAND-  
ING, and with All the  
STRENGTH, and to LOVE  
one's NEIGHBOR as one's  
self, is \* abundantly more  
than ALL the WHOLE BURNT  
OFFERINGS and \* Sacri-  
fices."

34 And Jesus perceiving  
That he had answered  
wisely, said to him, "Thou  
art not far from the KING-  
DOM of God." † And no  
one presumed to question  
him any further.

35 † And JESUS said,  
while teaching in the TEM-  
PLE, "Why do the SCRIBES

\* VATICAN MANUSCRIPT.—27. God. 27. therefore—omit. 27. you do greatly  
err. 29. And—omit. 29. Commandment of all—omit. 29. is. 30. Heart.  
30. Soul. 30. Mind. 30. This the First Commandment—omit. 31. like—  
omit. 32. And—omit. 32. and with All the soul—omit. 33. abundantly  
more. 33. Sacrifices.

† 29. Matt. xii. 35. † 30. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 13; Matt.  
xxii. 37; Rom. xiii. 9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 30; Isa. xlv. 6, 14;  
xlvii. 24. † 33. 1 Sam. xv. 22; Hoshea vi. 6; Micah vi. 6—8. † 34. Matt. xxii. 60.  
† 35. Matt. xxii. 41; Luke xx. 41.

γραμματεις, οτι ο Χριστος υιος εστι Δαυιδ·  
scribes. that the Anointed a son is of David?

\* Αυτος γαρ Δαυιδ ειπεν εν πνευματι αγιω·  
Himself for David said by a spirit holy:

“Λεγει ο κυριος τω κυριω μου· Καθου εκ δεξι-  
Says the Lord to the Lord of me; Sit thou at right  
 αν μου, εως αν θω τους εχθρους σου υποποδιον  
of me. till I may place the enemies of thee a footstool  
 των ποδων σου.” 37 Αυτος ουν Δαυιδ λεγει

of the feet of thee.” Himself therefore David calls  
 αυτον κυριον· και ποθεν υιος αυτου εστι; Και  
him Lord; and whence a son of him is he? And  
 ο πολυς οχλος ηκουεν αυτου ηδως. 38 Και  
the great crowd heard him gladly. And

ειπεν \* [αυτοις] εν τη διδαχη αυτου· Βλεπετε  
he said [to them] in the teaching of himself; Beware you  
 απο των γραμματεων, των βελοντων εν στολαις  
of the scribes, those desiring in long robes  
 περιπατειν, και ασπασμους εν ταις αγοραις,  
to walk about, and salutations in the markets,

39 και πρωτοκαθεδριας εν ταις συναγωγαις, και  
and first-seats in the synagogues, and  
 πρωτοκλισιας εν τοις δειπνοις· 40 οι κατασθιονεν  
upper couches at the seats; those devouring  
 τας οικιας των χηρων, και προφασει μακρα προσ-  
the houses of the widows, and for a how long are  
 ευχομενοι· ουτοι ληψονται περισσοτερον κριμα.  
saying; these will receive heavier judgment

41 Και καθισας \* [ο Ιησους] καταναντι του  
And sitting [the Jesus] over against the  
 γαζοφυλακιου, εθεωρει πως ο οχλος βαλλει  
treasury, he beheld how the crowd casts  
 χαλκον εις το γαζοφυλακιον. Και πολλοι  
copper into the treasury. And many  
 πλουσιοι εβαλλον πολλα. 42 Και ελθουσα μια  
rich cast much. And coming one

χηρα πτωχη, εβαλε λεπτα δυο, ο εστι κοδ-  
denar poor, cast mites two, which is a  
 ραντης. 43 Και προσκαλεσαμενος τους μαθητας  
nothing. And having called the disciples  
 αυτου, ειπεν αυτοις· Αμην λεγω υμιν, οτι η  
of himself, he said to them; Indeed I say to you that the  
 χηρα αυτη η πτωχη πλειον παντων βεβληκε  
now this the poor more of all has cast  
 των βαλοντων εις το γαζοφυλακιον. 44 Παν-  
of those casting into the treasury. All

τες γαρ εκ του περισσευοντος αυτοις εβαλον·  
for out of the abounding fulness to them have cast;  
 αυτη δε εκ της υστερησεως αυτης παντα οσα  
was bereft of the poverty of herself all as much as  
 ειχεν εβαλεν, ολον τον βιον αυτης.  
she had cast, whole the living of herself.

say, That the MESSIAH is a Son of David?

36 For David himself said, by the Holy Spirit, † Jehovah said to my † LORD, Sit thou at my † Right hand, till I put † thine ENEMIES under-neath thy FEET.

37 David himself, there-fore, calls him Lord, and how then is he \* His Son? And the GREAT Crowd heard him with pleasure.

38 And he said in his TEACHING, † “Beware of THOSE SCRIBES who DE-SIRE to walk about in † Long robes, and † love Salutations in the MAR-KETS,

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

40 † Those FLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment.”

41 † And sitting opposite to the TREASURY, he be-held how the CROWD cast Money into † the TREAS-URY; and Many Rich men cast in much.

42 And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.

43 And having called to him his DISCIPLES, he said to them, “Indeed I say to you, † That this POOR WIDOW has cast in more than All of THOSE CASTING into the TREASURY;

44 for they All cast in out of their SUPERFLUITY, but SHE out of her POV-ERTY cast in all that she had,—her Whole LIVING.”

\* VATICAN MANUSCRIPT.—37. His Son.

38. to them—omit.

41. JESUS—omit.

† 36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew regarded with the profoundest reverence, and could not pronounce it without danger of forfeiting his claim to a future state.—Wakefield.

† 38. The stoles was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and honorable persons, and were affected by the Jurists of the Pharisaical sect.—Mloomfield.

† 41. Or rather three-fourths of a farthing, or four mills. A Hadranates (Lat. quadrans), was a Roman copper coin, equivalent to the fourth part of an assarius, or two Lepta.

† 36. Psa. cx. 1. † 37. Matt. xxiii. 1; Luke xi. 46. † 38. Luke xi. 41. † 40. Matt. xxiii. 14. † 41. Luke xii. 1. † 42. 2 Kings xii. 9. † 43. 2 Cor. viii. 12

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,  
And departing of him out of the temple,  
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε,  
says to him one of the disciples of him; O teacher,  
ἰδε, ποτακοὶ λίθοι καὶ ποτακοὶ οἰκοδομαί.  
see, what stones and what buildings.  
<sup>2</sup> Καὶ ὁ Ἰησοῦς \*<sup>[ἀποκριθεὶς]</sup> εἶπεν αὐτῷ·  
And the Jesus [answering] said to him;  
Βλέπεῖς ταῦτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ  
Seest thou these the great buildings? not may  
ἀφελῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.  
may be left a stone upon a stone, which not may be thrown down.  
<sup>3</sup> Καὶ κυθήμενον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,  
And sitting of him on the mountain of the olive tree,  
κατεναντί τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν  
over against the temple, asked him privately  
Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·  
Peter, and James, and John, and Andrew;  
<sup>4</sup> Εἶπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί τὸ  
Say to us, when these things shall be, and what the  
σημεῖον, ὅταν μελλῇ πάντα ταῦτα συντελεσθῆναι.  
sign, when are about all these things to be ended?  
<sup>5</sup> ὁ δὲ Ἰησοῦς \*<sup>[ἀποκριθεὶς αὐτοῖς,]</sup> ἤρξατο  
The and Jesus [answering them,] began  
λεγεῖν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.  
to say; Take heed not any one you may deceive.  
<sup>6</sup> Πάλλοι \*<sup>[γὰρ]</sup> ἐλευσονται ἐπὶ τῷ ὀνόματι μου,  
Many [for] shall come in the name of me,  
λεγοντες· Ὅτι ἐγὼ εἰμὶ καὶ πολλοὺς πλανή-  
saying; That I am; and many they will  
σοῦσιν. <sup>7</sup> Ὅταν δὲ ἀκουσῇτε πολέμους καὶ  
deceive. When and ye shall hear wars and  
ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ \*<sup>[γὰρ]</sup>  
reports of wars, not be disturbed; it behoves [for]  
γενεσθαι· ἀλλ' οὕτω τὸ τέλος. <sup>8</sup> Ἐγερθήσεται  
to take place; but so shall the end. Shall be raised up  
γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασι-  
for nation against nation, and kingdom against king-  
λειαν· \*<sup>[καὶ]</sup> ἔσονται σεισμοὶ κατὰ τοποῦς,  
dom; [and] shall be earthquakes in places,  
\*<sup>[καὶ]</sup> ἔσονται λιμοὶ \*<sup>[καὶ]</sup> ταραχαί. Ἀρχαί  
[and] shall be famines (and commotions.) Beginnings

CHAPTER XIII.

1 † And as he was going out of the TEMPLE, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Buildings!"  
2 And JESUS said to him, "Seest thou These GREAT Buildings? † there shall not be \* left here a Stone upon a Stone; † all will be overthrown."  
3 And as he was sitting on † the MOUNT of OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately.  
4 "Tell us, when these things will be †" and "What will be the SIGN when all these things are about to be accomplished?"  
5 And JESUS began to \* say to them, † "Beware, that no one deceive You."  
6 Many will come in my NAME, saying, "I am he;" and will deceive Many.  
7 And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.  
8 For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the \* Beginnings of Sorrows.

\* VATICAN MANUSCRIPT.—2. answering—omit. them—omit.  
8. and—omit.

2. left here.  
6. for—omit.  
8. and commotions—omit.

5. answering  
7. for—omit.  
8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.  
† 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Caesar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest towers standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Tannith of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them.  
† 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. Matt. xxiv. 1; Luke xxi. 5.  
6; 2 Thes. ii. 3.

† 2. Luke xix. 44.

† 3. Jer. xxix. 5; Eph. v.

οἰδὶναι ταῦτα. <sup>9</sup> Βλέπετε δε ὑμεῖς ἑαυτοὺς·  
of narrow these. Take heed but you yourselves:  
παράδωσούσι \* [γὰρ] ὑμᾶς εἰς συνέδρια, καὶ εἰς  
they will deliver up [for] you to sanhedrims, and into  
συναγωγὰς δαρησέσθε, καὶ ἐπὶ ἡγεμονῶν καὶ  
synagogues you will be beaten, and before governors and  
βασιλεὺς σταθῆσθε, ἐνεκεν ἐμοῦ, εἰς μάρτυριον  
kings you will stand, on account of me, for a testimony  
αὐτοῖς. <sup>10</sup> Καὶ εἰς πάντα τὰ ἔθνη δεῖ,  
to them. And among all the nations it behooves,  
πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. <sup>11</sup> Ὅταν δε  
first to be published the glad tidings. When but  
ἀγασθῶν ὑμᾶς παραδίδοντες, μὴ προμεριμνᾶτε  
they may lead you delivering up, not be anxious beforehand  
τὴ λαλήσετε, \* [μῆδε μελετάτε·] ἀλλ' ὅ ἐαν  
what you should speak, [nor be concerned·] but whatever  
δοῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε·  
may be given to you in that the hour, this speak you;  
οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα  
not for are you the speaking, but the spirit  
τὸ ἅγιον. <sup>12</sup> Παραδωσεί δε ἀδελφὸς ἀδελφὸν  
the holy. Will deliver up and a brother a brother  
εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐκναστή-  
to death, and father a child; and they shall  
σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν  
rise up children against parents, and deliver to death  
αὐτούς. <sup>13</sup> Καὶ ἐσέσθε μισούμενοι ὑπὸ πάντων,  
them. And you will be being hated by all,  
διὰ τὸ ὄνομα μου. Ὁ δε ὑπομείνας εἰς τέλος,  
through the name of me. He but persevering to end,  
οὕτως σωθήσεται. <sup>14</sup> Ὅταν δε ἰδῇτε τὸ βδέ-  
thus will be saved. When but you may see the abomi-  
λυγμα τῆς ἐρημώσεως ἑστῶς ὅπου οὐ δεῖ· (ὁ  
nature of the desolation having stood where not thought; (he  
ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ,  
reading let him think;) then those in the Judea,  
φευγέτωσαν εἰς τὰ ὄρη. <sup>15</sup> Ἐ \* [δε] ἐπὶ τοῦ  
let them flee to the mountains; he [and] on the  
δωματος, μὴ κατωβατῶ \* [εἰς τὴν οἰκίαν,] μῆδε  
roof, not let him go down [into the house,] nor  
εἰσελθετῶ, ἀραι τὶ ἐκ τῆς οἰκίας αὐτοῦ·  
enter, to take anything out of the house of himself,  
<sup>16</sup> καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρεψάτω εἰς  
and he in the field being, not let him turn into  
τὰ ὀπίσω, ἀραι τὸ ἱμάτιον αὐτοῦ. <sup>17</sup> Οὐαὶ δε  
the back, to take the mantle of him. Woe but  
ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις  
to the in womb having and to the giving suck  
ἐν ἐκείναις ταῖς ἡμέραις. <sup>18</sup> Προσευχέσθε δε,  
in those the days. Pray you but,  
ἵνα μὴ γενῆται ἡ φύλη ὑμῶν χειμῶνος.  
that not may be the sight of you of winter.

9 But †take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

10 †And the GLAD TIDINGS must first be published among All the NATIONS.

11 †But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will SPEAK, but the HOLY SPIRIT.

12 And †Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 †And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 †But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in JUDAEA ESCAPE to the MOUNTAINS;

15 †let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

16 and let not HIM who is in the FIELD return BACK to take his MANTLE.

17 †But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that \*it may not be in Winter;

\* VATICAN MANUSCRIPT.—9. for—omit. omit. 13. into the HOUSE—omit.

11. nor be concerned—omit. 13. it may not be.

15. and

\* 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xiv. 9; Rev. xi. 10. 10; Luke xii. 11; xxi. 14. † 12. Matt. x. 21; xiv. 10; Luke xxi. 10; Luke xxi. 17. † 14. Dan. ix. 27; Matt. xxiv. 19; Luke xxi. 20.

† 10. Luke xxiv. 14. † 11. Matt. x. 13. Matt. x. 13. Matt. x. 13. Matt. x. 13.

† 11. Matt. x. 13. Matt. x. 13. Matt. x. 13. Matt. x. 13.

19 Ἐσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα  
Shall be for the days those affliction, such as  
 οὐ γεγόνε τοιαυτὴ ἀτ' ἀρχῆς κτίσεως, ἥς  
not has been so great from a beginning of creation, which  
 ἐκτίσεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γενήται.  
created the God, till the now, and not not may be.

20 Καὶ εἰ μὴ κύριος ἐκολοβώσε τὰς ἡμέρας, οὐκ  
And if not a Lord shortened the days, not  
 ἀν εἴσθη πασα σαρξ· ἀλλὰ διὰ τοὺς ἐκ-  
should be saved all flesh; but on account of the cho-  
 λεκτοὺς, οὓς ἐξελεξάτο, ἐκολοβώσε τὰς ἡμέρας.  
sen (ones), whom he has chosen, he has shortened the days.

21 Καὶ τότε εἰ τις ὑμῖν εἴπῃ· Ἴδου, ὦδε ὁ  
And then if any one to you should say; Lo, here the  
 χριστός· ἢ· Ἴδου, ἐκεῖ· μὴ πιστεύετε. 22 Ἐγερ-  
Anointed; or, Lo, here; not believe you. Shall

θησονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται,  
be raised for false anointed ones and false prophete  
 καὶ δώσουσι σημεῖα καὶ τεράτα, πρὸς τὸ ἀπο-  
and shall give signs and wonders, to the to de-  
 πλανῆν, εἰ δυνατόν, \* [καὶ] τοὺς ἐκλεκτοὺς.  
ceive, if possible, [even] the chosen.

23 Ὑμεῖς δὲ βλέπετε· \* [ἰδου,] προειρήκα ὑμῖν  
You but take heed; [lo,] I have foretold to you  
 πάντα. 24 Ἀλλ' ἐν ἐκεῖναις ταῖς ἡμέραις, μετὰ  
all. But in those the days, after

τὴν θλίψιν ἐκεῖνην, ὁ ἥλιος σκοτισθήσεται,  
the affliction that, the sun shall be darkened,  
 καὶ ἡ σελήνη οὐ δώσει τοφῆγος αὐτῆς·  
and the moon not shall give the light of herself,

25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐσονται ἐκπίκτου-  
and the stars of the heaven shall be fal-  
 τες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς,  
ling, and the powers, those in the heavens,  
 σαλευθήσονται. 26 Καὶ τότε ὁψονται τὸν υἱόν  
shall be shaken. And then they shall see the son

τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλαις, μετὰ  
of the man coming on clouds, with  
 δυνάμει πολλῇ καὶ δόξῃ. 27 Καὶ τότε ἀποσ-  
power much and glory. And then he will

τελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξει τοὺς  
send the messengers of himself, and he will gather the  
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνέμων,  
chosen (ones) of himself from the four winds,

ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ. 28 Ἀπο-  
from an extremity of earth to an extremity of heaven. From

δε τῆς συκῆς μαθετε τὴν παραβολὴν· ὅταν  
but the fig-tree learn you the parable: when

αὐτῆς ᾗδῃ ὁ κλάδος ἀπαλός γενήται, καὶ  
of her now the branch tender may become, and  
 ἐκφυῇ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ  
may put forth the leaves, you know, that near the

19 for in those days  
 will be Distress, † such as  
 has not been from the Be-  
 ginning of the Creation,  
 which God created, till  
 now, nor ever will be.

20 And except the Lord  
 cut short the days, No  
 Person could survive; but  
 on account of the CHOSEN,  
 whom he has selected, he  
 has cut short the days.

21 And then if any one  
 should say to you, 'Behold,  
 the MESSIAH is here!' or  
 'Behold,—there!' believe  
 it not;

22 because False Mes-  
 siasis and False Prophets  
 will arise, and exhibit  
 Signs and Wonders, to DE-  
 CEIVE, if possible, the CHO-  
 SEN.

23 † But be ye on your  
 guard; I have forewarned  
 you.

24 † But in Those DAYS,  
 after that AFFLICTION, the  
 † the SUN will be obscured,  
 and the MOON will with-  
 hold her LIGHT,

25 and \* the STARS will  
 fall out of HEAVEN, and  
 THOSE POWERS in the  
 HEAVENS will be shaken.

26 † And then they will  
 see the SON of MAN coming  
 in Clouds, with great Pow-  
 er and Glory.

27 And then he will send  
 forth \* the MESSENGERS,  
 and assemble his CHOSEN  
 from the FOUR Winds, from  
 the Extremity of Earth to  
 the utmost bound of Hea-  
 ven.

28 Now learn a PARABLE  
 from the FIG-TREE. When  
 its BRANCH now becomes  
 tender, and puts forth  
 LEAVES, \* it is known That  
 SUMMER is near.

\* VATICAN MANUSCRIPT.—22. even—omit.

23. lo—omit.

25. the STARS will

fall out of HEAVEN, and THOSE POWERS.

27. the MESSENGERS.

28. it is known That.

† 24. In Isaiah xlii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus ex-  
 pressed, "the stars of heaven and the constellations thereof shall not give their light; the  
 sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I  
 will shake the heavens, &c." And the reader may find the same eastern manner of speaking  
 in the following places of scripture.—Job xxx. 28; Eccl. xii. 1, 2; Isa. xlv. 23; xxxiv. 4; lx.  
 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20;  
 viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

† 10. Dan. xii. 1; Matt. xxiv. 21.

† 23. 2 Pet. iii. 17.

† 24. Matt. xxiv. 20; Luke

xal. 26.

† 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 63; Rev. i. 7.

θερος εστιν. <sup>29</sup> Οὕτω και υμεις, οταν ταυτα  
 εἴητε γινόμενα, γινώσκετε, ὅτι ἐγγυς εἰστιν  
 ἐπὶ θύραις. <sup>30</sup> Ἀμην λέγω ὑμῖν, ὅτι οὐ μὴ  
 παρελθῇ ἡ γενεὰ αὐτῇ, μεχρις οὗ πάντα  
 ταυτα γενήται. <sup>31</sup> Ὁ οὐρανὸς και ἡ γῆ παρε-  
 λευτεται· οἱ δὲ λόγοι μου οὐ μὴ παρελθωσι.

<sup>32</sup> Περὶ δε τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας  
 οὐδεὶς οἶδεν, οὐδε οἱ ἀγγελοι, οἱ ἐν οὐρανῷ,  
 οὐδε ὁ υἱὸς, εἰ μὴ ὁ πατήρ. <sup>33</sup> Βλέπετε, ἀγ-  
 ρυκνεῖτε \* [και προσευχεσθε·] οὐκ οἰδατε γὰρ  
 ποτε ὁ καιρὸς εἰστιν. <sup>34</sup> Ὅς ἀνθρώπος ἀποδη-  
 μος ἀφ' ἑαυτοῦ τὴν οἰκίαν αὐτοῦ, και δους τοῖς  
 δούλοις αὐτοῦ τὴν ἐξουσίαν, \* [και] ἑκάστῳ  
 τὸ ἔργον αὐτοῦ και τῷ θυρωρῷ ἐνετείλατο ἵνα  
 γρηγορῇ. <sup>35</sup> Γρηγορεῖτε οὖν· οὐκ οἰδατε γὰρ,  
 ποτε ὁ κυριὸς τῆς οἰκίας ἐρχεται, ὡς, ἢ  
 μεσονυκτίῳ, ἢ ἀλεκτοροφώνῳ, ἢ πρωί· <sup>36</sup> μὴ  
 ἐλθὼν εἰσφύῃ, εὕρῃ ὑμᾶς καθευδόντας.  
<sup>37</sup> Ἀ δε ὑμῖν λέγω, πᾶσι λέγω· Γρηγορεῖτε.

ΚΕΦ. αδ'. 14.

<sup>1</sup> Ἦν δε το πασχα και τα αζυμα μετα δυο  
 ἡμερῶν· και ἐξήτουν οἱ ἀρχιερεῖς και οἱ γραμ-  
 ματεῖς, πῶς αὐτὸν ἐν δολῷ κρατήσαντες ἀποκ-  
 τεῖνωσιν. <sup>2</sup> Ἐλέγον δε· Μὴ ἐν τῇ ἑορτῇ,  
 μήποτε θορυβὸς ἐστὶν τοῦ λαοῦ.

<sup>3</sup> Και οὗτος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ  
 Σιμων τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἤλθε

<sup>29</sup> Thus also, when you shall see these things transpiring, know That he is near at the doors.

<sup>30</sup> Indeed, I say to you, That this GENERATION will not pass away, till All these things be accom-  
 plished.

<sup>31</sup> The HEAVEN and EARTH will fail; but † my words cannot fail.

<sup>32</sup> But concerning that DAY, \* or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

<sup>33</sup> † Take heed, watch; for you know not when the season is.

<sup>34</sup> † As a Man going abroad, leaving his HOUSE, and having given the AU-  
 THORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

<sup>35</sup> Watch, therefore; for you know not when the MASTER of the HOUSE comes; \* whether at Even-  
 ing, or at Midnight, or at Cock-crowing, or in the Morning;

<sup>36</sup> lest coming unexpect-  
 edly he should find you sleeping.

<sup>37</sup> And what I say to you, I say to all, Watch."

CHAPTER XIV.

<sup>1</sup> † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-  
 PRIESTS and SCRIBES sought him how they might take him by Deception,  
 and kill him.

<sup>2</sup> \* For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

<sup>3</sup> † And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

\* VATICAN MANUSCRIPT.—32. or HOUR knows no man; not even an Angel in Heaven. 33. and pray—omit. 34. and—omit. 35. whether at Evening. 36. For they said.

† 31. Isa. xl. 5. † 32. Matt. xxiv. 42; xlv. 13; Luke xii. 40; xvi. 31; Rom. xiii. 11; 1 Thess. v. 6. † 33. Matt. xxiv. 42; xlv. 14. † 34. Matt. xvi. 2; Luke xiii. 32. † 35. Matt. xvi. 6; John xii. 1, 3; See Luke vii. 37.



γυνή έχουσα αλαβαστρον μυρου, νάρδου  
a woman having an alabaster box of balm, of spikenard  
πιστικής πολυτελους· \* [και] συντριψασα το  
genuine very costly: [and] breaking the  
αλαβαστρον, κατέχευεν αυτου κατα της κεφαλής.  
alabaster box, she poured of it down on the head.

4 Ησαν δε τινες αγανακτουτες προς εαυτους,  
Were and some being angry to themselves,  
\* [και λεγοντες·] Εις τι η απωλεια αυτη του  
[and saying:] For what the loss this of the  
μυρου γεγονεν; 5 Ηδυνάτο γαρ τουτο το μυρον  
balm has been made? Could for this the balm  
πραθνηαι επανω τριακοσιων δηναριων, και  
to be sold more three hundred denarii, and  
δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτην.  
to be given to the poor. And they censured her.

6 Ο δε Ιησους ειπεν· Αφετε αυτην τι αυτη  
The but Jesus said; Let alone her; why to her  
κοπους παρεχετε; καλον εργον ειργασατο εν  
trouble present you? good a work she has wrought in  
εμοι. 7 Παντοτε γαρ τους πτωχους εχετε μεθ'  
me. Always for the poor you have with  
εαυτων, και, οταν θελητε, δυνασθε αυτους εν  
yourselves, and, when you will, you can them good  
κοινησαι· εμε δε ου παντοτε εχετε. 8 Ο εσχεν  
to do; me but not always you have. The having  
αυτη, εκοινησε· προελαβε μυρισαι μου το σωμα  
this, she has done; beforehand to anoint of me the body  
εις τον ενταφιασμον. 9 Αμην λεγω υμιν, οπου  
for the burial. I indeed I say to you, wherever  
αν κηρυχθη το ευαγγελιον τουτο εις ολον τον  
may be published the glad tidings this in whole the  
κυσμον, και ο εκοινησεν αυτη λαληθησεται, εις  
world, also what she did this shall be spoken, for  
μνημοσυνον αυτης.  
a memorial of her.

10 Και ο Ιουδας ο Ισκαριωτης, εις των  
And the Judas the Iscariot, one of the  
δωδεκα, απηλθε προς τους αρχιερεις, ινα  
twelve, went to the high-priests, that  
παραδω αυτον αυτοις· 11 Οί δε ακουσαντες  
he might deliver up him to them: They and hearing  
εχαρησαν· και επηγγειλαντο αυτω αργυριον  
were glad; and promised him silver  
δουναι. Και εζητει, πως ευκαιρως αυτον  
to give. And he sought, how conveniently him  
παραδω. 12 Και τη πρωτη ημερα των  
he might deliver up. And the first day of the  
αζυμων, οτε το πασχα εθουν, λεγου-  
unleavened cakes, when the paschal lamb were sacrificed, they  
σιν αυτω οι μαθηται αυτου· Που θελεις απελ-  
say to him the disciples or him; where wilt thou having  
θοντες ετοιμασωμεν, ινα φαγης το πασχα;  
gone we make ready. that thou mayest eat the passover?

Women came, having an Alabaster box of Balsam of genuine Spikenard, very costly; and breaking the box, she poured it on his head.

4 And some were displeased, saying among themselves, "Why has this loss of the BALSAM taken place?"

5 For \* This BALSAM could have been sold for more than † Three hundred Denarii, and given to the poor." And they censured her.

6 But Jesus said, "Let her alone; why do you trouble the woman? She has done a Good Work for me.

7 ‡ For you have the poor always among you, and when you will, you can \* do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 \* And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 ‡ And \* THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 ‡ Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

\* VATICAN MANUSCRIPT.—3. and—omit. 4. and saying—omit. 5. This BALSAM could. 7. always do to them. 9. And indeed. 10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 7. Deut. xv. 11. ‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4.

‡ 12. Matt. xxvi. 14;

Και ἀποστέλλει δυο τῶν μαθητῶν αὐτοῦ, και  
 And he sends two of the disciples of himself, and  
 λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· και  
 he says to them; Go you into the city; and  
 ἀσπασθήσεϊ ὑμῖν ἀνθρώπος κεραμῖον ὕδατος  
 will meet you a man a pitcher of water  
 βαστάζων· ἀκολουθήσατε αὐτῷ·<sup>13</sup> και ὅπου εἶεν  
 carrying, follow him; and wherever  
 εἰσελθῇ, εἰπατε τῷ οἰκοδισποτῇ· Ὅτι ὁ  
 he may enter, say to the householder; That the  
 διδασκαλος λέγει· Που ἐστὶ τὸ καταλυμα,  
 teacher says; Where is the guest-chamber,  
 ὅπου τὸ πάσχα μετα τῶν μαθητῶν μου φαγῶ;  
 where the passover with the disciples of me I may eat?  
<sup>15</sup> Και αὐτὸς ὑμῖν δεῖξει ἀναγαιον μεγα εστρω-  
 And he to you will show an upper room large having  
 μενον· ετοιμον· ἐκεῖ ἐτοιμασατε ἡμῖν.  
 been furnished ready; there prepare you for us.  
<sup>16</sup> Και ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, και ἦλθον εἰς  
 And went forth the disciples of him, and came into  
 τὴν πόλιν, και εὔρον καθὼς εἶπεν αὐτοῖς· και  
 the city, and found even as he said to them; and  
 ἠτοίμασαν τὸ πάσχα.<sup>17</sup> Και ὀψίας γενομένης,  
 they prepared the passover. And evening being come.  
 ἐρχεται μετὰ τὸν δώδεκα.<sup>18</sup> Και ἀνακείμενοι  
 he comes with the twelve. And reclining  
 αὐτῶν και ἐσθιοντων, εἶπεν ὁ Ἰησοῦς· Ἀμην  
 of them and eating, said the Jesus; Indeed  
 λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ  
 I say to you, that one of you will deliver up me, who  
 ἐσθίων μετ' ἐμοῦ.<sup>19</sup> Οἱ \* [δε] ᾤρξαντο λυπεῖσθαι,  
 as eating with me. They [and] began to be sor-  
 και λέγειν αὐτῷ εἰς καθ' εἰς· Μητι ἐγώ;  
 rowful, and to say to him one by one; Not I?  
 \* [και ἄλλος· Μητι ἐγώ;]<sup>20</sup> Ὁ δὲ \* [ἀποκρι-  
 and another; Not I?] He but [answer-  
 θεις] εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ  
 said to them; One of the twelve, that  
 ἐμβασταμένος μετ' ἐμοῦ εἰς τὸ τρυβλίον.<sup>21</sup> Ὁ  
 dipping with me into the bowl. The  
 μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγρα-  
 indeed son of the man goes away, even as it has been  
 ται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,  
 written concerning him; woe but to the man that,  
 δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται·  
 through whom the son of the man is delivered up.  
 καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννηθῇ ὁ ἀνθρώπος  
 good it was to him, if not was born the man  
 ἐκ τούτου.<sup>22</sup> Και ἐσθιοντων αὐτῶν, λαβὼν ὁ  
 that. And eating of them, taking the  
 Ἰησοῦς ἄρτον, εὐλογησας ἐκλάσσε, και ἐδώκεν  
 Jesus a loaf, having blessed he broke, and gave  
 αὐτοῖς, και εἶπε· Λαβετε· τούτου ἐστὶ τὸ σῶμα  
 to them, and said; Take; this is the body

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is \*the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room furnished ready; \*there prepare for us."

16 And \*the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 † And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That \*one of you who are EATING with me will deliver me up."

19 And \*they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH."

21 \*The SON of MAN indeed †goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 †And as they were eating, \*he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

\* VATICAN MANUSCRIPT.—14. MY GUEST-CHAMBER.

14. THE DISCIPLES.

19. I say.

cause the son.

19. and another; not I?—omit.

22. he took.

15. and there prepare.

19. and—omit.

20. answering—omit.

21. lie.

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.—Annotator.

‡ 17. Matt. xxvi. 20.

‡ 21. Matt. xxvi. 24; Luke xii. 22; John vii. 23.

μου. <sup>23</sup> Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας  
of me. And taking the cup, having given thanks  
ἐδωκεν αὐτοῖς· καὶ ἐπίον ἐξ αὐτοῦ πάντες.  
he gave to them; and they drank out of it all.  
<sup>24</sup> Καὶ εἶπεν \* [αὐτοῖς. [Τοῦτο ἐστὶ τὸ αἷμα μου,  
And he said [to them.] This is the blood of me,  
τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν  
that of the new covenant, that concerning many  
ἐκχυνόμενον. <sup>25</sup> Ἀμὴν λέγω ὑμῖν, ὅτι οὐκετι  
being shed. Indeed I say to you, that no more  
οὐ μὴ πινῶ ἐκ τοῦ γεννηματος τῆς ἀμπέλου, ἕως  
not not I will drink of the product the vine, till  
τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πινῶ καινὸν ἐν  
the day that, when it I drink new in  
τῇ βασιλείᾳ τοῦ θεοῦ. <sup>26</sup> Καὶ ὑμνησάντες,  
the kingdom of the God. And having sung a hymn,  
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.  
they departed to the mountain of the olive trees.

<sup>27</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες  
And says to them the Jesus; That all  
σκανδαλισθήσεσθε \* [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·]  
will be stumbled [at me in the night this·]  
ὅτι γεγραπται· "Πατάξω τὸν ποιμένα, καὶ  
for it is written· I will smite the shepherd, and  
διασκορπισθήσεται τὰ πρόβατα." <sup>28</sup> Ἀλλὰ  
will be scattered the sheep." But  
μετὰ τὸ ἐγερθῆναι με, προαξῶ ὑμᾶς εἰς τὴν  
after the to be raised me, I will go before you into the  
Γαλιλαίαν. <sup>29</sup> Ὁ δὲ Πέτρος εἶπεν αὐτῷ· Καὶ εἰ  
Galilee. He but Peter said to him; Even if  
πάντες σκανδαλισθῶσιν, ἀλλ' οὐκ ἐγώ.  
all shall be stumbled, yet not I.

<sup>30</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι,  
And says to him the Jesus; Indeed I say to thee,  
ὅτι σὺ σημερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ  
that thou this-day in the night this, before  
δὲς ἀλεκτορὰ φωνῆσαι, τρίς ἀπαρνήσῃ με.  
twice a cock to have crowed, thrice thou wilt deny me.  
<sup>31</sup> Ὁ δὲ ἐκ περισσοῦ εἶλεγε μάλλον· Ἐὰν με  
He but with vehemence spoke more; If me  
δὲν συναποθάνειν σοι, οὐ μὴ σε ἀπαρνήσομαι.  
must to die with thee, not not thee I will deny.

Ὡσαύτως δὲ καὶ πάντες εἶλεγον. <sup>32</sup> Καὶ ἐρχόν-  
In like manner and also all they said. And they  
ται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ  
came to a place of which the name Gethsemane; and  
λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίστατε ὧδε,  
he says to the disciples of himself; Sit you here,  
ἕως προσευξώμαι. <sup>33</sup> Καὶ παραλαμβάνει τὸν  
till I shall pray. And he takes the  
Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην μεθ' ἑαυτοῦ·  
Peter and James and John with himself;  
καὶ ᾤχετο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. <sup>34</sup> Καὶ  
and began to be greatly amazed and to be in anguish. And  
λέγει αὐτοῖς· Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως  
he says to them; Extremely sorrowful is the soul of me even to

<sup>23</sup> And taking \* a Cup, having given thanks, he gave it to them; and they all drank out of it.

<sup>24</sup> And he said, † "This is THAT BLOOD of mine which is of the COVENANT, THAT which is POURED OUT for many.

<sup>25</sup> Indeed I say to you, \* That I will drink of the PRODUCT of the VINE no more, till that DAY when I drink it new in the KINGDOM of GOD."

<sup>26</sup> ‡ And having sung, they went out to the MOUNT of OLIVES.

<sup>27</sup> And JESUS says to them, "You will all be stumbled; because it is written, † "I will smite the SHEPHERD, and the SHEEP will be dispersed."

<sup>28</sup> ‡ But after I am RAISED, I will precede you to GALILEE."

<sup>29</sup> † And PETER said to him, "Even if all shall be stumbled, yet I will not."

<sup>30</sup> And JESUS says to him, "Indeed I say to thee, That thou This-day, in THIS NIGHT, before a Cock crows twice, wilt disown Me thrice."

<sup>31</sup> But HE spoke with more vehemence, "If I must die with thee, I will by no means disown Thee." And they all said the same.

<sup>32</sup> † And they came to a Place named Gethsemane, and he says to his DISCIPLES, "Sit here, while I \* go away and pray."

<sup>33</sup> And he takes with him PETER, and \* JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

<sup>34</sup> And he says to them, † "My SOUL is encompassed with a deadly An-

\* VATICAN MANUSCRIPT.—22. a Cup, mine, which is of the COVENANT, THAT which is POURED OUT.—omit. 24. to them—omit.

24. THAT BLOOD of 27. at me in this NIGHT

† 24. Luke xxii. 20; 1 Cor. xi. 25.

† 26. Matt. xxvi. 30.

† 27. Zech. xiii. 7.

† 28. Matt. xvi. 7.

† 29. Matt. xxvi. 33, 34; Luke xxii. 33, 34.

John xiii. 37, 38.

† 32. Matt. xxvi. 36; Luke xxii. 39; John xviii. 1.

† 34. John xii. 27.

Θνατον· <sup>36</sup> μείνατε ὧδε, καὶ γρηγορεῖτε. <sup>36</sup> Καὶ προσελθὼν μικρὸν, ἐπέσειν ἐπὶ τῆς γῆς· καὶ προσήυχετο, ἵνα, εἰ δυνατόν ἐστι, παρελθῇ ἀπ' αὐτοῦ ἡ ὥρα. <sup>36</sup> Καὶ εἰπὼν· Ἀββὰ ὁ πατήρ, πάντα δυνάτα σοί· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τούτου. Ἀλλ' οὐ, τί ἐγὼ θέλω, ἀλλὰ τί σὺ. <sup>37</sup> Καὶ ἐρχεται, καὶ εὗρισκει αὐτοὺς καθευδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς; οὐκ ἰσχύσας μίαν ὥραν γρηγορῆσαι; <sup>38</sup> Γρηγορεῖτε καὶ προσευχέσθε, ἵνα μὴ εἰσελθῇτε εἰς πειρασμόν· τὸ μὲν πνεῦμα προθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>39</sup> Καὶ πάλιν ἀπελθὼν προσήυχετο, λέγων, τὸν αὐτὸν λόγον ἐπὶ τῶν. <sup>40</sup> Καὶ ὑποστρεφας, εὗρεν αὐτοὺς πάλιν καθευδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι καὶ οὐκ ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. <sup>41</sup> Καὶ ἐρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθευδεῖτε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπεχρεῖ, ἦλθεν ἡ ὥρα ἵδον, παραδιδόται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. <sup>42</sup> Ἐγείρεσθε, ἀγωμεν· ἵδον, ὁ παραδίδους με ἤγγικε. <sup>43</sup> Καὶ εὐθὺς, ἐπὶ αὐτοῦ λαλούντος, παραγίνεται Ἰούδας, εἰς ὃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος· <sup>44</sup> μετὰ μαχαίρων καὶ ξυλῶν, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. <sup>45</sup> Δεδόκει δὲ ὁ παραδίδους αὐτὸν συσσημόν αὐτοῖς, λέγων· Ὁν ἂν φιλήσω, αὗτος ἐστὶ· κρατήσατε αὐτὸν καὶ ἀπαγάγετε ἀσφαλῶς. <sup>46</sup> Καὶ ἐλθὼν, εὐθὺς

guish; stay here and watch."

35 And going forward a little, he fell on the ground, and prayed, that if possible the HOUR might pass from him.

36 And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; yet not what I will, but what thou wilt."

37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a single hour?"

38 Watch and pray, that you \*enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

39 And going again, he prayed, speaking the SAME Words.

40 And \*again he came and found them sleeping; (for Their EYES were overpowered); and they knew not what to answer him.

41 And he comes the THIRD time, and says to them, "Do you sleep now, and take your rest? It is enough, the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS."

42 \*Arise, let us go; behold! HE, who DELIVERS me up, has come."

43 \*And immediately, while he was yet speaking, comes \*JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.

44 And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

45 And coming, and immediately approaching

\* VATICAN MANUSCRIPT.—38. come into. 40. again he came. 43. JUDAS, being one of the twelve. 45. great—omit.

1. 2. 30. John v. 20; vi. 28. 41. John xiii. 1. 42. Matt. xxvi. 46; John xviii. 1, 2.

41. John xiii. 1.

42. Matt. xxvi. 46; John xviii. 1.

προσελθων αυτω, λεγει· 'Ραββι, \*<sup>[ραββι:]</sup>  
 approaching to him, he says: Rabbi, <sup>[rabbi:]</sup>  
 και κατεφιλησεν αυτον. <sup>46</sup> Οἱ δε επεβαλον επ'  
 and kissed him. They then laid on  
 αυτον τας χειρας \*<sup>[αὐτων,]</sup> και εκρατησαν  
 him the hands <sup>[of them,]</sup> and seized  
 αυτον. <sup>47</sup> Εἰς δε τις των παρεστηκοτων,  
 him. One and a certain of those standing,  
 σπασαμενος την μαχαिरαν, επαισε τον δουλον  
 drawing the sword, struck the slave  
 του αρχιερεως, και αφειλεν αυτου το ωτιον.  
 of the high-priest, and cut off of him the ear.  
<sup>48</sup> Καὶ αποκριθεις ὁ Ἰησοῦς εἶπεν αυτοῖς· 'Ὅς  
 And answering the Jesus said to them; As  
 ἐπὶ ληστην ἐξηλθετε μετὰ μαχαίρων και  
 upon a robber came you out with swords and  
 ξυλῶν, συλλαβεῖν με. <sup>49</sup> Καθ' ἡμεραν ἦμην  
 clubs, to take me. Every day I was  
 πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδασκῶν, και οὐκ  
 with you in the temple teaching, and not  
 ἐκρατησατε με· ἀλλ', ἵνα πληρωθῶσιν αἱ γρα-  
 you seized me; but, that must be fulfilled the writ-  
 φαι. <sup>50</sup> Καὶ ἀφεντες αυτον παντες ἐφυγον.  
 And leaving him all they fled.  
<sup>51</sup> Καὶ εἰς τις νεανισκος ἠκολουθεῖ αυτω, περι-  
 And one a certain young man followed him, wrap-  
 βεβλημενος σινδωνα ἐπὶ γυμνῶν· και κρατουσιν  
 ped about a linen cloth on naked; and they seized  
 αυτον \*<sup>[οἱ νεανισκοί.]</sup> <sup>52</sup> Ὁ δε καταλιπων την  
 him <sup>[the young men.]</sup> He but leaving the  
 σινδωνα, γυμνὸς ἐχυγεν \*<sup>[ἀπ' αὐτων.]</sup>  
 linen cloth, naked he fled <sup>[from them.]</sup>  
<sup>53</sup> Καὶ ἀπηγαγον τον Ἰησοῦν πρὸς τον αρχιε-  
 And they led the Jesus to the high-  
 ρεα· και συνερχονται αυτω παντες οἱ αρχιερεῖς,  
 priest; and came together to him all the high-priests,  
 και οἱ πρεσβυτεροι, και οἱ γραμματεῖς. <sup>54</sup> Καὶ  
 and the elders, and the scribes. And  
 ὁ Πέτρος ἀπο μακροθεν ἠκολουθησεν αυτω ἕως  
 the Peter at a distance followed him even  
 εἰς εἰς την αὐλην του αρχιερεως· και ἦν συγ-  
 to into the palace of the high-priest; and was sit-  
 καθημενος μετὰ των ὑπηρετων, και θερμαινο-  
 ting in company with the attendants, and warming  
 μενος πρὸς το φῶς. <sup>55</sup> Οἱ δε αρχιερεῖς και  
 himself to the light. The and high priests and  
 ὅλον το συνέδριον ἐζητοῦν κατὰ τον Ἰησοῦν  
 whole the high council sought against the Jesus  
 μαρτυριαν εἰς το θανατῶσαι αυτον· και οὐχ  
 testimony for the to put to death him; and not  
 εὑρισκον. <sup>56</sup> Πολλοὶ γὰρ ἐψευδομαρτυροῦν  
 they found. Many for testified falsely  
 κατ' αυτον, και ἰσαι αἱ μαρτυριαι οὐκ ἦσαν.  
 against him, but consistent the testimonies not were.  
<sup>57</sup> Καὶ πινες ἀναστάντες, ἐψευδομαρτυροῦν κατ'  
 And some having stood up, testified falsely against  
 αυτου, λεγοντες· <sup>58</sup> Ὅτι ἡμεῖς ἠκουσαμεν αυτου  
 him, saying; That we heard him do-

him, he says, "Rabbi,"  
 and repeatedly kissed him.  
 46 Then THEY LAID  
 HANDS ON him, and seized  
 him.

47 And one of THOSE  
 STANDING by drew a  
 SWORD, and struck a SER-  
 VANT of the HIGH-PRIEST,  
 and cut off His \*EAR-TIP.

48 † And JESUS answer-  
 ing said to them, "As  
 in pursuit of a Robber, have  
 you come with SWORDS and  
 Clubs to take me?"

49 I was with you every  
 day in the TEMPLE teach-  
 ing, and you did not arrest  
 me. † But the SCRIPTURES  
 must be verified."

50 And leaving him,  
 they all fled.

51 And a certain Youth  
 followed him, with a Linen  
 cloth wrapped about his  
 naked body; and they  
 seized him;

52 but leaving the LINEN  
 CLOTH, he fled naked.

53 † And they conducted  
 JESUS to the HIGH-  
 PRIEST; and all the HIGH-  
 PRIESTS, and the ELDERS,  
 and the SCRIBES, came to-  
 gether to him.

54 And PETER followed  
 him at a distance, even  
 into the PALACE of the  
 HIGH-PRIEST; and sat in  
 company with the ATTEN-  
 DANTS, warming himself  
 before the FIRE.

55 † And the HIGH-  
 PRIESTS and the Whole  
 SANHEDRIM sought testi-  
 mony against JESUS, in  
 order to KILL him; but  
 they found none.

56 For many testified  
 falsely against him, but  
 their TESTIMONIES were  
 insufficient.

57 And some standing  
 up, testified falsely against  
 him, saying,

58 "We heard him do-

\* VATICAN MANUSCRIPT.—43. rabbi—omit.  
 51. the young men—omit.

46. of them—omit.

47. EAR-TIP.

† 48. Matt. xxvi. 65; Luke xxii. 63.  
 xxiv. 46.

† 49. Pan. xxii. 6; Isa. liii. 7; Luke xxii. 37;  
 † 53. Matt. xxvi. 57; Luke xxii. 54; John xviii. 13.

† 55. Matt. xxvi. 59.

λεγοντος· Ὅτι ἐγὼ καταλίσσω τὸν ναὸν τούτου  
saying; That I will destroy the temple this  
 τὸν χειροποιήτον, καὶ δια τριῶν ἡμερῶν ἄλλον  
the made with hands, and in three days another  
 ἀχειροποιήτον οἰκοδομήσω. <sup>52</sup> Καὶ οὐδὲ οὕτως  
made without hands I will build. And not even thus  
 ὡς πρὶν ἡ μαρτυρία αὐτῶν. <sup>60</sup> Καὶ ἀναστὰς  
consistent was the testimony of them. And arising  
 ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησε τὸν Ἰησοῦν,  
the high priest in midst, he asked the Jesus,  
 λέγων· Οὐκ ἀποκριθὲν οὐδέν; τί οὗτοι σου  
saying; Not answerest thou nothing? what these of thee  
 καταμαρτυροῦσιν; <sup>61</sup> Ὁ δὲ ἐσιώπα, καὶ οὐδὲν  
testify against? He but was silent, and nothing  
 ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν·  
he answered. Again the high-priest asked him  
 καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ  
and says to him, Thou art the Anointed, the son of the  
 εὐλογητοῦ; <sup>62</sup> Ὁ δὲ Ἰησοὺς εἶπεν· Ἐγὼ εἰμι·  
blessed? Yes and Jesus said, I am,  
 καὶ οἴσεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν,  
and you shall see the son of the man at right  
 καθήμενον τῆς δυνάμεως, καὶ ἐρχομένον μετὰ  
sitting of the power, and coming with  
 τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup> Ὁ δὲ ἀρχιερεὺς  
the clouds of the heaven. The high-priest.  
 διὰρρηξάς τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι  
having rent the clothes of himself, says; What further  
 χρειαὶ ἔχομεν μαρτυρῶν; <sup>64</sup> Ἦκουσατε τῆς  
need have we of witnesses? You have heard the  
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες  
blasphemy; what to you appears? They but all  
 κατακρίναν αὐτὸν εἶναι ἐνοχόν θανάτου. <sup>65</sup> Καὶ  
condemned him to be deserving of death. And  
 ᾤρξαντο τινες ἐμπνέειν αὐτῷ, καὶ περικαλυπτεῖν  
began some to spit upon him, and to cover  
 τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν,  
the face of him, and to beat with the fist him,  
 καὶ λέγειν αὐτῷ· Προφητεῦσον. Καὶ οἱ ὑπή-  
and to say to him; Prophecy. And the at-  
 ρεταὶ βάπτισμασιν αὐτὸν ἐβαλλόν. <sup>66</sup> Καὶ ὁρτός  
tendments with open hands him beat. And being  
 τὸν Πέτρου ἐν τῇ αὐλῇ κατω, ἐρχεται μία  
the Peter in the court-yard below, comes one  
 τῶν παιδίσκων τοῦ ἀρχιερέως· <sup>67</sup> καὶ ἰδούσα  
of the maid-servants of the high priest: and seeing  
 τὸν Πέτρου θερμαινόμενον, ἐμβλεψάσα αὐτῷ  
the Peter warming himself, she looking to him  
 λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.  
says: And then with the Nazarene Jesus wast.  
<sup>68</sup> Ὁ δὲ ᾤρνθη, λέγων· Οὐκ οἶδα, οὐδε  
He but denied, saying; Not I know, nor  
 ἐκίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἐξω εἰς  
comprehend what thou sayest. And he went out into  
 τὸ προαυλίον· \* [καὶ ἀλεκτὰρ ἐφώνησεν.]  
the outer court: [and a cock crew.]

clare, † I will destroy  
 THIS TEMPLE MADE WITH  
 HANDS, and in Three Days,  
 I will build Another made  
 without hands."

59 But not even thus  
 was their TESTIMONY suf-  
 ficient.

60 And the HIGH-PRIEST  
 standing up in the MIDST,  
 asked JESUS, saying, "An-  
 swerest thou nothing \* to  
 what these testify against  
 thee?"

61 † But HE was silent,  
 and answered nothing.  
 And the HIGH-PRIEST  
 asked him, and says to  
 him; "Art thou the MES-  
 SIAH, the SON of the  
 BLESSED One?"

62 And JESUS said, "I  
 am; and you shall see the  
 SON of MAN sitting at the  
 Right hand of the MIGHTY  
 One, and coming with the  
 CLOUDS of HEAVEN."

63 And the HIGH-PRIEST  
 having rent his GARMENTS,  
 says, "What further need  
 have we of Witnesses?"

64 You have heard the  
 BLASPHEMY; What is your  
 opinion?" And they ALL  
 condemned him as worthy  
 of Death.

65 And some began to  
 spit upon him, and to  
 cover HIS FACE, and to  
 beat him with the fist, and  
 to say to him, "Divine to  
 us;" and the ATTENDANTS  
 struck Him on the cheek  
 with the Open Hand.

66 † And PETER being  
 below in the COURT-YARD,  
 there comes one of the  
 MAID-SERVANTS of the  
 HIGH-PRIEST;

67 and seeing PETER  
 warming himself, earnestly  
 looking at him, she says,  
 "Thou also wast with the  
 NAZARENE, \* JESUS."

68 But HE denied, say-  
 ing, "I \* neither know nor  
 understand what thou  
 sayest." And he went out  
 into the OUTER COURT.

\* VATICAN MANUSCRIPT.—60. Because these.  
 not understood. 68. and a Cock crew—omit.

67. JESUS.

C7 neither know

† 58. Mark xv. 29: John ii. 19.  
 Matt. xvi. 64; Luke xii. 63.

† 60. Matt. xvi. 62.  
 † 68. Matt. xxi. 58, 60; Luke xlii. 75; John xviii. 16.

† 61. Matt. xxiv. 20 †

69 **Και ἡ παιδίσκη ἰδούσα αὐτὸν** \* [καλιν] **ᾤρξατο**  
And the maid-<sup>servant</sup> seeing him <sup>(again)</sup> began  
**λεγειν τοῖς παρῃσιν** **ὅτι οὗτος ἐξ αὐτῶν**  
to say to those having stood by: That this of them  
**ἐστιν.** 70 **Ὁ δὲ καλιν ᾤρνετο.** **Και μετὰ**  
is. He and again denied. And after  
**μικρὸν καλιν οἱ παρῃσὶνες ἐλεγον τῷ Πέτρῳ**  
a little again those having stood by said to the Peter;  
**Ἀληθῶς ἐξ αὐτῶν εἶ** **καὶ γὰρ Γαλιλαῖος εἶ,**  
Truly of them thou art; also for a Galilean thou art,  
\* [καὶ ἡ λαλία σου ὁμοία(εἰ).] 71 **Ὁ δὲ ᾤρξατο**  
(and the speech of thee is like.) He then began  
**αναθεματίζειν καὶ ὀμνυναι** **ὅτι οὐκ οἶδα τὸν**  
to curse and swear; That not I know the  
**ἀνθρώπον τοῦτον, ἐν λέγετε.** 72 **Καὶ ἐκ δευ-**  
man this, of whom you say. And of sec-  
**τερου ἀλεκτῶρ ἐφώνησε.** **Καὶ ἀνεμνήσθη ὁ**  
ond cock crew. And remembered the  
**Πέτρος τὸν ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς**  
Peter the word, of which said to him the Jesus.  
**ὅτι πρὶν ἀλεκτορὰ φωνῆσαι δις, ἀπαρνήσῃ με**  
That before a cock to have crows twice, thou wilt deny me  
**τρὶς.** **Καὶ ἐπιβαλὼν ἐκλαίει.**  
thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 **Καὶ εὐθὺς ἐπὶ τὸ πρωὶ συμβουλευτὶν ποιή-**  
And immediately on the morning a council having;  
**σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ**  
been held the high-priests with the elders and  
**γραμματέων, καὶ ὅλον τὸ συνέδριον, ᾤσαντες**  
scribes, even whole the sanhedrim, binding  
**τὸν Ἰησοῦν, ἀπνεύγκαν καὶ παρέδωκαν τῷ Πι-**  
the Jesus, carried and delivered up to the Pi-  
**λάτῳ.** 2 **Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος**  
late. And asked him the Pilate;  
**Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;** **Ὁ δὲ ἀποκρι-**  
Thou art the king of the Jews? He and answer-  
**θεις εἶπεν αὐτῷ** **Σὺ λέγεις.** 3 **Καὶ κατηγοροῦν**  
ing said to him; Thou sayest. And accused  
**αὐτοῦ οἱ ἀρχιερεῖς πολλὰ.** 4 **Ὁ δὲ Πιλάτος**  
him the high-priests many things. The and Pilate  
**καλιν ἐπηρώτησεν αὐτὸν, λέγων** **Οὐκ ἀποκρινῇ**  
again asked him, saying: Not answerest thou  
**οὐδέν;** **ἰδε, πόσα σου καταμαρτυροῦσιν.**  
nothing? see, how many things of thee they testify against.  
5 **Ὁ δὲ Ἰησοῦς οὐκετι οὐδέν ἀπεκρίθη** **ὥστε**  
The but Jesus no longer nothing answered: so as  
**θαυμάζειν τὸν Πιλάτον.** 6 **Κατὰ δὲ ἑορτὴν**  
to surprise the Pilate. At now feast  
**ἀπέλυνεν αὐτοῖς ἓνα δεσμὸν ὅππερ ᾔθουντο.**  
he used to released to them one prisoner whoever they asked.

69 † and the MAID-SERVANT seeing him, \* said to those STANDING BY, "This is one of them."

70 And HE denied it again. And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."

71 Then HE began to curse and swear, "I know not this MAN of whom you speak."

72 † And \* immediately for a second time † a Cock crew. And PETER recollected the WORD which JESUS spoke to him, "That before a Cock crows twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 † And immediately in the \* Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to \* Pilate.

2 † And PILATE asked him, "Art thou the KING of the JEWS?" And HE answering, \* says to him, "Thou sayest it."

3 And the HIGH-PRIESTS accused him of many things.

4 † Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they \* accuse thee of."

5 † But JESUS answered no more, so that PILATE was astonished.

6 † Now at each Feast he used to release to them One Prisoner, whoever they asked.

\* VATICAN MANUSCRIPT.—00. again—omit.

thy SPEECH is like it—omit.

1. Pilate. 2. says to him.

72. immediately for a second.

4. accuse thee of.

70. and 1. Morning.

† 72. or a watch-trumpet sounded. See Note on Matt. xvi. 34.

† 69. Matt. xxvi. 71, 73; Luke xxii. 58, 59; John xviii. 25, 26.

† 1. 1. Matt. ii. 2; Matt. xxvii. 1; Luke xxii. 60; xxiii. 1; John xviii. 28; Acts iii. 13; iv. 18.

† 2. Matt. xxvii. 11.

† 4. Matt. xxvii. 13.

† 5. Isa. liii. 7; John xix. 9.

† 6. Matt.

xxvii. 15; Luke xxiii. 17; John xviii. 39.

7 **Ἦν δὲ ὁ λεγόμενος Βαραββας μετὰ τῶν συστα-**  
Was and he being named Barabbas with the insur-  
**σιαστῶν δεδεμένος, οἵτινες ἐν τῇ στασεὶ φόνον**  
gents having been bound, who in the sedition murder  
**πεποιήκεισαν.** 8 **Καὶ ἀναβοήσας ὁ ὄχλος**  
had committed. And crying out the crowd

**ᾤχετο αἰτεῖσθαι, καθὼς αἰετοῖς αὐτοῖς.**  
began to demand, as always he did to them.

9 **Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Ὑμεῖς·**  
The but Pilate answered them, saying, Do you  
**τε ἀπολύσω ὑμῖν τὸν βασιλεῖα τῶν Ἰουδαίων.**  
wish I shall release to you the king of the Jews?

10 **Ἐγνώσκει γὰρ, ὅτι διαφθόρον παραδεδωκεῖσαν**  
He knew for, that through envy had delivered up  
**αὐτὸν οἱ ἀρχιερεῖς.** 11 **Οἱ δὲ ἀρχιερεῖς ἀνεσεί-**  
him the high-priests. The and high-priests stirred

**σαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββαν**  
up the crowd, that rather the Barabbas  
**ἀπολύσῃ αὐτοῖς.** 12 **Ὁ δὲ Πιλάτος ἀποκριθεὶς**  
he should release to them. The but Pilate's answering

**παλιν εἶπεν αὐτοῖς· Τι οὖν θέλετε ποιήσω ὑ-**  
again said to them; What then do you wish I shall do whom  
**μεῖς· βασιλεῖα τῶν Ἰουδαίων;** 13 **Οἱ δὲ παλιν**  
you call a king of the Jews? They but again

**ἐκραζαν· Σταυρώσον αὐτὸν.** 14 **Ὁ δὲ Πιλάτος**  
cried out; Crucify him. The and Pilate  
**εἰπὼν αὐτοῖς· Τι γὰρ κακὸν ἐποίησεν; Οἱ δὲ**  
said to them; What for evil has he done? They but

**περισσῶς ἐκραζαν· Σταυρώσον αὐτὸν.** 15 **Ὁ**  
vehemently cried out; Crucify him. The  
**δὲ Πιλάτος, βουλόμενος τῷ ὄχλῳ τὸ ἱκανόν**  
then Pilate, being willing to the crowd the satisfaction

**ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββαν, καὶ**  
to make, released to them the Barabbas, and  
**παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα**  
delivered up the Jesus, having scourged, that

**σταυρωθῇ.**  
he might be crucified.

16 **Οἱ δὲ στρατιῶται ἀπηγάγον αὐτὸν εἰς τῆς**  
The and soldiers led away him within the

**αὐλῆς, ὅ ἐστι πραιτωρίου καὶ συγκαλοῦσιν**  
court, which is a judgment hall; and they call together  
**ὅλην τὴν σπειράν.** 17 **Καὶ ἐνδύουσιν αὐτὸν**  
whole the company. And they clothed him

**πορφύραν, καὶ περιτίθενται αὐτῷ πλεξάντες**  
purple, and placed it around him beading  
**ἀκανθῶν στεφανόν.** 18 **Καὶ ᾤχετο ἀσπαζέσ-**  
as something wreath. And they began to salute

**θαι αὐτὸν· Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων.**  
him. Hail the king of the Jews.

19 **Καὶ ἐτύπτον αὐτὸν τὴν κεφαλὴν καλάμῳ,**  
And they struck of him the head with a reed,  
**καὶ ἐσπένον αὐτῷ, καὶ τίθεντες τὰ γόνατα**  
and spit upon him, and placing the knees

7 And there was he who was named Barabbas, having been imprisoned with the insurgents, who had committed Murder in the insurrection.

8 And the crowd \*going up began to demand what he was accustomed to grant them.

9 But PILATE answered them, saying, "Do you wish me to release to you the king of the Jews?"

10 For he knew That \*they had delivered him up from Envy.

11 † But the high-priests stirred up the crowd, that he should rather release BARABBAS to them.

12 And PILATE answering again, said to them, "What \* then shall I do to him you call the King of the Jews?"

13 And THEY again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 † Then PILATE, being willing to gratify the crowd, released BARABBAS to them; and having scourged JESUS, delivered him up to be crucified.

16 † And the soldiers led him away into the court, which is the Praetorium; and they called together the Whole company.

17 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head,

18 and began to salute him,—"Hail, king of the Jews!"

19 And they struck his head with a Reed, and spit on him, and kneeling, did homage to him.

\* VATICAN MANUSCRIPT.—A. going up began. I do to him you call the King of the Jews.

† 11. Matt. xxvii. 20: Acts iii. 14. † 15. Matt. xxvii. 26: John xix. 1, 16. † 16. Matt. xxvii. 27.



προσεκυνουν αὐτῷ. <sup>20</sup> Καὶ ὅτε ἐνεπαίξαν αὐτῷ, ἐξεδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνεδυσαν αὐτὸν τὰ ἱμάτια τὰ ἰδια· καὶ ἐξαγουσιν αὐτὸν, ἑξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνεδυσαν αὐτὸν τὰ ἱμάτια τὰ ἰδια· καὶ ἐξαγουσιν αὐτὸν, \* [ἵνα σταυρωσῶσιν αὐτὸν.] <sup>21</sup> Καὶ ἀγγαρευνοῦσι παραγόντα τινὰ Σιμῶνα Κυρηνάιον, ἐρχομένον παρὰ τοῦ χωρίου, (τοῦ πατέρα Ἀλεξάνδρου καὶ Ῥουφου,) ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup> Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τοκον· ὃ ἐστὶ μεθερμηνευόμενον, κρηνίου τοπος. <sup>23</sup> Καὶ ἐξέδουν αὐτῷ \* [πίνειν] ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε.

<sup>24</sup> Καὶ σταυρωσάντες αὐτὸν, διαμερίζονται τὰ ἱμάτια αὐτοῦ, βαλλόντες κλήρον ἐκ' αὐτὰ, τίς τι ἀρῇ. <sup>25</sup> Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτὸν. <sup>26</sup> Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· "Ὁ βασιλεὺς τῶν Ἰουδαίων." <sup>27</sup> Καὶ συν αὐτῷ σταυροῦσι δύο ληστας· ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ ἐνωπμιῶν αὐτοῦ. <sup>28</sup> \* [Καὶ ἐπληρώθη ἡ γράφη ἡ λεγούσα· "Καὶ μετὰ ἀνομῶν ἐλογισθῇ."] <sup>29</sup> Καὶ οἱ παραπορευόμενοι ἐβλασφημοῦν αὐτὸν, κινούντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐα· ὃ καταλῶν τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν· <sup>30</sup> σωσον σεαυτὸν, καὶ καταβα ἀπο τοῦ σταυροῦ. <sup>31</sup> Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαιξόντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον·

20 And when they had mocked him, they stripped him of the PURPLE garment, and put on him \* his own CLOTHES, and led him out.

21 † And One Simon, a Cyrenian, the FATHER of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his CROSS.

22 † And they bring him to \* GOLGOTHA, which, being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but \* he did not receive it.

24 And \* they nail him to the Cross, † and part his GARMENTS, casting Lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And the INSCRIPTION of his ACCUSATION was written over him, "The KING of the JEWS."

27 And with him they \* crucified Two Robbers; one at his Right hand, and the other at his Left.

28 \* † [And THAT SCRIPTURE was verified, which SAYS, † "He was numbered "with LAW-BREAKERS."]

29 And THOSE PASSING ALONG reviled him, † abusing their HEADS, and saying, "Ahi THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

30 save thyself, and come down from the CROSS!"

31 In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

\* VATICAN MANUSCRIPT.—20. his CLOTHES. omit.

22. GOLGOTHA. 33. to drink—omit.

to the Cross, and part his GARMENTS.

27. crucified.

20. that they might crucify him—omit.

23. n. n.

24. they nail him

28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes Rufus there. † 29. Fritz. and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

† 21. Matt. xxvii. 32; Luke xxiii. 26. Luke xxiii. 34; John xix. 23.

† 23. Isa. lii. 12; Luke xxi. 27.

† 24. Ps. xxii. 15; † 25. Ps. xlii. 7

Ἀλλοὺς ἐσώσεν, ἑαυτὸν οὐ δύναται σῶσαι;  
Others he saved, himself not is able to save?

31 Ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, κατα-  
The Anointed, the king of the Israel, let him

βιτῶν νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ  
descend now from the cross, that we may see and

πιστευσώμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ  
may believe. And those having been crucified with him

ἐνείδιζον αὐτὸν. 32 Γενομένης δὲ ὥρας ἑκτῆς,  
reproached him. Being come and hour sixth,

σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας  
darkness was on whole the land, till hour

ἐννατῆς. 33 Καὶ τῇ ὥρᾳ τῇ ἐννατῇ ἐβόησεν ὁ  
ninth. And the hour the ninth cried the

Ἰησοῦς φωνῇ μεγάλῃ, \* [λεγων] Ἐλωι, ἐλωι.  
Jesus with a voice loud, [saying:] Eloi, eloi;

λάμμα σαβαχθανι; ὁ ἐστὶ μεθερμηνευόμενον  
lamma sabachthani? which is being translated;

Ὁ θεὸς μου, \* [ὁ θεὸς μου] εἰς τί με εγκατε-  
The God of me, [the God of me;] to what me hast thou

λίπεις; 34 Καὶ τινες τῶν παρεστηκότων ἀκου-  
est, And come of those standing by hear-

σάτες, ἐλέγον· Ἰδοὺ, Ἠλίου φωνεῖ. 35 Δραμών  
ing, said: Lo, Elias he calls. Naming

δε εἰς, καὶ γεμίσας σπογγῶν οἴνου, περιβίβεις τε  
and one, and filling a sponge of vinegar, attaching and

καλάμῃ, ἐποτίσεν αὐτὸν, λέγων· Ἀφετε· ἴδωμεν,  
to a reed, gave to drink him, saying: Let alone: we may see,

εἰ ἐρχεται Ἠλίας καθελεῖν αὐτὸν. 37 Ὁ δὲ  
if comes Elias to take down him. The then

Ἰησοῦς, ἀφείς φωνῇ μεγάλῃ, ἐξεπνεύσε.  
Jesus, uttering a voice loud, breathed out.

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς  
And the curtain of the temple was rent into

δύο, ἀπὸ ἀνωθεν ἕως κάτω. 39 Ἰδὼν δὲ ὁ κεντυ-  
two, from above to below. Seeing but the centu-

ριων, ὁ παρεστήκως ἐξ ἐναντίας αὐτοῦ, ὅτι  
rion, that having stood by over against him, that

οὕτω \* [κραζας] ἐξεπνεύσεν, εἶπεν· Ἀληθῶς ὁ  
thus [having cried] he breathed out, said: Truly the

ἀνθρώπος οὗτος υἱὸς ἦν θεοῦ. 40 Ἦσαν δὲ καὶ  
man this a son was of a god. Were and also

γυναῖκες ἀπὸ μακροθεν θεωροῦσαι· ἐν αἷς ἦν καὶ  
women from a distance beholding: among whom was also

Μαρία ἡ Μαγδαλῆνη, καὶ Μαρία ἡ τοῦ Ἰακώβου  
Mary the Magdalene, and Mary the of the James

τοῦ μικροῦ καὶ Ἰωσὴ μῆτηρ, καὶ Σαλωμῃ 41 αἱ  
the little and Jesus mother, and Salome: who

\* [καί,] ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν  
[also,] when he was in the Galilee, followed

αὐτῷ, καὶ διηκονοῦν αὐτῷ· καὶ ἀλλοὶ πολλοί,  
him, and served him: and others many,

αἱ συναναβασαὶ αὐτῷ εἰς Ἱερουσόλυμα.  
those having come up with him to Jerusalem.

to each other, "He saved others; cannot he save himself?"

32 The MESSIAH! the KING of \* Israel! let him come down now from the cross, that we may see and believe." Even those, who were crucified with him, reproached him.

33 And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

34 And at the \* NINTH Hour JESUS cried with a loud Voice, "Eloi, Eloi, lamma sabachthani?" which, being translated, is, "My GOD! to what hast thou surrendered me?"

35 And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."

36 † And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

37 Then JESUS uttering a loud Voice, expired.

38 † And the VEIL of the TEMPLE was rent in Two from top to bottom.

39 And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, \* THIS MAN was a Son of God."

40 † And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and \* of Joses, and Salome;

41 who when he was in GALILEE, † followed him, and ministered to him; and MANY Others, who came UP with him to Jerusalem.

\* VATICAN MANUSCRIPT.—32. Israel.

31. my God—omit.

39. having cried—omit.

34. NINTH Hour.

39. This man.

34. saying—omit.

40. the mo-

† 32. Matt. xxvii. 46; Luke xxiii. 47.

† 34. Psal. cxli. 1; Matt. xxvii. 46.

† 36. Psal.

lxix. 21. † 33. Matt. xxvii. 51; Luke xxiii. 42.

† 40. Psal. xxviii. 11.

† 41. Luke

viii. 2, 3.

<sup>42</sup> Καὶ ἡδὴ ὄψιας γενομένης, (ἐκεῖ ἦν παρα-  
And now evening being come, (since it was prepa-  
σκεῦη, ὁ ἐστὶ προσαββατον,) <sup>43</sup> ἦλθεν Ἰωσήφ  
ration, that is before sabbath,) came Joseph  
ὁ ἀπὸ Ἀριμαθαίας, εὐσχημῶν βουλευτής, ὃς  
that from Arimathea, of frank a senator, who  
καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ  
also himself was expecting the kingdom of the  
θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ  
God, assuming courage went in to Pilate, and  
ῥητήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup> Ὁ δὲ Πιλάτος  
asked for the body of the Jesus. The and Pilate  
ἐθαύμασεν, εἰ ἡδὴ τεθνήκει· καὶ προσκαλεσα-  
wondered, if already he was dead; and having  
μένος τὸν κεντυριῶνα, ἐπηρώτησεν αὐτόν, εἰ  
called the centurion, he asked him, if  
παλαὶ ἀπέθανε. <sup>45</sup> Καὶ γινούς ἀπὸ τοῦ κεντυ-  
already he had died. And knowing from the centu-  
ριῶνος, ἔδωκεν αὐτὸ τῷ Ἰωσήφ. <sup>46</sup> Καὶ  
rion, he gave the body to Joseph. And  
ἀγοράσας σινδῶνα, \* [καὶ] καθέλων αὐτόν,  
having bought linen, [and] having taken down him,  
ἐνείλησε τὴν σινδῶνι· καὶ κατέθηκεν αὐτόν ἐν  
he wrapped the linen; and laid him in a  
μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ  
a tomb, which was hewn out of a rock; and  
προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.  
rolled a stone against the door of the tomb.  
<sup>47</sup> Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσήφ  
The but Mary the Magdalene and Mary of Joseph  
ἐθεώρουν, πού τιθεται.  
beheld, where he was laid.

ΚΕΦ. ιε'. ΙΓ.

<sup>1</sup> Καὶ διαγενομένου τοῦ σαββατοῦ, Μαρία ἡ  
And being past the sabbath, Mary the  
Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ  
Magdalene, and Mary that of the James, and  
Σαλωμὴ ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι  
Salome bought aromatics, that coming  
ἀλειψώσιν αὐτόν. <sup>2</sup> Καὶ λίαν πρῶι τῆς μιᾶς  
they might anoint him. And very early of the first  
σαββατῶν ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-  
of week they came to the tomb, having  
λάντος τοῦ ἡλίου. <sup>3</sup> Καὶ ἐλέγον πρὸς ἑαυτάς·  
the sun. And they said to themselves,  
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ  
Who will roll away for us the stone from the door of the  
μνημείου; <sup>4</sup> Καὶ ἀναβλέψασαι θεωροῦσιν, ὅτι  
tomb; And looking up they saw, that  
ἀποκεκλισται ὁ λίθος· ἦν γὰρ μέγας σφοδρά.  
had been rolled away the stone; it was for great very.  
<sup>5</sup> Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νε-  
And having entered into the tomb, they saw a

<sup>42</sup> † And Evening being  
now come, (since it was  
the Preparation, that is,  
the Day before the Sab-  
bath.)

<sup>43</sup> THAT Joseph came,  
who was of Arimathea, an  
honorable Senator, who  
himself also was † expect-  
ing the KINGDOM of GOD,  
taking courage, went to  
\* PILATE, and asked for  
the BODY of JESUS.

<sup>44</sup> And PILATE won-  
dered that he was already  
dead; and having called  
the CENTURION, he in-  
quired of him \* if he was  
already dead.

<sup>45</sup> And having ascer-  
tained from the CENTU-  
RION, he gave the \* DEAD-  
BODY to JOSEPH.

<sup>46</sup> And having bought  
linen, taking him down,  
he wrapped him in the  
LINEN, and \* put him in a  
Tomb which was hewn out  
of the Rock, and rolled a  
stone to the ENTRANCE of  
the TOMB.

<sup>47</sup> And Mary of MAG-  
DALA, and \* THAT Mary  
the mother of Jesus, saw  
where he was laid.

CHAPTER XVI.

<sup>1</sup> † And the sabbath  
being past, Mary of MAG-  
DALA, and THAT Mary the  
mother of JAMES, and Sa-  
lome, † bought Aromatics,  
that they might come and  
anoint him.

<sup>2</sup> And very early on the  
\* first day of the week,  
(about sunrise,) they came  
to the TOMB.

<sup>3</sup> And they said to them-  
selves, "Who will roll  
away the STONE for us  
from the ENTRANCE of the  
TOMB?"

<sup>4</sup> (for it was very large.)  
And looking up, they saw  
that the STONE had been  
rolled away.

<sup>5</sup> † And \* coming to the

\* VATICAN MANUSCRIPT.—43. PILATE, 44. if he was already dead. 45. DEAD BODY. 46. and—omit. 46. put him. 47. THAT Mary the mother. 2. first day of the week. 5. coming to.

† 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 39. † 43. Luke ii. 35, 38. † 1. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. † 1. Luke xxiii. 56. † 5. Luke xiv. 8; John xx. 11, 12.

ανισκον καθημενον εν τοις δεξις, περιβεβλη-  
youth sitting on the right, having been

μενον στολην λευκην· και εξεθαμβηθησαν.  
clothed a robe white; and they were awe-struck.

6<sup>†</sup> Ο δε λεγει αυτοις· Μη εκθαμβεισθε· Ιησουν  
He but says to them; Not be you amazed; Jesus

ζητετε τον Ναζαρηνον, τον εσταυρωμενον·  
you seek the Nazarene, the having been crucified.

ηγερθη, ουκ εστιν ωδε· ιδε ο τοπος, όπου  
he has been raised, not he is here; see the place, where

εθηκεν αυτον. 9 Αλλ' υπαγετε, ειπατε τοις  
they laid him. But go, say to the

μας· ταις αυτου, και τῷ Πιτρῳ, οτι προαγει  
disciples of him, and to t e Peter, that he goes before

υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε,  
you into the Galilee; there him you will see.

καθως ειπεν υμιν. 8 Και εξελθουσαι, εφυγον  
as he said to you. And having gone out, they fled

απο του μνημειου· ειχε δε αυτας τρομος και  
from the tomb; had seized and them trembling and

εκστασις, και ουδενι ουδεν ειπον· εφοβουντο  
astonishment, and to no one nothing they said; they were afraid

γαρ.  
for.

9 \* [Αναστας δε πρωι πρωτη σαββατου εφανη  
Having risen and early first of week he appeared

πρωτον Μαρτζ τη Μαγδαλην, αφ' ης εκβεβ-  
first to Mary the Mg-dalene, from whom he had

ληκει επτα δαιμονια. 10 Εκεινη πορευομεισα  
cast seven demons. She going

απηγγειλε τοις μετ' αυτου γενομενοις, πεν-  
brou, at back word to those with him having been, mourn-

θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες  
ing and weeping. All those having heard

οτι (η και θεαθη) υπ' αυτης, ηπιστησαν.  
that he was alive and had been seen by her, they did not believe.

12 Μετα δε ταυτα δυσιν εξ αυτων περικατουσιν  
After but these things to two of them walking

εφανερωθη εν ετερα φ μορφῃ, πορευομενοις εις  
he appeared in another aspect, going into

αγρον. 13 Κακεινοι απελθοντες απηγγειλαν  
country. And those having gone brought back word

τοις λοιποις· ουδε εκεινοις επιστευσαν.  
to the rest, neither to them did they give credit.

14 Τωτερον, ανακειμενοις αυτοις τοις εδεκα  
Afterwards, reclining with them to the eleven

εφανερωθη· και ωνειδισε την ακιστιαν αυτων  
he appeared; and reproached the unbelief of them

και σκληροκαρδια, οτι τοις θεασκενοις αυτον  
and hardness of heart, because to those having seen him

εγηγερμενον ουκ επιστευσαν. 15 Και ειπεν  
having been raised not they gave credit. And said

TOMB, they saw a Youth sitting at the right side, clothed with a white Robe; and they were awe-struck.

6 † And he says to them; "Be not alarmed; you seek Jesus, THAT NAZARENE who WAS CRUCIFIED. He has been raised; he is not here. See the PLACE where they laid him!

7 But go, say to his DISCIPLES, and to PETER, That he precedes you to GALILEE; there you will see Him, ‡ as he said to you."

8 And coming out, they fled from the TOMB; for trembling and astonishment had seized them; and they said nothing to any one, for they were afraid.

9 \* [And having risen early on the first day of the Week, ‡ he appeared first to Mary of MAGDALA, from whom he had expelled Seven Demons.

10 ‡ She went and told those who had BEEN with him, as they were mourning and weeping.

11 And they, having heard that he was alive, and had been seen by her, did not believe it.

12 And after THESE things, he appeared in Another Aspect ‡ to two of them, as they were walking, going into the country.

13 And they returning announced it to the OTHER disciples; neither to THEM did they give credit.

14 ‡ Afterwards he appeared to the ELEVEN, as they were reclining, and censured their UNBELIEF and OBSTINACY, Because they believed not THOSE who had SEEN him after his resurrection,

\* VATICAN MANUSCRIPT.—O—O—omit.

† 2. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

† 6 Matt. xxviii. 5-7.

† 10 Luke xxiv. 10. John xx. 18.

John xx. 19. 1 Cor. xv. 6.

† 7 Matt. xxvi. 32; Mark xiv. 28.

† 12. Luke xxiv. 13.

† 9. John xx. 14.

† 14. Luke xxiv. 26;

αυτοις· Πορευθεντες εις τον κοσμον ἅπαντα,  
to them; Having gone into the world all.  
κηρυξατε το ευαγγελιον παση τη κτισει. 16 'Ο  
publish the glad tidings to all the creation. He  
πιστευσας και βαπτισθεις, σωθησεται· ὁ δε  
having believed and having been dipped, shall be saved; he but  
απιστησας, κατακριθησεται. 17 Σημεια δε τοις  
not having believed, shall be condemned. Signs and to those  
πιστευσασι ταυτα παρακολουθησει· Εν τῃ  
having believed these shall attend; In the  
ονοματι μου δαιμονια εκβαλουσιν· γλωσσαις  
name of me demons they shall cast out; with tongues  
λαλητουσι καιναις· 18 οφεις αρουσι· και  
they shall speak new; serpents they shall take up; and if  
θανατιμον τι πιωσιν, ου μη αυτοις βλαψει·  
deadly thing they may drink, not not them it may hurt:  
επι αρρωστους χειρας επιθησουσι, και καλως  
upon sick ones hands they shall place, and well  
εξουσιν. 19 'Ο μεν ουν κυριος, μετα το λαλη-  
they will be. The indeed then Lord, after the to have  
σαι αυτοις, ανεληφθη εις τον ουρανον, και  
spoken to them, He was taken up into the heaven, and  
εκαθισεν εκ δεξιων του θεου· 20 εκεινοι δε εξελ-  
sat at right of the God: those and having  
θοντες εκηρυξαν πανταχου, του κυριου συνερ-  
gone forth published everywhere, the Lord working  
γουντος, και τον λογον βεβαιουντος δια των  
with, and the word ratifying through the  
επακολουθουντων σημειων.]  
accompanying signs.]

15 † And he said to them, "Go into all the WORLD, and proclaim the GLAD TIDINGS to the WHOLE CREATION.

16 HE who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; † In my NAME they will expel Demons; † they will speak in new Languages;

18 † they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; † they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had spoken to them, † he was taken up into HEAVEN, and sat down at the Right hand of God.

20 And THOSE having gone forth, proclaimed everywhere, † the LORD co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

\* ACCORDING TO MARK.

\* VATICAN MANUSCRIPT.—Subscription—According to MARK.

† 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16 Acts ii. 38; viii. 12; xvi. 31—33. † 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 4; x. 40; xix. 6. † 18. Acts xxviii. 8. † 18. Acts xxviii. 8; James v. 14, 15. † 19. Luke xxiv. 51; Acts: 6; 14, 24, 36. † 20 Acts v. 13; xiv. 3; 1 Cor. ii. 4, 5; Heb. ii. 4.

[ΕΤΑΙΡΕΙΟΝ] ΚΑΤΑ ΛΟΥΚΑΝ.  
[GLAD TIDINGS] BY LUKE.  
ACCORDING TO LUKE.

ΚΕΦ. α'. 1.

<sup>1</sup> Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀναταξασθαι  
many have undertaken to prepare  
διηγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν  
a narrative about those having been fully established among us,  
πραγμάτων, <sup>2</sup> καθὼς παρεδσαν ἡμῖν οἱ ἀπ'  
facts, even as delivered to us those from  
ἀρχῆς αὐτοπταὶ καὶ ὑπηρεταὶ γενομένοι τοῦ  
a beginning eye-witnesses and ministers having been of the  
λογου <sup>2</sup> ἐδοξε καμοὶ, παρηκολουθηκοτὶ ἀνωθεν  
word, it seemed right also to me, having traced from the first  
πασὶν ἀκριδῶς, καθέξῃ σοι γραφαί, κρα-  
all accurately, in an orderly manner to thee to write, O most  
τιττε Θεοφιλε, <sup>4</sup> ἵνα ἐπιγνῷς περὶ ὧν  
excellent Theophilus, that thou mayest know concerning which  
κατηχηθῇς λόγων τὴν ἀσφαλείαν.  
thou hast been taught of words the certainty.

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασι-  
was in the days of Herod, the king  
λεως τῆς Ἰουδαίας, ἱερεὺς τις ὀνοματὶ Ζαχαρίας,  
of the Jews, a priest certain name Zacharias,  
ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν  
of course of Abia; and the wife of him of the  
θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβέτ.  
daughters of Aaron, and the name of her Elizabeth.

<sup>6</sup> Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ,  
They were and righteous both in presence of the God,  
πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιο-  
walking in all the commandments and ordi-  
μασι τοῦ κυρίου ἀμεμπτοί. <sup>7</sup> Καὶ οὐκ ἦν αὐτοῖς  
names of the Lord blameless. And not was to them

τεκνόν, καθότι ἡ Ἐλισαβέτ ἦν στείρα, καὶ  
a child, because the Elizabeth was barren, and  
ἀμφοτέροι προβεβηκοτες ἐν ταῖς ἡμέραις αὐτῶν  
both having been advanced in the days of them

ἦσαν. <sup>8</sup> Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν  
was. It happened now in the to perform sacred rites him  
ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντὶ τοῦ  
in the order of the course of him before of the  
θεοῦ, <sup>9</sup> κατὰ τὸ εἶθος τῆς ἱερατείας ἐλάχε  
God, according to the custom of the priesthood it fell to his lot

CHAPTER I.

<sup>1</sup> Since many have undertaken to prepare a History of those FACTS, which have been FULLY ESTABLISHED among us,

<sup>2</sup> † even as THOSE, who WERE from the Beginning Eye-witnesses and Dispensers of the WORD, delivered them to us;

<sup>3</sup> It seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, † † Most excellent Theophilus,

<sup>4</sup> that thou mayest know † the CERTAINTY of the Words, concerning which thou hast been taught.

<sup>5</sup> † In the DAYS of Herod, \* King of JUDÆA, there was a certain Priest named Zachariah, † of the Course of Abijah; and his \* Wife was of the DAUGHTERS of Aaron, and her NAME WAS Elizabeth.

<sup>6</sup> And they were both righteous in the sight of God, walking in all the COMMANDMENTS and INSTITUTIONS of the LORD blameless.

<sup>7</sup> And they had no Child, because \* Elizabeth was barren, and both were far advanced in YEARS.

<sup>8</sup> Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before God, in the ORDER of his CLASS,

<sup>9</sup> † that it fell to him by lot, according to the cus-

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO LUKE.  
7. Elizabeth.

6. King.

5. Wife.

† 3. This epithet proves that Theophilus was a man of Senatorian rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 26, and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators.

† 9. P. Videaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, † † each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days.—*Præf.*

† 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. † 3. Acts i. 1. † 4. John xx. 31. † 5. Matt. ii. 1. † 6. 1 Chron. xxiv. 10, 19; Neh. xiii. 4, 17.

του θυμιασαι, εισελθων εις τον ναον του κυριου·  
of the to burn incense, entering into the temple of the Lord;

10 και παν το πληθος ην του λαου προσευχομενον  
and whole the multitude was of the people praying

εξω τη ωρα του θυμιαματος. 11 Ωφθη δε  
without to the hour of the incense burning. Appeared and

αυτω αγγελος κυριου, εστως εκ δεξιων του  
to him a messenger of a lord, standing at right of the

θυσιαστηριου του θυμιαματος. 12 Και εταραχθη  
altar of the incense. And was troubled

Ζαχαριαν ιδων, και φοβος επεσεν επ' αυτον.  
Zacharias seeing, and fear fell upon him.

13 Ειπε δε προς αυτον ο αγγελος· Μη φοβου,  
Said but to him the messenger; Not fear,

Ζαχαρια· διوتي εισηκουσθη η δεησις σου, και η  
Zacharias; because has been heard the prayer of thee, and the

γυνη σου Ελισαβετ γεννησει υιον σοι· και  
wife of thee Elisabeth shall bear a son to thee; and

καλεσεις το ονομα αυτου Ιωαννην. 14 Και  
thou shalt call the name of him John. And

εσται χαρα σοι και αγαλλιασις, και πολλοι  
he shall be a joy to thee and exaltation, and many

επι τη γενεσει αυτου χαρησονται. 15 Εσται  
at the birth of him shall be glad. He shall be

γαρ μεγας ενωπιον κυριου· και οινον και σικερα  
for great in sight of a lord; and wine and strong drink

ου μη πιη· και πνευματος αγιου πλησθησεται  
not not he may drink; and a spirit of holy shall be filled

ετι εκ' κοιλιας μητρος αυτου. 16 Και πολλους  
yet out of womb of mother of himself. And many

των υιων Ισραηλ επιστρεψει επι κυριον τον  
of the sons of Israel shall he turn to a lord the

θεον αυτων. 17 Και αυτος προελυσεται ενωπιον  
God of them. And he shall precede in the sight

αυτου εν πνευματι και δυναμει Ηλιου, επιστρε-  
of him in spirit and power of Elias, to

ψαι καρδιας πατερων επι τεκνα, και απειθεις εν  
ture hearts offathers to children, and disobedient by

φρονησει δικαιων, ετοιμασαι κυριω λαον κατε-  
wisdom of just (ones,) to make ready for a lord a people having

σκευασμενον. 18 Και ειπε Ζαχαριαν προς τον  
been prepared. And said Zacharias to the

αγγελον· Κατα τι γνωσομαι τουτο; εγω γαρ  
messenger; By what shall I know this? I for

ειμι πρεσβυτης, και η γυνη μου προβεβηκυια  
am an old man, and the wife of me far advanced

εν ταις ημεραις αυτης. 19 Και αποκριθεις ο  
in the days of herself. And answering the

αγγελος ειπεν αυτω· Εγω ειμι Γαβριηλ, ο  
messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD,  
to go into the † SANCTU-  
ARY of the LORD to burn  
INCENSE.

10 † And the WHOLE MUL-  
TITUDE of the PEOPLE was  
praying without, at the  
HOUR of the INCENSE  
BURNING.

11 And there appeared  
to him an Angel of the  
Lord, standing at the right  
side of the ALTAR of IN-  
CENSE.

12 And Zachariah see-  
ing him, † was agitated,  
and Fear fell on him.

13 But the ANGEL said  
to him, "Fear not, Zacha-  
riah; because thy PRAYER  
has been heard; and thy  
WIFE Elizabeth will bear  
thee a Son; † and thou shalt  
call his NAME John.

14 And he will be to  
thee a Joy and Exaltation;  
and many will rejoice on  
account of his BIRTH.

15 For he will be great  
in the sight of the LORD;  
and † will not partake of  
Wine and † Strong drink;  
but he will be filled with  
holy Spirit, even from his  
Birth.

16 And many of the  
SONS of Israel will he turn  
to the Lord their God.

17 † And he will come  
first into his sight in the  
Spirit and Power of Elijah,  
to turn the Hearts of Fa-  
thers to Children, and the  
Disobedient, by the Wis-  
dom of the Righteous; to  
make ready for the Lord a  
prepared People.

18 And Zachariah said  
to the ANGEL, † "By what  
shall I know this? for †  
am old, and my WIFE is  
far advanced in YEARS."

19 And the ANGEL an-  
swering, said to him, † "I  
am THAT Gabriel, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 26.  
† 15. The original word is derived from a root which signifies to inebriate; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *sicera*, whether made of corn, apples, honey, dates, or any other fruits." The English word *cider* comes from the same word.

† 9. Exod. xxx. 7, 8; 1 Sam. ii. 29; 1 Chron. xlii. 13; 2 Chron. xxix. 11. † 10. Lev. xvi. 17.  
† 11. Dan. x. 8; Luke i. 29; ii. 9; Acts x. 4; Rev. i. 17. † 12. ver. 60, 61.  
† 15. Num. vi. 3; Judges xii. 4; Mark vii. 83. † 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12.  
† 18. Gen. xvii. 17. † 19. Dan. viii. 16; ix. 21-23; Matt. xviii. 10.

παριστῆκως ἐνώπιον του θεου· και ἀπεσταλῆν  
having attended in presence of the God; and I am sent  
λαλῆσαι προς σε, και εὐαγγελισασθαί σοι  
to speak to thee, and to tell glad tidings to thee

ταῦτα. <sup>20</sup> Καὶ ἰδου, ἐσθ σιωπῶν, και μη  
them. And lo, thou shalt be having been dumb, and not

δυναμενος λαλῆσαι, ἀχρι ἥς ἡμέρας γενῆται  
being able to speak, till of which day may be one

ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις  
these; because of which not thou hast believed the words

μου, οἵτινες πληρωθήσονται εἰς τον καιρον  
of me, which shall be fulfilled into the season

αὐτων. <sup>21</sup> Καὶ ἦν ὁ λαος προσδοκῶν τον Ζαχα-  
of them. And was the people waiting for the Zache-

ριαν· και ἐθαύμαζον ἐν τῷ χρονίζειν αὐτον ἐν  
rian; and wondering in the to delay him in

τῷ ναῷ. <sup>22</sup> Εξελθὼν δε οὐκ ἠδύνατο λαλῆσαι  
the temple. Coming out but not he was able to speak

αὐτοῖς· και ἐπεγνώσαν, ὅτι ὁπτασίαν ἑώρακεν  
to them; and they perceived, that a vision he has seen

ἐν τῷ ναῷ· και αὐτος ἦν διανεύων αὐτοῖς, και  
in the temple; and he was making signs to them, and

διεμενε κωφος. <sup>23</sup> Καὶ ἐγενετο ὡς ἐκλησθήσαν  
remained dumb. And it happened as were called

αἱ ἡμέραι της λειτουργίας αὐτου, ἀπῆλθεν εἰς  
the days of the ministration of him, he went to

τον οικον αὐτου. <sup>24</sup> Μετα δε ταυτας τας ἡμέρας  
the house of himself. After and those the days

συνελαβεν Ἐλισαβητ ἡ γυνὴ αὐτου· και περι-  
conceived Elizabeth the wife of him, and hid

ἐκρυβεν ἑαυτην μηνas πεντε, λεγουσα· <sup>25</sup> Ὅτι  
himself months five, saying: That

οὕτω μοι πεποίηκεν ὁ κυριος ἐν ἡμέραις, αἷς  
thus to me has done the Lord in days, which

ἐπεβλεπεν ἀφελεῖν το ονειδος μου ἐν ἀνθρώποις.  
he looked on to take away the reproach of me among men.

<sup>26</sup> Ἐν δε τῷ μηνι τῷ ἕκτῳ ἀπετταλῆ ὁ  
in now the month the sixth was sent the

αγγελος Γαβριηλ ὑπο του θεου εἰς πολιν της  
messenger Gabriel by the God to a city of the

Γαλιλαιας, ἥ ὀνομα Ναζαρετ, <sup>27</sup> προς παρ-  
Galilee, to which a name Nazareth, to a

θερον μεμνηστευμενην ἀνδρι, ὃ ὀνομα Ἰωσηφ,  
virgin having been betrothed to a man, to whom a name Joseph,

ἐξ οικου Δαυιδ· και το ονομα της παρθενου,  
of house of David; and the name of the virgin,

Μαριαμ. <sup>28</sup> Καὶ εἰσελθὼν ὁ αγγελος προς  
Mary. And coming the messenger to

αὐτην, εἶπε· Χαῖρε, κεχαριτωμενη· ὁ κυριος  
her, said: Hail, having been favored: the Lord

μετα σου. \* [εὐλογημενη συ ἐν γυναῖξιν.]  
with thee: [having been blessed thou among women.]

<sup>29</sup> Ἡ δε ἐπὶ τῷ λόγῳ διεταραχθη, και διελογι-  
she but at the word was greatly agitated, and pon-

ετο, ποταπος εἴη ὁ ἀσπασμος οὗτος. <sup>30</sup> Καὶ  
dared, what could be the salutation this. And

ING in the presence of  
GOD; and I am sent to  
speak with thee, and to  
tell thee these glad tidings.

<sup>20</sup> And behold, thou  
shalt be silent, and unable  
to speak, till the Day when  
these things are accom-  
plished; because thou hast  
not believed my words,  
which will be fulfilled in  
their season."

<sup>21</sup> And the PEOPLE  
were waiting for ZACHA-  
RIAH, and wondered at  
his CONTINUING so long  
in the SANCTUARY.

<sup>22</sup> And coming out, he  
could not speak to them;  
and they perceived That  
he had seen a Vision in  
the SANCTUARY; for he  
made Signs to them, and  
continued † speechless.

<sup>23</sup> And it occurred, when  
† the DAYS of his PUBLIC  
SERVICE were completed,  
he returned to his own  
HOUSE.

<sup>24</sup> And after These DAYS  
Elizabeth his WIFE con-  
ceived, and concealed her-  
self five Months, saying,

<sup>25</sup> "Thus has the LORD  
done for me, in the Days  
when he regarded me, † to  
take away my REPROACH  
among Men."

<sup>26</sup> Now, in the SIXTH  
MONTH, the ANGEL Gabriel  
was sent by GOD to a City  
of GALILEE, named Naza-  
reth,

<sup>27</sup> to a Virgin † betrothed  
to a Man whose name was  
Joseph, of the House of  
David; and the VIRGIN'S  
NAME was Mary.

<sup>28</sup> And coming in to her,  
he said, † "Hail, favored  
one! the LORD is with  
thee!"

<sup>29</sup> But SHE was greatly  
agitated at the word; and  
she pondered what this  
SALUTATION could mean.

\* VATICAN MANUSCRIPT.—28. blessed art thou among women—omit.

† 22. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

† 22. 2 Kings xl. 5; 1 Chron. ix. 25.  
† 27. Matt. i. 18; Mark ii. 4, 5.

† 25. Gen. xxx. 23; Isa. lv. 1; Ilv. i. 4.



ειπεν δ αγγελος αυτη· Μη φοβου, Μαριαμ·  
said the messenger to her; Not fear, Mary;  
εὔρες γαρ χαριν παρα τῷ θεῷ. 31 Καὶ ἰδου,  
thou hast found for favor with the God. And lo,  
συλληψῃ ἐν γαστρὶ, καὶ τεξῇ υἱόν, καὶ  
thou shalt conceive in womb, and shalt bear a son, and  
καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 Οὗτος  
thou shalt call the name of him Jesus. This  
ἐσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ  
shall be word, and a son of highest he shall be called; and  
δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ  
shall give to him alord the God the throne of David the  
πατρὸς αὐτοῦ· 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον  
father of him; and he shall reign over the house  
Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ  
of Jacob to the ages, and of the kingdom of him  
οὐκ ἔσται τέλος. 34 Εἶπε δὲ Μαριαμ πρὸς τὸν  
not shall be an end. Said but Mary to the  
αγγέλου· Πῶς ἔσται τούτο, ἐπεὶ ἄνδρα οὐ γι-  
messenger; How shall be this, since a man not I  
νώσκω; 35 Καὶ ἀποκριθεὶς ὁ αγγέλους εἶπεν αὐτῇ·  
know? And answering the messenger said to her:  
Πνεῦμα ἅγιον ἐπελευσεται ἐπὶ σε, καὶ δύναμις  
A spirit holy shall come upon thee, and a power  
ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον  
of highest shall overshadow thee; therefore and the being begotten  
ἅγιον, κληθήσεται υἱὸς θεοῦ. 36 Καὶ ἰδου,  
holy, shall be called a son of God. And lo,  
Ελισαβὲτ ἡ συγγενὴς σου, καὶ αὕτη συνεῖλη-  
Elizabeth the kinswoman of thee, even she having  
φύει υἱόν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος  
conceived a son in old age of her: and this month sixth  
ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. 37 Ὅτι οὐκ  
is to her the being called barren. For not  
ἀδυνατήσει παρα τῷ θεῷ παν ῥῆμα. 38 Εἶπε δὲ  
shall be impossible with the God every word. Said and  
Μαριαμ· Ἰδου, ἡ δούλη κυρίου· γένοιτο μοι  
Mary: lo, the handmaid of a lord: may it be done to me  
κατὰ τὸ ῥῆμα σου. Καὶ ἀπελθεν ἀπ' αὐτῆς ὁ  
according to the word of thee. And went from her the  
αγγέλους.  
messenger.

39 Ἀναστασα δὲ Μαριαμ ἐν ταῖς ἡμέραις  
Arising and Mary in the days  
ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ  
those, she went into the hilly country with  
σκοπυδῆς, εἰς πόλιν Ἰουδα. 40 Καὶ εἰσῆλθεν εἰς  
haste, into a city of Juda. And entered into  
τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ελισα-  
the house of Zacharias, and saluted the Eliza-  
βετ. 41 Καὶ ἐγενετο, ὥς ἤκουσεν ἡ Ελισαβετ  
beth. And it happened, as heard the Elizabeth

30 And the ANGEL said to her, "Fear not, Mary; for thou hast found Favor with God."

31 And behold, thou wilt conceive, and bear a Son, and thou shalt call his NAME † JESUS.

32 He will be great, and will be called a Son of the Most High; and † the Lord God will give him the throne of David his FATHER;

33 and † he will reign over the house of Jacob to the AGES; and † the Kingdom there will be no End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL answering, said to her, † "Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that BEGOTTEN, BEING HOLY, will be called a Son of God."

36 And behold, Elizabeth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with HER who is CALLED barren.

37 † For \* No Declaration is impossible with God."

38 And Mary said, "Behold, the HANDMAID of the Lord! May it be done to me according to thy word." And the ANGEL departed from her.

39 And Mary arising in those DAYS, went to † the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

40 and entered into the house of Zachariah, and saluted ELIZABETH.

41 And when ELIZA-

\* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

† 31. Isa. vii. 14; Matt. i. 21.  
cxxxii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 20,  
vii. 14, 27; Micah iv. 7; Heb. i. 8.  
xxii. 17; Matt. xix. 20; Mark x. 27; Luke xviii. 27; Rom. iv. 21.  
xii. 9—11,

† 31. Luke ii. 21.

† 32. 2 Sam. vii. 11, 12; Psa

† 33. Isa. xxv. 23; Dan. ii. 44;  
† 32. Gen. xvi. 14; Jer.  
† 30. Jer. xx. 7;

τον εστασμον της Μαρίας, εσκιρτησε το βρε-  
the salutation of the Mary, leaped the babe  
φοι εν τη κοιλια αυτης· και πλησθη πνευματος  
in the womb of her, and was filled a spirit  
αγιου η Ελισαβετ, και ανεφωνησε φωνη μεγαλη  
of holy the Elizabeth, and she cried out with a voice great  
και ειπεν· <sup>43</sup> Ευλογημενη συ εν γυναιξι· και  
and said, Having been blessed thou among women; and  
ευλογημενος ο καρπος της κοιλιας σου. <sup>43</sup> Και  
having been blessed the fruit of the womb of thee. And  
ποθεν μοι τουτο, ινα ελθη η μητηρ του κυριου  
whence to me this, that should come the mother of the Lord  
μου προς με; <sup>44</sup> Ιδου γαρ, ως εγενετο η φωνη  
of me to me? Lo for, as came the voice  
του εστασμου σου εις τα ωτα μου, εσκιρτησε  
of the salutation of thee into the ears of me, leaped  
το βρεφος εν αγαλλιασει εν τη κοιλια μου.  
the babe in exaltation in the womb of me.  
<sup>45</sup> Και μακαρια η πιστευσασα, οτι εστι τελειω-  
And happy she having believed, that shall be a fulfill-  
σις τοις λεγαλουμενοις αυτη παρα κυριου.  
ment to those having been told to her from a lord.

<sup>46</sup> Και ειπε Μαρια· Μεγαλυνει η ψυχη μου  
And said Mary: magnifies the soul of me  
τον κυριον, <sup>47</sup> και ηγαλλιασε το πνευμα μου επι  
the Lord, and has exulted the spirit of me in  
τη θεω τη σωτηρι μου· <sup>48</sup> οτι επεβλεψεν ει  
the God the savior of me; for he looked upon  
την ταπεινωσιν της δουλης αυτου. Ιδου γαρ,  
the low state of the handmaid of himself. Lo for,  
απο του νυν μακαριουσι με πασαι αι γενεαι·  
from the now will call happy me all the generations;  
<sup>49</sup> οτι εποιησε μοι μεγαλεια ο δυνατος· και  
for has done to me great things the mighty one; and  
αγιον το ονομα αυτου, <sup>50</sup> και το ελεος αυτου  
holy the name of him, and the mercy of him  
εις γενεας γενεων τοις φοβουμενοις αυτον.  
to generations of generations to those fearing him.  
<sup>51</sup> Εποιησε κρατος εν βραχιονι αυτου· διεσκόρ-  
He has showed strength with arm of himself: he has  
πισεν υπερηφανους διανοια καρδιας αυτων.  
dispersed arrogant ones in thought of hearts of them.  
<sup>52</sup> Καθειλε δυναστας απο θρονων, και υψωσε  
He has cast down mighty ones from thrones, and lifted up  
ταπεινους. <sup>53</sup> Πεινωντας ενεπλησεν αγαθων,  
humble ones. Hanging ones he filled of good things,  
και πλουτουντας εξαεστειλε κενους. <sup>54</sup> Αντε-  
and being rich he sent away empty. He  
λαβετο Ισραηλ παιδος αυτου, μνησθηναι ελεους,  
and a child of himself, to remember mercy,  
<sup>55</sup> (καθως ελαλησε προς τους πατερας ημων.)  
(as he spoke to the fathers of us.)

BETH heard the SALUTA-  
TION of MARY, the BABE  
leaped in her WOMB; and  
ELIZABETH was filled with  
holy Spirit.

<sup>42</sup> And she exclaimed  
with a loud \*Voice, and  
said, "Blessed art thou  
among Women! and bles-  
sed is the FRUIT of thy  
WOMB!

<sup>43</sup> But how happens  
this to me, that the MO-  
THER of my LORD should  
come to me?

<sup>44</sup> For behold, when the  
VOICE of thy SALUTATION  
came to my EARS, the  
BABE leaped in my WOMB  
for Joy.

<sup>45</sup> And happy SHE HAV-  
ING BELIEVED that there  
will be a Fulfillment of the  
WORDS SPOKEN to her by  
the Lord."

<sup>46</sup> And Mary said, "My  
soul extols the LORD,

<sup>47</sup> and my SPIRIT ex-  
ults in GOD my SAVIOR;

<sup>48</sup> because he kind-ly  
viewed the HUMBLE CON-  
DITION of his HANDMAID:  
for, behold! from THIS  
TIME ‡ ALL GENERATIONS  
will pronounce me happy;

<sup>49</sup> for the MIGHTY ONE  
has done Wonders for me;  
‡ and holy is his NAME :

<sup>50</sup> ‡ and his MERCY ex-  
tends to Generations of  
Generations of THOSE who  
FEAR him.

<sup>51</sup> ‡ He shows Strength  
‡ with his Arm: he dis-  
perses those Proud in the  
Thought of their Hearts.

<sup>52</sup> ‡ He casts down Po-  
tentates from Thrones, and  
raises up the lowly.

<sup>53</sup> He fills the Hungry  
with good things, and the  
Rich he sends away empty.

<sup>54</sup> He supports Israel,  
his own Child, remember-  
ing Mercy.

<sup>55</sup> († as he spoke to our

\* VATICAN MANUSCRIPT.—42. Cry.

<sup>51</sup>. Grotius observes, that God's *efficacy* is represented by his *finger*, his *great power* by his *hand*, and his *omnipotence* by his *arm*. The plague of lice was the *anger* of God, Exod. vii. 15. The plagues in general were wrought by his *hand*, Exod. iii. 30. And the destruction of Pharaoh's host in the Red Sea, is called the act of his *arm*, Exod. xv. 16.

† <sup>48</sup>. 1 Sam. ii. 1. ‡ <sup>48</sup>. Luke xi. 27. ‡ <sup>40</sup>. Psa. cxi. 9. ‡ <sup>50</sup>. Psa. ciii. 17, 18. ‡ <sup>51</sup>. Psa. xcvi. 1. ‡ <sup>52</sup>. 1 Sam. ii. 8; Psa. cxlii. 7. ‡ <sup>55</sup>. Gen. xvi. 18; Psa. cxviii. 11.

τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.  
to the Abraham and to the seed of him even to an age.

<sup>56</sup> Ἐμείνε δὲ Μαρίαμ συν αὐτῇ ὥσει μηνᾶς τρεῖς.  
Abode and Mary with her about months three:

καὶ ὑπεστρέφεν εἰς τὸν οἶκον αὐτῆς.  
and returned to the house of her.

<sup>57</sup> Τῇ δὲ Ἐλισαβὲθ ἐπλησθῆ ὁ χρόνος τοῦ  
To the now Elizabeth was fulfilled the time of the  
τεκεῖν αὐτὴν· καὶ ἐγέννησεν υἱόν. <sup>58</sup> Καὶ ἤκου-  
to bear her; and she brought forth a son. And heard

σαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι  
the neighbors and the kindred of her, that  
ἐμεγάλυνε κύριος τὸ ἐλεος αὐτοῦ μετ' αὐτῆς.  
had magnified a lord the mercy of himself towards her;

καὶ συνέχαιρον αὐτῇ. <sup>59</sup> Καὶ ἐγένετο, ἐν τῇ  
and they rejoiced with her. And it came to pass, in the

ογδοῇ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ  
eighth day they came to circumcise the little child; and

ἐκαλοῦν αὐτό, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ,  
called it, after the name of the father of him,

Ζαχαρίαν. <sup>60</sup> Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ  
Zacharias. And answering the mother of him

εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. <sup>61</sup> Καὶ  
said; No: but he shall be called John. And

εἶπον πρὸς αὐτὴν· Ὅτι οὐδεὶς ἐστὶν ἐν τῇ  
they said to her; That no one is among the

συγγενεῖα σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.  
kindred of thee, who is called to the name this.

<sup>62</sup> Ἐγένετο δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἀνθέλοι  
They made signs then to the father of him, the what he would desire

καλεῖσθαι αὐτόν. <sup>63</sup> Καὶ αἰτήσας πινακίδιον,  
to be called him. And having requested a tablet,

ἐγράψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ.  
he wrote, saying; John is the name of him.

Καὶ ἐθαύμασαν πάντες. <sup>64</sup> Ἀνεφύχθη δὲ τὸ  
And they wondered all. Was opened and the

στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ  
mouth of him immediately, and the tongue of him;

καὶ ἐλάλει εὐλογῶν τὸν θεόν. <sup>65</sup> Καὶ ἐγένετο  
and he spake blessing the God. And came

ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτούς·  
on all a fear those dwelling around them;

καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο  
and in whole the hilly-country of the Judea talked of throughout

πάντα τὰ ῥήματα ταῦτα. <sup>66</sup> Καὶ ἐθεντο πάντες  
all the things these. And placed all

οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες·  
those having heard in the hearts of themselves, saying;

FATHERS,) to ABRAHAM, and to his POSTERITY, EVEN to the AGE."

<sup>56</sup> And Mary remained with her about three Months, and returned to her HOUSE.

<sup>57</sup> Now ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a Son.

<sup>58</sup> And her NEIGHBORS and RELATIVES heard that the Lord had magnified his MERCY towards her; and they rejoiced with her.

<sup>59</sup> And, on the EIGHTH Day, † when they came to circumcise the CHILD, they were about to call him ZACHARIAS, after the NAME of his FATHER;

<sup>60</sup> but his MOTHER interposing, said, "No; but † he shall be called JOHN."

<sup>61</sup> And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

<sup>62</sup> Then they asked his FATHER, by SIGNS, WHAT HE WISHED HIM TO BE CALLED.

<sup>63</sup> And requesting a TABLET, he wrote, saying, † "His NAME is JOHN." And they all wondered,

<sup>64</sup> † for his MOUTH was instantly opened, and his TONGUE loosed; and he spake, praising GOD.

<sup>65</sup> And Fear came on ALL their NEIGHBORS. And ALL these things were talked of through ALL the † MOUNTAINOUS COUNTRY of JUDEA.

<sup>66</sup> And ALL those HEARING, pondered them in their HEARTS, saying,

† 59. Not before that day, because the mother was unclean seven days, Lev. xii. 1, 2; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women. Exod. iv. 25; and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in the schools, for the sake of the number of the witnesses. Then also they named the infant; because, when God instituted circumcision, he changed the names of Abraham and Sarah.—*Wadby*. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—*J. Clarke*.  
† 64. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

† 59. Gen. xvii. 12; Lev. xii. 3.

† 60. ver. 12.

† 63. ver. 13.

† 64. ver.

20. † 65. ver. 30.

Τι ἀρα το παιδιον τουτο εσται; Καὶ χεὶρ  
What then the child this will be? And hand  
κυρίου ἦν μετ' αὐτου.  
of Lord was with him.

Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλησθὲν  
And Zacharias the father of him was filled  
πνεύματος ἁγίου, καὶ προέφητευσεν, λέγων·  
a spirit of holy, and prophesied, saying;  
Εὐλογητός κυριος, ὁ Θεὸς τοῦ Ἰσραὴλ· ὅτι  
Blessed Lord, the God of the Israel; for  
ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῇ λαῷ  
he has visited and wrought redemption to the people

αὐτοῦ, καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῇ  
of himself, and raised up a horn of salvation to us in the  
οἰκῇ Δαυὶδ τοῦ παιδὸς αὐτοῦ· <sup>63</sup> (καθὼς ἐλάλητε  
house of David the servant of himself; (even as he spoke

διὰ στόματος τῶν ἁγίων, τῶν ἀπ' αἰῶνος,  
through mouth of the holy ones, of those from an age,  
προφητῶν αὐτοῦ·) <sup>71</sup> σωτηρίαν ἐξ ἐχθρῶν ἡμῶν,  
of prophets of himself,) a salvation from enemies of us,

καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·  
and from hand of all those hating us:

<sup>72</sup> ποιῆσαι ἐλεος μετὰ τῶν πατέρων ἡμῶν, καὶ  
to perform mercy with the fathers of us, and  
μνησθῆναι διαθήκης ἁγίας αὐτοῦ, <sup>73</sup> ὅρκον, ὃν  
to remember covenant holy of himself, an oath, which  
ἠμόσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ  
he swore to Abraham the father of us, of the  
δοῦναι ἡμῖν, <sup>74</sup> ἀφοβῶς, ἐκ χειρὸς τῶν ἐχθρῶν  
to give to us, without fear, from hand of the enemies

ἡμῶν ῥυσθέντας, λατρεῖν αὐτῷ <sup>75</sup> ἐν ὁσιότητι  
of us having been rescued, to worship him in holiness

καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας τὰς  
and righteousness in presence of him, all the  
ἡμέρας ἡμῶν. <sup>76</sup> Καὶ σὺ, παιδίον, προφήτης  
days of us. And thou, little child, a prophet

ὑψίστου κληθήσῃ· προπαραεῖν γὰρ πρὸ \* [πρὸ  
of highest shalt be called; thou shalt go for before [face]

σωτοῦ] κυρίου, ἑτοιμασαι ὁδούς αὐτοῦ, <sup>77</sup> τοῦ  
of a lord, to prepare ways of him, of the

δοῦναι γινώσκειν σωτηρίας τῇ λαῷ αὐτοῦ, ἐν ἀφε-  
to give knowledge of salvation to the people of him, in forgive-

σει ἁμαρτιῶν αὐτῶν, <sup>78</sup> διὰ σπλαγχνὰ ἐλεους  
ness of sins of them, on account of tender mercies

Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ  
of God of us, by which he has visited us arising from  
ὑψους, <sup>79</sup> ἐπιφάναι τοῖς ἐν σκοτει καὶ σκία  
on high, to shine to those in darkness and shade

"What then will this child be?" \* And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied; saying,

68 "Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and he has raised up † a Horn of Salvation for us, in the \* House of David, his SERVANT;

70 (even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, All our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go † before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

\* VATICAN MANUSCRIPT.—66. For also the Hand. 63. the House of David. 76. face —ant.

† 61. A Horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty Savior, or Prince of Salvation.

‡ 61. Ps. xlviii. 2; cxlii. 17. 76. Isa. xl. 3; Mal. iii. 1; iv. 2; Matt. xi. 10; ver. 17.

θανάτου καθήμενος, του κατεύθυναι τους ποδας  
 of death sitting, of the to guide the feet  
 ἡμῶν εἰς ὁδὸν εἰρήνης. <sup>80</sup> Το δὲ παιδίον ἤρανε,  
 of us into a way of peace. The now little child grew,  
 καὶ ἐκρᾶται οὗτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρη-  
 and became strong in spirit: and was in the soli-  
 μοῖς, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν  
 tude, till day of manifestation of him to the  
 Ἰσραὴλ.  
 Israel.

ΚΕΦ. β'. 2.

<sup>1</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε  
 It came to pass also in the days those, went forth  
 δόγμα παρὰ Καίσαρος Αὐγουστοῦ, ἀπογραφῆς  
 a decree from Caesar Augustus, to register  
 οὐαι παντὴν τὴν οἰκουμένην. <sup>2</sup> (Ἄτῃ ἡ ἀπογραφὴ  
 all the habitable. (This the registry  
 πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας  
 first was made being governor of the Syria  
 Κυρηνίου.) <sup>3</sup> Καὶ ἐκορεύοντο πάντες ἀπογρα-  
 Cyrenius.) And they went all to be  
 φεῖσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. <sup>4</sup> Ἀνέβη  
 registered, each into the his own city. Went up  
 δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως  
 and also Joseph from the Galilee, out of city  
 Ναζαρεθ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ,  
 Nazareth, into the Judea, into a city of David,  
 ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτοῦ ἐξ  
 which is called Bethlehem, (because he to be him of  
 οἴκου καὶ πατρὸς Δαυὶδ,) <sup>5</sup> ἀπογραφασθαι συν-  
 house and family of David,) to be registered with  
 Μαρίας τῇ μεμνηστευμένῃ αὐτῷ \* [γύναικι,]  
 Mary the having been espoused to him [a wife,]  
 οὐσῇ ἐγκύμῃ. <sup>6</sup> Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς  
 being with child. It happened but in the to be them  
 ἐκεῖ, ἐπλησθῆσαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.  
 there were fulfilled the days of the to bear her.  
<sup>7</sup> Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τοῦ πρωτοτόκου,  
 And she brought forth the son of her the first-born,  
 καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνεκλινεν αὐτόν  
 and swathed him, and laid him  
 ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ  
 in the manger; because not was to them a place in the  
 καταλυματί.  
 guest-chamber.

our feet into the Way of Peace."

<sup>80</sup> Now the CHILD grew, and acquired strength of Mind; and he was in the DESERTS till the Day of his public appearance to ISRAEL.

CHAPTER II.

<sup>1</sup> Now it occurred in those DAYS, that an Edict went forth from Caesar Augustus, to register All the <sup>†</sup>HABITABLE.

<sup>2</sup> († This \* was the first Registry of Quirinus, Governor of SYRIA.)

<sup>3</sup> And they all went to be registered, each into his OWN City.

<sup>4</sup> And Joseph also went up from GALILEE, out of the City of Nazareth, into JUDEA, into the <sup>†</sup>City of David, which is called Bethlehem, († because he was of the House and Family of David,)

<sup>5</sup> to be registered with Mary, <sup>†</sup>his BETROTHEN, being pregnant.

<sup>6</sup> And it came to pass while they WERE there, the DAYS of her DELIVERY were accomplished.

<sup>7</sup> † And she brought forth her FIRST-BORN SON, and swathed him, and laid him in \* <sup>†</sup>a Manger; because there was no Place for them in the GUEST-CHAMBER.

\* VATICAN MSS.—2. This was the first Registry.

5. Wife—omit.

7. a Manger.

† 1. *Oikoumene* literally means the *inhabited* earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a *general census* at this time, the meaning of the word must be restricted to the *land of Judea*, where this enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense.

† 7. Wetstein has shown from a multitude of instances, that *phatene* means not merely the *manger*, but the whole *stable*. The room for guests being already full, Joseph and Mary retired to a more homely receptacle, called a *stabulum*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle. Bishop Pearce, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a *guest-chamber*, or *lodging-room*, (whether it were in a public house, or that of some friend, is not said,) in some chamber of a house, and not of a stable; and that then, for want of a bed in that *guest-chamber*, wherein to lay her Son Jesus, she made use of one of the *Kastara* manglers, made of coarse cloth, and fastened, like our seamen's hammocks, to some part of the chamber where she was; and there laid him, as having no other place for him. This afforded a circumstance by which the shepherds were directed to find him out, and distinguish this holy babe from all others. See verses 14, 16."

† 2. Acts v. 37. † 4. 1 Sam. xvi. 1, 4; John vii. 42.  
 27. † 5. Matt. i. 18; Luke i. 27. † 7. Matt. i. 25.

† 4. Matt. i. 16; Luke i.

<sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χωρᾷ τῇ αὐτῇ  
And shepherds were in the country the this  
ἡμερῶντες, καὶ φυλάσσοντες φυλάκας τῆς  
sheep in the fields, and keeping watchmen of the  
νυκτός ἐπὶ τὴν ποιμνὴν αὐτῶν. <sup>9</sup> Καὶ \* [ἰδού,]  
night over the flock of them. And [lo.],  
ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου  
messenger of a lord stood near to them, and glory of a lord  
περιελαμβάνεν αὐτούς· καὶ ἐφοβήθησαν φόβον  
these round them, and they feared a fear  
μεγαν. <sup>10</sup> Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ  
fear. And said to them the messenger; Not  
φοβεσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν  
fear you; lo for, I bring glad tidings to you a joy  
μεγάλην, ἣτις ἐστὶν παντὶ τῷ λαῷ. <sup>11</sup> ὅτι  
great, which shall be to all the people: that  
ἐτεχθὲν ὑμῖν σημεῖον σῴτηρ, ὃς ἐστὶ Χριστός  
was born to you to-day a savior, who is anointed  
κύριος, ἐν πόλει Δαυὶδ. <sup>12</sup> Καὶ τοῦτο ὑμῖν το  
Lord, in city of David. And this to you the  
σημεῖον· Εὐρήσετε βρέφος ἐσπαργανωμένον  
sign; You shall find a babe having been swathed  
κείμενον ἐν φατνῇ. <sup>13</sup> Καὶ ἐξαίφνης ἐγενέτο  
lying in a manger. And suddenly was  
ἐν τῷ ἀγγέλῳ πλῆθος στρατίας οὐρανίου,  
with the messenger a multitude of host of heaven,  
αἰνούντων τὸν θεόν, καὶ λεγόντων· <sup>14</sup> "Δόξα  
praising the God, and saying; "Glory  
ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώ-  
to highest heavens to God, and on earth peace; among men  
ποις εὐδοκία."  
good will."

<sup>15</sup> Καὶ ἐγενέτο, ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν  
And it came to pass, when went from them into the  
οὐρανοῦ οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμέ-  
heaven the messengers, and the men, the shep-  
νες, εἶπον πρὸς ἀλλήλους· Διελθώμεν δὴ ἔως  
herds, said to one another; We should go now to  
βηθλεὲμ, καὶ ἰδῶμεν τὸ ῥῆμα τοῦτο τὸ γεγονός,  
Bethlehem, and see the thing this the having been done,  
ὃ ὁ κύριος ἐγνωρίσεν ἡμῖν. <sup>16</sup> Καὶ ἦλθον  
which the Lord has made known to us. And they came  
σπεύσαντες, καὶ ἀνευρον τὴν τε Μαριὰμ καὶ τὸν  
having made haste, and they found the both Mary and the  
Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φατνῇ.  
Joseph, and the babe lying in the manger.  
<sup>17</sup> Ἰδόντες δὲ, διεγνώρισαν \* [περὶ] τοῦ ῥήματος  
Knowing and, they published [around] the declaration  
τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.  
that having been told to them concerning the little child this.  
<sup>18</sup> Καὶ πάντες οἱ ἀκούσαντες ἐθαύμαζαν περὶ  
And all these having heard wondered about  
τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.  
those having been told by the shepherds to them.  
<sup>19</sup> Ἡ δὲ Μαριὰμ πάντα συνέτηρει τὰ ῥήματα  
The last Mary all kept the words  
ἐ[ταῦτα,] συμβαλλούσα ἐν τῇ καρδίᾳ αὐτῆς.  
[these,] pondering in the heart of herself.

8 And there were Shep-  
herds in THAT COUNTRY,  
residing in the fields, and  
keeping over their FLOCK  
the Watchmen of the NIGHT.

9 And an Angel of the  
Lord stood by them, and  
the Glory of the Lord shone  
round them; and they  
were greatly afraid.

10 And the ANGEL said  
to them, "Fear not; for  
behold, I bring you glad  
tidings, which will be a  
great Joy to All the PEOP-  
PLE;

11 † because To-day was  
born for you, in David's  
City, a Savior, who is the  
Lord Messiah.

12 And this will be a  
\* Sign to you; you will  
find a Babe swathed, lying  
in a Manger."

13 And suddenly there  
was with the ANGEL a  
Multitude of the heavenly  
Host, praising God, and  
saying,

14 "Glory to God in the  
highest heavens, on Earth  
Peace, and among Men  
Good will."

15 Now it occurred,  
when the ANGELS departed  
from them to HEAVEN, the  
MEN, the SHEPHERDS, said  
to one another, "Let us  
go now to Bethlehem, and  
see this THING which has  
transpired, which the LORD  
has made known to us."

16 And they came in-  
haste, and found both  
MARY and JOSEPH, and  
the BABE lying in the  
MANGER.

17 And having seen it,  
they published THAT DEC-  
laration which had been  
SPOKEN to them about  
this CHILD.

18 And All THOSE HAV-  
ING HEARD, wondered at  
the THINGS RELATED to  
them by the SHEPHERDS.

19 But MARY kept All  
these words, pondering  
them in her HEART.

\* VATICAN MANUSCRIPT.—0. lo—omit.  
—omit.

12. Sign.

17. around—omit.

10. these

: 10. Gen. xli. 8; 1<sup>st</sup> Isa. lxxli. 17; Jer. lv. 2.

‡ 11. Isa. ix. 6.

**20** Καὶ ὑπεστρεψαν οἱ ποιμένες δοξαζόντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτοὺς.  
And returned the shepherds glorifying and praising the God for all which they had heard and seen, even as it had been told to them.

**21** Καὶ ὅτε ἐπληρώθησαν ἡμέραι ὀκτὼ ἡμερῶν περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθεῖν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.  
And when were fulfilled days eight of the days to circumcise him, and he was called the name of him Jesus, that being called by the messenger before of the was conceived him in the womb.

**22** Καὶ ὅτε ἐπληρώθησαν αἱ ἡμέραι τοῦ καθαρίσμου αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνῆγαγον αὐτὸν εἰς Ἱερουσόλυμα, παρῆσθαι τῷ κυρίῳ, ἡμῖν.  
And when were fulfilled the days of the purification of them, according to the law of Moses, they brought him to Jerusalem, to present to the Lord, him to Jerusalem, to present to the Lord.

**23** (καθὼς γέγραπται ἐν νόμῳ κυρίου· "Ὅτι πᾶν ἄρσεν διανοίγον μῆτραν, ἅγιον τῷ κυρίῳ κληθήσεται.") **24** καὶ τοῦ δοῦναι θυτίαν, κατὰ τὸ εἰρημνέον ἐν νόμῳ κυρίου· "Ζεύγος τρυγῶν, ἡ δύο νεοσσὺς περιστέρων."  
(as it is written in law of Lord; That every male opening a womb, holy to the Lord shall be called,) and of the to offer a sacrifice, according to that having been said in law of Lord; "A pair of turtle doves, or two young pigeons."

**25** Καὶ ἰδοὺ, ἡν ἄνθρωπος ἐν Ἱερουσαλὴμ, ὃν ὄνομα Σίμεων· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παρακλήσιν τοῦ Ἰσραὴλ. Καὶ πνεῦμα ἡν ἅγιον ἐπ' αὐτόν· **26** καὶ ἡν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος  
And lo, was a man in Jerusalem, to whom a name of Simeon; and the man this just and pious, waiting for consolation of the Israel. And aspirit was holy upon him; and it was to him having been informed by the spirit of the holy, not to see death, before he should see

τὸν Χριστὸν κυρίου. **27** Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ· **28** καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν θεόν, καὶ εἶπε·  
the anointed of Lord. And became by the spirit into the temple; and in the to bring the parents the little child Jesus, of the to do them according to that having been instituted of the law concerning him, also he took it into the arms of himself, and blessed the God, and said;

**20** And the SHEPHERDS returned, glorifying and praising God for all which they had heard and seen, even as it had been declared to them.

**21** † And when eight Days were ended, the [time] to CIRCUMCISE him, his NAME was called Jesus, THAT NAME given him by the ANGEL before his CONCEPTION.

**22** † And when † the \* Days of her Purification were completed, according to the LAW of Moses, they carried him up to Jerusalem, to present him to the LORD;—

**23** (even as it is written in the Law of the Lord, that † "Every Male, being a first-born, shall be called holy to the Lord;")

**24** and to OFFER a Sacrifice, according to what is enjoined in \* the LAW of the Lord,—† "A Pair of Turtle-doves, or Two Young Pigeons."

**25** And behold, there was a Man in Jerusalem, whose Name was Simeon; and he was a righteous and pious MAN, expecting the Consolation of ISRAEL; and the holy Spirit was on him.

**26** And he was divinely informed by the HOLY SPIRIT, that he would not die, till he should see the Lord's MESSIAH.

**27** And he came by the SPIRIT into the TEMPLE; and when the PARENTS BROUGHT IN the CHILD Jesus, † to DO according to the CUSTOM of the LAW concerning him,

**28** he also took him in his ARMS, and praised God, and said,

\* VATICAN MANUSCRIPT.—22. Days of her Purification.

24. the LAW of.

† 22. That is, thirty-three days after what was termed the seven days of her uncleanness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6.

† 24. One for a burnt-offering, and the other for a sin-offering; See Lev. xii. 8. These were the offerings of the poorer Jewish mothers.

† 27. To present him to the Lord, and then redeem him by paying for *shekels*, Num. xviii. 15, 16.

† 21. Luke i. 59. † 21. Matt. i. 25; Luke i. 31. † 22. Lev. xii. 2—6, † 23. Exod. xlii. 2; xlii. 29; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 15. † 24. Lev. xii. 8.

29 **Νῦν ἀπολυνεῖς τὸν δούλον σου, δεσποτα,**  
Now dost thou dismiss the servant of thee, O sovereign,  
**εἰτα τὸ ῥῆμα σου, ἐν εἰρήνῃ·** 30 **ὅτι εἶδον οἱ**  
according to the word of thee, in peace; for have seen the  
**ὀφθαλμοὶ μου τὸ σωτήριον σου,** 31 **ὃ ἡτοίμα-**  
eyes of me the salvation of thee, which thou hast  
**σες κατὰ πρόσωπον πάντων τῶν λαῶν·** 32 **ὥς**  
prepared before face of all the people; alight  
**εἰς ἀποκαλύψιν ἐθνῶν, καὶ δοξάν λαοῦ σου**  
for a revelation of nations, and a glory of people of thee  
**Ἰσραὴλ.** 33 **Καὶ ἡν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ**  
Israel. And was the father of him and the mother  
**θαμνίζοντες ἐν τοῖς λαλοῦμένοις περὶ αὐτοῦ.**  
wondering at those bringing spoken about him.  
 34 **Καὶ εὐλόγησεν αὐτοὺς Σίμεων, καὶ εἶπε πρὸς**  
And blessed them Simeon, and said to  
**Μαρίαν τὴν μητέρα αὐτοῦ Ἰδού, ὅτως κεῖται**  
Mary the mother of him; Lo, this is placed  
**εἰς πτώσιν καὶ ἀναστᾶσιν πολλῶν ἐν τῇ**  
for a fall and rising of many in the  
**Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον·** 35 **(καὶ**  
Israel, and for a sign being spoken against; (also  
**σοῦ δε αὐτῆς τὴν ψυχὴν διελυσσεται ῥομφαία·)**  
of thee and of thyself the soul shall pierce through a sword.)  
**ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν**  
so that may be disclosed of many hearts  
**διελογισμοί.**  
reasonings.

36 **Καὶ ἡν Ἀννα προφῆτις, θυγατὴρ Φανουὴλ,**  
And was Anna a prophetess, a daughter of Phanuel,  
**ἐκ φυλῆς Ἀσέρ· αὕτη προβεβηκυῖα ἐν ἡμέραις**  
of tribe of Aser; she having been advanced in days  
**πολλαῖς, (ἦσαν αὐτῇ μετὰ ἀνδρὸς ἑπτα ἀπο**  
many, having lived years with a husband seven from  
**τῆς παρθενίας αὐτῆς·) καὶ αὕτη χήρα ὥς ἔσαν**  
the virginity of herself; also she a widow about years  
**ογδοήκοντα τέσσαρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ**  
eighty four, who not withdrew from the  
**ἱεροῦ, νηστειαῖς καὶ δεήσεσι λατρεύουσα νύκτα**  
temple, fastings and prayers serving night  
**καὶ ἡμέραν.** 37 **Καὶ αὕτη, αὕτη τῇ ὥρᾳ ἐπισ-**  
and day. And she, this the hour stand-  
**τάσα, ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ**  
ing by, acknowledged the Lord, and spoke about  
**αὐτοῦ πᾶσι τοῖς προσδεχομένοις λυτρωπὶν ἐν**  
him to all those looking for redemption in  
**Ἱερουσαλὴμ.**  
Jerusalem.

38 **Καὶ ὥς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν**  
And when they finished all the things according to the  
**νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν,**  
law of Lord, they returned into the Galilee,  
**εἰς τὴν πόλιν αὐτῶν, Ναζαρεθ.** 40 **Τὸ δὲ παιδίον**  
into the city of themselves, Nazareth. The and little child  
**ἤρξε, καὶ ἐκραταιοῦτο·\* (πνευματί,) πληρὺν**  
grew, and was strengthened (in spirit,) being  
**μερὸς σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.**  
filled with wisdom; and favor of God was on it.

29 "Now, O sovereign Lord, dismiss thy SERVANT according to thy WORD, in Peace;

30 because MY EYES have seen thy SALVATION,

31 which thou hast made ready in the Presence of All the PEOPLE;

32 † a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his FATHER and MOTHER were wondering at the WORDS SPOKEN concerning him.

34 And Simeon blessed them, and said to Mary his MOTHER, "Behold, this child is destined for the † Fall and Rising of many in ISRAEL; and for † a Mark of contradiction;—

35 (and indeed, a Sword will pierce through the soul of Thee Thyself.) that the Reasonings of Many Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with \* a Husband seven Years from her VIRGINITY;

37 she was also a Widow \* about eighty-four Years, who departed not from the TEMPLE, but serving God † Night and Day with Fastings and Prayers.

38 And she standing by at THAT very time, praised \* GOD, and spoke of him to All THOSE EXPECTING † Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 † And the CHILD grew, and became strong, filled with Wisdom, and the Favor of God was on him.

\* VATICAN MANUSCRIPT.—36. a husband. spoke. 40. in Spirit—omit.

37. till eighty-four.

38. God, and

† 32. Isa. xlii. 6; xlii. 6; lx. 1; Acts xiii. 47; xxviii. 28.

30. 41; Matt. ix. 32; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8. xiv. 7; 1 Tim. v. 8.

† 33. Luke xiv. 21.

† 34. Heb. xii. 3.

† 34. Isa. viii. 14; Matt.

† 37. Acts

† 40. Luke i. 6; ver. 62.



41 Καὶ ἐπορευοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς  
And went the parents of him every year to  
'Ιερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.  
Jerusalem of the feast of the passover.

42 Καὶ ὅτε ἐγένετο ἔτη δώδεκα, ἀναβάντων  
And when he was years twelve, having gone up  
αὐτῶν \* [εἰς 'Ιερουσαλὴμ] κατὰ τὸ ἔθος τῆς  
of them [to Jerusalem] according to the custom of the  
ἑορτῆς. 43 καὶ τελειώσαντων τὰς ἡμέρας, ἐν  
feast; and having ended the days, in

τῷ ὑποστρεφείν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ  
the to return them, remained Jesus the

παῖς ἐν 'Ιερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ  
boy in Jerusalem; and not knew Joseph and  
ἡ μήτηρ αὐτοῦ. 44 Νομίσαντες δὲ αὐτὸν ἐν  
the mother of him. Having supposed and him in

τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ  
the company to be, they went of a day a journey, and  
ἐνεζήτησαν αὐτὸν ἐν τοῖς συγγενεσὶ καὶ τοῖς  
they sought him among the kinsmen and the

γνώστοις. 45 Καὶ μὴ εὗροντες, ὑπέστρεψαν  
acquaintances. And not finding, they returned  
εἰς 'Ιερουσαλὴμ, ζητούντες αὐτὸν. 46 Καὶ  
to Jerusalem, seeking him. And

ἐγένετο, μετ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ  
it happened, after days three they found him in the  
ἱερῷ καθέζομενον ἐν μεσῷ τῶν διδασκάλων,  
temple sitting in midst of the teachers,

καὶ ἀκουόντα αὐτῶν, καὶ ἐπερωτῶντα αὐτοὺς.  
and hearing of them, and asking them.

47 Εἰσίσταντο δὲ πάντες \* [οἱ ἀκούοντες αὐτοῦ,]  
Were amazed and all [those hearing him,]

ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.  
upon the understanding and the answers of him.

48 Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς  
And seeing him, they were amazed; and to  
αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίη-  
him the mother of him said; O child, why hast thou

σας ἡμῖν οὕτως; ἰδοὺ, ὁ πατὴρ σου καγώ  
done to us thus? lo, the father of thee and I

οἰκνῶμενοι ἐζητοῦμεν σε. 49 Καὶ εἶπε πρὸς  
being in distress have sought thee. And he said to  
αὐτοὺς· Τί ὅτι ἐζητεῖτε με; οὐκ ᾔδειτε,  
them; Why for did you seek me? not know you,

ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; 50 Καὶ  
that in the of the father of me must to be me? And

αὐτοὶ οὐ συνήκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς.  
they not understood the word, which he spoke to them.

51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζα-  
And he went down with them, and came into Naza-  
ρεθ· καὶ ἦν ὑποτασσομένος αὐτοῖς. Καὶ ἡ  
reth; and was being subject to them. And the

41 And his PARENTS went yearly to Jerusalem to the FEAST of the PASS-OVER.

42 And when he was twelve Years old, † they went up according to the CUSTOM of the FEAST.

43 And having † com-pleted the DAYS, on their RETURN, Jesus, the YOUTH, remained in Jerusalem. And \* his PARENTS knew it not.

44 And supposing him to be in the COMPANY, they went a Day's Journey; and they sought him, among their RELATIVES and AC-QUAINTANCES.

45 But not finding him; they returned to Jerusa-lem, seeking him.

46 And it happened, after three Days they found him in the TEMPLE, sitting in † the MIDST of the TEACHERS, both hear- ing them, and asking them questions.

47 And ALL were as- tonished at his INTELLI- GENCE and REPLIES.

48 And seeing him, they were amazed; and his MO- THER said to him, "Child, why hast thou done thus to us? behold thy FATHER and I \* seek thee sorrow- ing."

49 And he said to them, "Why did you seek me? Did you not know that I must be in † the [COURTS] of my FATHER?"

50 And they did not understand the WORD which he spoke to them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his MOTHER

\* VATICAN MANUSCRIPT.—42. to Jerusalem—omit. 43. his PARENTS knew, 47. those hearing him—omit. 48. seek thee.

† 42. All the males were required to attend at the three festivals at Jerusalem; and fe- males, though not commanded, yet used often to attend, especially at the Passover. Child- ren were excused; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread. † 46. They sat on benches in a half circle, and their scholars at their feet, Acts xlii. 3. † 48. In the courts or house of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 35, and Acts xvi. 40.

‡ 41. Exod. xxiii. 15, 17; xxiv. 23; Deut. xvi. 1, 16.

μητρ αυτου διετηρει παντα τα ρηματα ταυτα  
mother of him treasured all the words these  
εν τη καρδια ατης. <sup>82</sup> Και Ιησους προεκοπτε  
in the heart of herself. And Jesus advanced  
σοφια, και ηλικια, και χαριτι παρα θεω και  
in wisdom, and in vigor, and in favor with God and  
ανθρωποις.

met.

### ΚΕΦ. γ'. 3.

<sup>1</sup> Εν ετει δε πεντεκαιδεκατη της ηγεμονιας  
in year now fifteenth of the government  
Τιβεριου Καισαρος, ηγεμονευοντος Ποντιου Πι-  
of Tiberius Caesar, being governor Pontius Pi-  
λατου της Ιουδαιας, και τετραρχουντος της  
lile of Judea, and being tetrarch of the  
Γαλιλαιας Ηρωδου, Φιλιππου δε του αδελφου  
Galilee Herod, Philip and the brother  
αυτου τετραρχουντος της Ιτουραιας και Τραχω-  
of him being tetrarch of the Ituria and Trach-  
νιτιδος χωρας, και Λυσανιου της Αβιληνης  
nion region, and Lysanias of the Abilene  
τετραρχουντος, <sup>2</sup> επι αρχιερεως Αννα και Κα-  
being tetrarch, under high priests Annas and Cal-  
αφα, εγενετο ρημα θεου επι Ιωαννην, τον  
apaa, came a word of God to John, the  
Ζαχαριον υιον, εν τη ερημω. <sup>3</sup> Και ηλθεν εις  
of Zacharias son, in the desert. And he went into  
πασαν την περιχωρον του Ιορδανου, κηρυσσαν  
all the country about the Jordan preaching  
βαπτισμα μετανοιας εις αφεσιν αμαρτιων <sup>4</sup> ως  
a dipping of reformation into forgiveness of sins; as  
γεγραπται εν βιβλω λωγων Ησαιου του προ-  
it is written in a book of words of Isaiah the pro-  
φητου, \* [λεγοντες:] "Φωνη βοωντος εν τη  
phet, [saying:] "A voice crying in the  
ερημω" Ετοιμασατε την οδον κυριου, ευθειας  
desert: Make ye ready the way of a lord, straight  
ποιειτε τας τριβους αυτου. <sup>5</sup> Πασα φαραγξ  
make ye the beaten tracks of him; Every ravine  
επληρωθησεται, και παν ορος και βουνος ταπει-  
shall be filled up, and every mountain and hill shall be  
νωθησεται και εσται τα σκολια εις ευθειαν,  
made low, and shall be the crooked into straight,  
και αι τραχειαι εις οδους λειας. <sup>6</sup> και οψεται  
and the rough into ways smooth; and shall see  
πασα σαρχ το σωτηριον του θεου." <sup>7</sup> Ελεγεν  
all flesh the salvation of the God." He said  
ουν τοις εκπορευομενοις οχλοις βαπτισθηναι εν  
then to those coming out of crowds to be dipped by  
αυτου Γεννηματα εχιδνων, τις ηπεδειξεν υμιν  
him; O breeds of venomous serpents, who pointed out to you

kept All \* these THINGS in  
her HEART.

<sup>52</sup> † And Jesus advanced  
\* in wisdom, and in Man-  
liness, and in Favor with  
God and Men.

### CHAPTER III.

<sup>1</sup> Now in the fifteenth  
Year of the GOVERNMENT  
of Tiberius Cesar, Pontius  
Pilate being Governor of  
JUDAEA, and Herod tet-  
rarch of GALILEE, and  
Philip his BROTHER tet-  
rarch of ITURIA, and the  
Province of Trachonitis,  
and Lysanias, the tetrarch  
of ABILENE,

<sup>2</sup> † in the \* High-priest-  
hood of † Annas, and Cai-  
aphas, a Command from  
God came to John, the  
SON of Zachariah, in the  
DESERT.

<sup>3</sup> † And he went into All  
the adjacent \* Country of  
the JORDAN, publishing an  
Immersion of Reformation  
† for Forgiveness of Sins.

<sup>4</sup> As it is written in the  
Book of the Words of  
Isaiah, the PROPHET; † "A  
Voice proclaiming in the  
"DESERT, Prepare the way  
"for the Lord, make the  
"HIGHWAYS straight for  
"him.

<sup>5</sup> "Every Ravine shall  
"be filled up, and Every  
"Mountain and Hill shall  
"be made low; and the  
"CROOKED roads shall be-  
"come straight, and the  
"ROUGH Ways smooth;

<sup>6</sup> † "and All Flesh shall  
"see the SALVATION of  
"God."

<sup>7</sup> Then he said to the  
CROWDS COMING FORTH  
to be immersed by him,  
† "O Progeny of Vipers!  
who admonished you to fly

\* VATICAN MANUSCRIPT.—51. the SATINAS.  
† 2. Country. 4. saying—omit.

52. in wisdom and.

2. High-

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Calaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The earliest solution is, that one was the high-priest, and the other his sagan or deputy, so that the title might, with a very pardonable liberty, be applied to both."

† 32. 1 Sam. ii. 36; ver. 40. † 2. John xi. 49, 51; xviii. 13; Acts iv. 6. † 3. Matt. iii. 1; Mark i. 4. † 4. Luke i. 77. † 4. Isa. xl. 3; Matt. iii. 2; Mark i. 2; John i. 23. † 5. Psa. xcviii. 3; Isa. xl. 3; Luke ii. 10. † 7. Matt. iii. 7.

φυγειν απο της μελλουσης οργης; <sup>8</sup> Ποιησατε  
to flee from the coming wrath? Bring forth  
ουν καρπους αξιους της μετανοιας· και μη  
then fruits worthy of the reformation; and not  
αρησθησθε λεγειν εν εαυτοις· Πατερα εχομεν τον  
you should begin to say in yourselves; A father we have the  
Αβρααμ. Λεγω γαρ υμιν, οτι δυναται ο θεος  
Abraam. I say for to you, that is able the God  
εκ των λιθων τωτων εγειραι τεκνα τω Αβρααμ.  
out of the stones of these to raise up children to the Abraam.

<sup>9</sup> Ηδη δε και η αξινη προς την ριζαν των δενδρων  
Now and even the axe to the root of the trees  
κειται· παν ουν δενδρον μη ποιουν καρπον  
is placed; every therefore tree not bearing fruit  
καλον, εκκοπεται, και εις πυρ βαλλεται.  
good, is cut down, and into a fire is cast.

<sup>10</sup> Και εκηρωτων αυτον οι οχλοι, λεγοντες· Τι  
And asked him the crowds, saying; What  
ουν ποιησομεν; <sup>11</sup> Αποκριθεις δε λεγει αυτοις·  
then should we do? Answering and he says to them;  
‘Ο εχων δυο χιτωνας, μεταδοτω τω μη εχοντι·  
He having two tunics, let him share with the not having;  
και ο εχων βρωματα, ομοιως ποιειτω.  
and he having meats, in like manner let him do.

<sup>12</sup> Ηλθον δε και τελωναι βαπτισθησαι, και  
Came and also tax-gatherers to be dipped, and  
ειπον προς αυτον· Διδασκαλε, τι ποιησομεν;  
said to him; O teacher, what should we do;

<sup>13</sup> ‘Ο δε ειπε προς αυτους· Μηδεν πλεον παρα  
He and said to them; Nothing more from  
το διατεταγμενον υμιν πρassετε. <sup>14</sup> Επηρωτων  
that having been appointed to you collect you. Asked

δε αυτον και στρατευομενοι, λεγοντες· Και  
and him also soldiers, saying; And  
ημεις τι ποιησομεν; Και ειπε προς αυτους·  
we what should we do? And he said to them;  
Μηδενα διασεισθητε, μηδε συκοφαντησητε· και  
No one may you extort from, neither may you accuse wrongfully; and  
αρκεισθε τοις οφωνιοις υμων.  
be you content with the wages of you.

<sup>15</sup> Προσδοκωντος δε του λαου, και διαλογιζο-  
Expecting and of the people, and reason-  
μενων παντων εν ταις καρδιαις αυτων περι του  
ing all in the hearts of them about the  
Ιωαννου, μηποτε αυτος ειη ο Χριστος, <sup>16</sup> απεκ-  
John, whether he were the Anointed, an-  
ρινατο ο Ιωαννης ατασι, λεγων· Εγω μεν  
swered the John to all, saying; I indeed  
‘δατι βαπτισω υμας· ερχεται δε ο ισχυροτερος  
in water dip you; comes but the mightier  
μου, ου ουκ εμι ικανος λυσαι τον ιμαντα των  
of me, of whom not I am worthy to loose the strap of the  
υποδηματων αυτου· αυτος υμας βαπτισει εν  
sandals of him; he you will dip in  
πνευματι αγιω και πυρι. <sup>17</sup> Ου το πτυον  
spirit holy and fire. Of whom the winnowing shovel  
εν τη χειρι αυτου, και διακαθαριει την  
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING  
VENGEANCE?

<sup>8</sup> Produce, therefore, Fruits worthy of REFORM-  
ATION; and begin not to say among yourselves, ‘We have a Father—ABRAHAM;’ for I assure you, That God is able from these STONES to raise up CHILDREN to ABRAHAM.

<sup>9</sup> And even now the AXE lies at the ROOT of the TREES; † Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire.”

<sup>10</sup> And the CROWDS asked him, saying, “What then should we do?”

<sup>11</sup> He \*answered and said to them, †“Let HIM who HAS Two Coats give to HIM who HAS none; and let HIM who HAS Food do the same.”

<sup>12</sup> †And Tribute-takers, also, came to be immersed, and said to him, “Teacher, what should we do?”

<sup>13</sup> And HE said to them, “Collect nothing more than WHAT IS APPOINTED for you.”

<sup>14</sup> And Soldiers, also, asked him, \*—“What also should we do?” And he said to them, “Oppress, and falsely accuse, No one; and be satisfied with your WAGES.”

<sup>15</sup> And the PEOPLE were waiting, and all were reason-  
ing in their HEARTS concerning JOHN, whether he were not the MESSIAH;

<sup>16</sup> JOHN answered all, saying, †—“I indeed immerse you in Water; but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire.

<sup>17</sup> Whose WINNOWER SHOVEL in his HAND will effectually cleanse him

\* VATICAN MANUSCRIPT.—11. answered and said.

14. What also should we do?

† O. Matt. vii. 12. † 11. Luke xi. 41; 3 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17  
iv. 20. † 12. Matt. xxi. 32; Luke vii. 32. † 16. Matt. iii. 11; Mark i. 7, 8.

ἔλανε αὐτὸν καὶ συναξει τὸν σίτον εἰς τὴν  
 floor of him: and he will gather the wheat into the  
 ἀποθήκην αὐτοῦ, τὸ δὲ ἀχυρὸν κατακαύσει πυρὶ  
 storehouse of himself, the but chaff he will burn up in fire  
 ἀσβεστόν. <sup>18</sup> Πολλὰ μὲν οὖν καὶ ἕτερα  
 inextinguishable. Many indeed then also other things  
 παρακαλῶν εὐηγγelizέτο τὸν λαόν. <sup>19</sup> Ὁ δὲ  
 exhorting he preached glad tidings the people. The but  
 Ἡρώδης δὲ τετραρχῆς, ἐλεγχόμενος ὑπ' αὐτοῦ  
 Herod the tetrarch, being reproved by him  
 περὶ Ἡρωδίας τῆς γυναίκος τοῦ ἀδελφοῦ  
 about Herodias of the wife of the brother  
 αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονήρων ὁ  
 of him, and about all of which had done evils the  
 Ἡρώδης, <sup>20</sup> προσεθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ  
 Herod, added also this to all, and  
 κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.  
 shut up the John in the prison.

<sup>21</sup> Ἐγένετο δὲ ἐν τῇ βαπτισθῆναι ἅπαντα τὸν  
 It occurred and in the to have been dipped all the  
 λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχο-  
 people, and Jesus having been dipped and pray-  
 μεναι, ἀνεψύχθη αὐτὸν οὐρανόν, <sup>22</sup> καὶ καταβη-  
 ing, to have been opened the heaven, and to des-  
 ναι τὸ πνεῦμα τὸ ἅγιον σωματικῇ εἰδει, ὥσει  
 and the spirit the holy in a bodily form, like  
 περιστέρα, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ  
 a dove, upon him, and a voice out of heaven  
 γενέσθαι, \* [λεγουσαν] "Σὺ εἶ ὁ υἱὸς μου ὁ  
 to have come, [saying,] "Thou art the son of me the  
 ἀγαπητός, ἐν σοὶ ἠδούκησα."  
 beloved, in thee I delight.

<sup>23</sup> Καὶ αὐτοὺς τῶν δ' ἰσοῦς ὥσει ἑτὼν τριακοντα,  
 And he was the Jesus about years thirty,  
 ἀρχόμενος, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ  
 beginning, being, as was allowed, a son of Joseph, of the  
 Ἡλὶ, <sup>24</sup> τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχι,  
 Eli, of the Mathai, of the Levi, of the Melchi,  
 τοῦ Ἰαννα, τοῦ Ἰωσήφ, <sup>25</sup> τοῦ Ματθαίου, τοῦ  
 of the Janna, of the Joseph, of the Mattathias, of the  
 Ἀμὸς, τοῦ Ναουμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ, <sup>26</sup> τοῦ  
 Amos, of the Naoum, of the Eli, of the Naggai, of the  
 Μασθ, τοῦ Ματθαίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ,  
 Masai, of the Mattathias, of the Semai, of the Joseph,  
 τοῦ Ἰουδα, <sup>27</sup> τοῦ Ἰωάννα, τοῦ Ῥησα, τοῦ Ζορο-  
 of the Juda, of the Joanna, of the Rhema, of the Zoro-  
 βάβελ,  
 babel.

\*THRESHING-FLOOR; ‡ he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire."

<sup>18</sup> And exhorting many other things, he proclaimed glad tidings to the PEOPLE.

<sup>19</sup> ‡ But HEROD the TETRARCH being reproved by him on account of Herodias, his BROTHER'S wife, and about all the Crimes which Herod had done,

<sup>20</sup> added also this to all, —he shut up John in \*Prison.

<sup>21</sup> And it occurred, when All the PEOPLE were IMMERSED, ‡ Jesus also having been immersed, and praying, the HEAVEN was opened,

<sup>22</sup> and the HOLY SPIRIT, in a Bodily form like a Dove, descended upon him, and there came a Voice from Heaven, saying, "Thou art my SON, the BELOVED; in thee I delight."

<sup>23</sup> And he, JESUS, was about ‡ thirty years old, when he began [his work,] being, as was allowed, a \*Son of JOSEPH, the † son of ELI,

<sup>24</sup> the son of MATTHAI, the son of LEVI, the son of MELCHI, the son of JANNAI, the son of JOSEPH,

<sup>25</sup> the son of MATTHATHIAH, the son of AMOS, the son of NAHUM, the son of ESLE, the son of NAGGAI,

<sup>26</sup> the son of MASATH, the son of MATTHATHIAH, the son of SEMEAI, the son of JOSEPH, the son of JUDAH,

<sup>27</sup> the son of JOHANAN, the son of RESEA, the son of ZERUBABEL,

\* VATICAN MANUSCRIPT.—17. to thoroughly cleanse his threshing-floor, and to gather.  
 20. JESUS. 23. saying—omit. 25. a Son (as was allowed) of JOSEPH.  
 † 21. or son-in-law of ELI, the father of Mary. Luke gives Mary's ancestry, and Matthew that of Joseph. See Appendix.  
 ‡ 17. Mark vi. 15; Matt. xiii. 30. ‡ 19. Matt. xiv. 3; Mark vi. 17. ‡ 21. Mat.  
 ill. 13; M. l. 9; John i. 82. ‡ 23. See Num. iv. 8, 35, 39, 43, 47. ‡ 23. Matt. xiii.  
 32; John vi. 42.

του Σαλαθιηλ, του Νηρι, <sup>23</sup> του Μελχι, του  
of the Salathiel, of the Neri, of the Melchi, of the  
Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, <sup>29</sup> του  
Addi, of the Cosam, of the Elmodam, of the Er, of the  
Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,  
Jose, of the Eliezer, of the Jorem, of the Matthat,  
του Λευι, <sup>30</sup> του Συμεων, του Ιουδα, του Ιωσηφ,  
of the Levi, of the Simeon, of the Juda, of the Joseph,  
του Ιωναν, του Ελιακιμ, <sup>31</sup> του Μελεα, του  
of the Jonan, of the Eliakim, of the Melea, of the  
Μαιναν, του Ματταθα,  
Mainan, of the Mattatha,  
του Ναθαν, του Δαυιδ, <sup>32</sup> του Ιεσσα, του  
of the Nathan, of the David, of the Jesse, of the  
Ωβηδ, του Βοοζ, του Σαλμων, του Ναασηων,  
Obed, of the Booz, of the Salomon, of the Naashon,  
<sup>33</sup> του Αμιναδαβ, του Αραμ, του Εσρωμ, του  
of the Aminadab, of the Aram, of the Esrom, of the  
Φαρει, του Ιουδα, <sup>34</sup> του Ιακωβ, του Ισαακ,  
Pharai, of the Juda, of the Jacob, of the Isaac,  
του Αβρααμ, του Οαρα, του Ναχωρ, <sup>35</sup> του  
of the Abraham, of the Thara, of the Nachor, of the  
Σαριυχ, του Ραγαν, του Φαλεκ, του Εβερ, του  
Saruch, of the Ragan, of the Phalec, of the Eber, of the  
Σαλα, <sup>36</sup> του Καϊναν, του Αρφαξαδ, του Σημ,  
Sala, of the Cainan, of the Arphaxad, of the Sem,  
του Νωε, του Λαμεχ, <sup>37</sup> του Μαθουσαλα, του  
of the Noe, of the Lamech, of the Mathusala, of the  
Ενωχ, του Ιαρεδ, του Μαλελεηλ, του Καϊνιν,  
Enoch, of the Jared, of the Malaleel, of the Cainan,  
<sup>38</sup> του Ενωσ, του Σεθ, του Αδαμ, του Θεου.  
of the Enos, of the Seth, of the Adam, of the God.

ΚΕΦ. δ'. 4.

<sup>1</sup> Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὤψεσ-  
Jesus and spirit of holy full re-  
τρεψεν ἀπο τοῦ Ἰορδανου· καὶ ἦγετο ἐν τῷ  
turned from the Jordan; and was led about by the  
πνεύματι εἰς τὴν ἐρημον, <sup>2</sup> ἡμέρας τεσσαράκοντα  
spirit into the desert, days forty  
πειραζόμενος ὑπὸ τοῦ διαβολοῦ. Καὶ οὐκ  
being tempted by the accuser. And not  
ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεῖναις· καὶ  
he ate nothing in the days those; and  
συντελεσθεῖσων αὐτῶν, \* [ὕστερον] ἐπεινασε.  
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of NERI,  
28 the son of MALCHI, the son of ADDI, the son of KOSAM, the son of ALMODAM, the son of ER,  
29 the son of JESSES, the son of ELIEZER, the son of JORAM, the son of MATTATH, the son of LEVI,  
30 the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of JONAN, the son of ELIAKIM, the son of MELEA, the son of MAINAN, the son of MATTATHAN, the son of NATHAN, the son of DAVID,  
32 the son of JESSE, the son of OBED, the son of BOAZ, the son of SALMON, the son of NAASHON,  
33 the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHARAZ, the son of JUDAH,  
34 the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TEARAH, the son of NAHOR,  
35 the son of SERUG, the son of REU, the son of PELI, the son of EBER, the son of SALAH,  
36 the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,  
37 the son of METHUSELAN, the son of ENOCH, the son of JARED, the son of MAHALALEEL, the son of CAINAN,  
38 the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

CHAPTER IV.

1 And † Jesus, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT \* in the DESERT  
2 forty Days, being tempted by the ENEMY. † And he ate nothing in those DAYS; and when they were completed, he was hungry.

\* VATICAN MANUSCRIPT.—1. in the desert. 2. afterwards—omit.  
† 1. Matt. iv. 1. Mark i. 13. ‡ 2. Exod. xxiv. 23; 1 Kings xix. 3.

**3** Καὶ εἶπεν αὐτῷ ὁ διαβολὸς· Εἰ υἱὸς εἶ τοῦ  
And said to him the accuser If ason thou art of the  
Θεοῦ, εἰπε τῇ λίθῳ τούτῃ, ἵνα γένηται ἄρτος.  
O-1, say to the stone this, that it may become a loaf.

**4** Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, \* [λεγων·]  
And answered Jesus to him, [saying·]  
Γεγραπται· “Ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζῆται  
It is written; That not on bread alone shall live  
ὁ ἄνθρωπος, \* [ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.”]  
the man, [but on every word of God.”]

**5** Καὶ ἀναγαγὼν αὐτόν ὁ διαβολὸς εἰς ὄρος  
And having led up him the accuser into mountain  
ὕψιστον, εἰδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς  
to him, he showed to him all the kingdoms of the  
οὐρανόθεν ἐν στιγμήν χρόνου. **6** Καὶ εἶπεν  
from above in a moment of time. And said

αὐτῷ ὁ διαβολὸς· Σὺ δάσῃ τὴν ἐξουσίαν ταύ-  
t him the accuser; To thee I will give the authority this  
τὴν ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ  
all, and the glory of them; that to me  
παραδεδόται, καὶ ὃς ἐὰν θέλω, δίδωμι αὐτῇ·  
is to me prepared, and to whoever I will, I give her;

**7** ἢ σὺ οὖν εἰς προσκυνήσεις ἐνώπιόν μου, ἔσται  
thou then if thou wilt do homage before me, shall be  
σου πάντα. **8** Καὶ ἀποκρίθεις αὐτῷ εἶπεν ὁ  
to thee all. And answering to him said the  
Ἰησοῦς· Γεγραπται· “Προσκυνήσεις κυρίῳ τῷ  
Jesus, It is written; “Thou shalt worship a lord the  
θεῷ σου, καὶ αὐτῷ μόνῳ λατρεύσεις.”  
God of thee, and to him alone thou shalt render service.”

**9** Καὶ ἤγαγεν αὐτόν εἰς Ἱερουσαλὴμ, καὶ  
And he brought him to Jerusalem, and  
ἐστήκεν αὐτόν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ  
placed him on the wing of the temple; and  
εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν  
said to him; If ason thou art of the God, cast thyself  
εἵνεκεν κατω· **10** γεγραπται γάρ· “Ὅτι τοῖς  
from the place down; It is written for; That to the  
ἀγγέλοις αὐτοῦ ἐντέλεται περὶ σου, τοῦ δια-  
messengers of him; He will give charge concerning thee, of the” to  
φύλαξαι σε· **11** καὶ ὅτι ἐπὶ χειρῶν αὐροῦσι σε,  
guard thee; and that on hands they shall bear thee,  
μή ποτε προσκοψῇς πρὸς λίθον τὸν πόδα σου.”  
lest thou shouldst strike against a stone the foot of thee.”

**12** Καὶ ἀποκρίθεις εἶπεν αὐτῷ ὁ Ἰησοῦς· “Ὅτι  
And answering said to him the Jesus; That  
εἰρηται· “Οὐκ ἐκπειράσεις κυρίῳ τῷ θεῷ  
it is said; “Not thou shalt tempt a lord the God  
σου.”  
of thee.”

**13** Καὶ συντελέσας πάντα πειρασμὸν ὁ διαβο-  
And having ended every temptation the accu-  
λος, ἀπέστη ἀπ’ αὐτοῦ ἀχρι καιροῦ. **14** Καὶ  
ser, departed from him for a season. And

**3** And the ENEMY said to him, “If thou art a Son of GOD, command this STONE to become Bread.”

**4** And \*JESUS answered him, “It is written, †‘MAN’ shall not live on Bread ‘only.’”

**5** And \*taking him up, he showed him ALL the KINGDOMS of the HABITABLE in a Moment of Time.

**6** And the ENEMY said to him, “I will give Thee All this AUTHORITY, and the GLORY of these; † For it has been delivered to me, and I give it to whom I please.

**7** If, then, thou wilt render homage before me, all shall be thine.”

**8** And \*Jesus answering said, to him, † “It is written, ‘Thou shalt worship the Lord thy God,’ and Him only shalt thou ‘serve.’”

**9** †And he brought him to Jerusalem, and placed him on the †BAT- TLEMENT of the TEMPLE, and said to him, “If thou art a Son of GOD, cast thy- self down from this place;

**10** for it is written, † ‘He’ will give his ANGELS ‘charge concerning thee, ‘to PROTECT thee;

**11** ‘and they will up- ‘hold thee on their hands, ‘lest thou strike thy FOOT ‘against a Stone.”

**12** And JESUS answer- ing, said to him, “It is ‘said, † ‘Thou shalt not ‘try the Lord thy God.”

**13** And the ENEMY hav- ing finished every Tempta- tion, departed from him for a Season.

**14** †And JESUS returned

\* VATICAN MANUSCRIPT.—4. JESUS.

4. having—omit.

4. but on every word of God—omit.

† 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs. Josephus says, “That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep.”

† 4. Deut. viii. 2.

† 6. John xii. 31; xiv. 30.

† 8. Deut. vi. 13; x. 20.

† 9. Matt. iv. 7.

† 10. Psal. xci. 11.

† 12. Deut. vi. 16.

† 14. Matt. iv. 12;

John iv. 13; Acts x. 37.

ὑπεστρέφεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξηλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενο ὑπο πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰθὺς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι. 17 Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡταίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον, οὗ ἦν γεγραμμένον· 18 “Πνεῦμα κυρίου ἐπ’ ἐμὲ· οὗ ἐνέκεν ἀχρίσε με εὐαγγελισθῆναι·

με· ὁποῦ ἐκ τῆς ἀποστολῆς τοῦ κυρίου ἐπ’ ἐμὲ· οὗ ἐνέκεν ἀχρίσε με εὐαγγελισθῆναι· πτωχοῖς, ἀπεσταλκε με κηρύξαι αἰχμαλωτοῖς ἀφ’ οὗ, καὶ τυφλοῖς ἀναβλεψῆναι, ἀποστεῖλαι τιθραυσμένους ἐν ἀφεσεί, 19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.” 20 Καὶ πτυξας τὸ βιβλίον, ἀποδούς τῷ ὑπηρετῇ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 Ἦρξάτο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπληρώται ἡ γραφή αὕτη ἐν τοῖς ὠσίν ὑμῶν. 22 Καὶ πάντες ἐμαρτυροῦν αὐτῷ, καὶ θαυμάζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐλεγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ; 23 Καὶ

in the POWER of the SPIRIT into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

15 And he taught in their SYNAGOGUES, being applauded by all.

16 And he came to † NAZARETH, where he had been brought up; and according to his CUSTOM on the SABBATH-DAY, † he entered the SYNAGOGUE, and † stood up to read.

17 And the Book of Isaiah the PROPHET was given to him; † and having unrolled the BOOK, he found the PLACE where it was written,

18 † “The Spirit of the Lord is on me, because he has anointed me to † proclaim glad tidings to † the Poor; he has sent me † to publish a Release † to the Captives, and Recovery of sight to the † Blind; to dispense Freedom to the oppressed;

19 “to proclaim an Era † of acceptance with the † Lord.”

20 And having rolled up the BOOK, he returned it to the ATTENDANT, and sat down. And the EYES of all who were in the SYNAGOGUE were attentively fixed on him.

21 And he began to say to them, “To-day, this SCRIPTURE, which is now in your EARS, is fulfilled.”

22 And all bore testimony to him, and wondered at † THOSE WORDS of GRACE PROCEEDING from his MOUTH. And they said, “Is not this the SON of Joseph?”

† 16. The Jewish doctors, in honor of the law and the prophets, invariably stood up while they read them; but sat down while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvi. 55—“I sat teaching in the temple every day.”  
† 17. The Book of Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two rollers beginning at each end; so that in reading from right to left, they roll off with the left, while they roll on with the right. The place that he opened was probably the section for the day.—Clarke.  
† 18. “To heal the broken in heart,” is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

† 16. Matt. ii. 23; xiii. 54; Mark vi. 1. † 16. Acts xiii. 14; xvii. 2. † 18. Isa. lii. 1. † 22. Ps. xlv. 2. † 23. John vi. 42.

εἶπε πρὸς αὐτοὺς· Πάντως ερεῖτε μοι τὴν παραβολὴν ταύτην· “Ἰατρὲ, θεραπεύσον σεαυτὸν.”  
he said to them: Surely you will say to me the illustration this; “Physician, heal thyself;”  
δοῦσα ἡκουσαμεν γενομένα ἐν Καπερναούμ,  
what things we have heard having been done in Capernaum,  
ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. <sup>24</sup> Εἶπε δὲ  
do thou also here in the country of thee. He said and;

Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. <sup>25</sup> Ἐκ’ ἀληθείας δὲ  
I say to you, that no one a prophet acceptable is in the country of himself. In truth but

λέγω ὑμῖν, πολλὰι χηραὶ ἦσαν ἐν ταῖς ἡμέραις  
I say to you, many widows were in the days  
Ἡλίου ἐν τῇ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς  
of Elias in the Israel, when was shut up the heaven  
ἐπὶ ἐτὴ τρία καὶ μῆνας ἕξ, ὥς ἐγενέτο λιμὸς  
for years three and months six, so that came a famine  
μεγας ἐπὶ πᾶσαν τὴν γῆν· <sup>26</sup> καὶ πρὸς οὐδεμίαν  
great over all the land; and to no one

αὐτῶν ἐτεκμήθη Ἠλίας, εἰ μὴ εἰς Σαρεπτά τῆς  
of them was sent Elias, if not into Sarepta of the  
Σιδωνος πρὸς γυναῖκα χηρὰν. <sup>27</sup> Καὶ πολλοὶ  
Sidon to a woman a widow. And many

λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῇ  
lepers were in of Elisha the prophet in the  
Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ  
Israel, and no one of them was cleansed, if not

Νεεμαν ὁ Συρος. <sup>28</sup> Καὶ ἐπληρώθησαν πάντες  
Neman the Syrian. And they were filled all  
θυμῶν ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.  
of wrath in the synagogue, having heard these things.

<sup>29</sup> Καὶ ἀναστὰς ἐξέβαλον αὐτὸν ἔξω τῆς  
And rising up they cast out him outside of the  
πόλεως· καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ  
city; and they led him even to a brow of the

ὄρους, ἐφ’ οὗ ἡ πόλις αὐτῶν ὑκοδομητο, ὥστε  
mountain, on which the city of them was built, so as  
κατακρημνίσαι αὐτὸν· <sup>30</sup> αὐτὸς δὲ διελθὼν δια  
to cast down him; he but passing through

μέσου αὐτῶν, ἐπορεύετο.  
midst of them, went away.

<sup>31</sup> Καὶ κατήλθεν εἰς Καπερναοὺμ, πόλιν τῆς  
And he came down into Capernaum, a city of the  
Γαλιλαίας· καὶ ἦν διδασκῶν αὐτοὺς ἐν τοῖς  
Galilee; and he was teaching them in the

σαββάσι. <sup>32</sup> Καὶ ἐξεπληρώσαντο ἐπὶ τῇ διδαχῇ  
sabbaths. And they were astonished on the teaching  
αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ,  
of him; for with authority was the word of him.

<sup>33</sup> Καὶ ἐν τῇ συναγωγῇ ἦν ἀνδρὸς ἔχων  
And in the synagogue was a man having

<sup>23</sup> And he said to them, “You will certainly refer me to this PROVERB, ‘Physician, cure thyself; what things we have heard has been done in CAPERNAUM, do also here in thy own COUNTRY.’”

<sup>24</sup> But he said, “Indeed I say to you, † That no Prophet is acceptable in his own COUNTRY.”

<sup>25</sup> But in Truth I say to you, † There were Many Widows in ISRAEL, in the days of Elijah, when the HEAVEN was closed three Years and six Months, so that there came a great Famine over All the LAND;

<sup>26</sup> and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of SIDON.

<sup>27</sup> † And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN.”

<sup>28</sup> And all in the SYNAGOGUE hearing these words, were filled with Wrath;

<sup>29</sup> and rising up, they drove him out of the CITY, and led him even to the † Brow of the MOUNTAIN on which their CITY was built, to throw him down;

<sup>30</sup> but HE, † passing through the Midst of them, went away.

<sup>31</sup> † And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

<sup>32</sup> And they were struck with awe at his mode of INSTRUCTION; † For his WORD was with Authority.

<sup>33</sup> † Now there was a Man in the SYNAGOGUE,

† 23. Behind the Maronite church is a steep precipice, forty or fifty feet high, “on the brow of the hill,” the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—Hackett.

24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. 25. 1 Kings xvii. 9; xviii. 1; James v. 17. 27. 2 Kings v. 14. 28. John viii. 62; x. 80. 21. Matt. iv. 13; Mark i. 21. 32. Matt. vii. 28, 29. 33. Mark i. 23.



πνευμα δαιμονίου ακαθάρτου, και ανεκραξε  
a spirit of a demon unclean, and he cried out  
φωνη μεγαλη, <sup>34</sup> \* [λεγων·] Εα, τι ἡμιν και  
with a voice loud, [saying:] Ah, what to us and  
σοι, Ἰησοῦ Ναζαρη· ηλθες απολεσαι ἡμας·  
to thee Jesus O Nazarene? comest thou to destroy us;  
οιδα σε τις ει, ὁ ἅγιος του θεου. <sup>35</sup> Και  
I know thee who thou art, the holy the God. And  
επετιμησεν αυτω ὁ Ἰησους, λεγων· Φιμωθητι,  
rebuked him the Jesus, saying: Be silent,  
και εξελθε εξ αυτου. Και ριψας αυτον το  
and come out of him. And having thrown him the  
δαιμονιον εις μεσον, εξηλθεν απ' αυτου, μηδεν  
demon into midst, came out of him, nothing  
βλαψαν αυτον· <sup>36</sup> Και εγενετο βαυβος επι  
hurting him; And came amazement on  
παντας· και συνελαλουν προς αλληλους, λεγον·  
all; and talked to one another, say-  
τες· Τις ὁ λογος ουτος, ὅτι ἐν εξουσια και  
ing: What the word this, for with authority and  
δυναμει επιτασσαι τοις ακαθαρμοις πνευμασι,  
power he commands the unclean spirits,  
και εξερχονται; <sup>37</sup> Και εξεπορευετο ηχος περι  
and they come out? And went forth a report concerning  
αυτον εις παντα τοπον της περιχωρου.  
him into every place of the country around.

<sup>35</sup> Αναστας δε εκ της συναγωγης, εισηλθεν  
having risen up and out of the synagogue, he entered  
εις την οικiam Σιμωνος· πενθερα δε του Σιμωνος  
into the house of Simon: mother-in-law and of the Simon  
ην συνεχομενη πυρετω μεγαλω· και πρωτησαν  
was seized with a fever great: and they asked  
αυτον περι αυτης. <sup>37</sup> Και επιστας επανω  
him about her. And standing above  
αυτης, επετιμησε τω πυρετω· και αφηκεν  
her, he rebuked the fever: and it left  
αυτην. Παραχρημα δε αναστασα διηκονει  
her. Forthwith and rising up she served  
αυτοις.  
them.

<sup>40</sup> Δυνοντος δε του ἡλιου, παντες ὅσοι ειχον  
Betting and of the sun, all as many as had  
ασθενουντας νοσοις ποικιλαις, ηγαγον αυτους  
being afflicted with diseases various, brought them  
προς αυτον· ὁ δε ἐνι ἑκαστῳ αυτων τας  
to him: he and one by one separately of them the  
χειρας επιθει, εθεραπευσεν αυτους. <sup>41</sup> Εξηρ-  
hands having placed, he healed them. Came  
χετο δε και δαιμονια απο πολλων, κραζοντα  
out and also demons from many, crying out  
και λεγοντα· Ὅτι συ ει ὁ υἱος του θεου. Και  
and saying: That thou art the son of the God. And  
επιτιμων ουκ εια αυτα λαλειν, ὅτι ηδεισαν  
rebuking not he permitted them to say, that they knew  
τον Χριστον αυτον ειναι.  
the Anointed him to be.

having a Spirit of an impure Demon; and he ex-  
claimed with a loud Voice,

<sup>34</sup> "Ah! what hast thou  
to do with us, Jesus Naza-  
rene? Comest thou to  
destroy us? I know thee  
who thou art; † the HOLY  
ONE of God."

<sup>35</sup> And Jesus rebuked  
him, saying, "Be silent,  
and come out of him." And  
the DEMON having thrown  
him into the midst, de-  
parted from him, without  
hurting him.

<sup>36</sup> And amazement came  
on all, and they spoke to  
one another, "What word  
is this! For with Author-  
ity and Power he com-  
mands the IMPURE Spirits,  
and they come out."

<sup>37</sup> And a Report concern-  
ing him went forth  
into Every Part of the  
SURROUNDING COUNTRY.

<sup>38</sup> † And rising up out  
of the SYNAGOGUE, he  
entered the HOUSE of Si-  
mon. And SIMON'S Mo-  
ther-in-law was confined  
with a violent Fever; and  
they asked him concerning  
her.

<sup>39</sup> And standing over  
her, he rebuked the FEVER,  
and it left her; and in-  
stantly rising up, she ser-  
ved them.

<sup>40</sup> † Now as the SUN was  
setting, all who had any  
sick with various Diseases,  
brought them to him; and  
HE, placing his HANDS on  
each one of them, cured  
them.

<sup>41</sup> And Demons also  
departed from many, cry-  
ing out and saying, "Thou  
art the SON of GOD." And  
rebuking them, he per-  
mitted them not to say  
That they knew him to be  
the MESSIAH.

† 33. As a demon was used both in a good and bad sense before and after the time of the evangelists, the word *unclean* may have been added here by Luke, merely to express the quality of this spirit. But it is worthy of remark, that the inspired writers never use the word *demon* in a good sense.—Clarke.

† 34. Ps. xvi. 10; Dan. ix. 26.  
viii. 10; Mark i. 32.

† 38. Matt. viii. 14; Mark i. 23.

† 40. Matt.

**Ἐπορευομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἐρημὸν τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατείχον αὐτὸν μὴ πορευέσθαι ἀπ' αὐτῶν.** **43** **Ὁ δὲ εἶπε πρὸς αὐτοὺς·** **Ὅτι καὶ ταῖς ἑτέραις πόλεσιν ευαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπεστάλμαι.**

**44** **Καὶ ἡν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.** **ΚΕΦ. Ε'. 5.** **Ἐγένετο δὲ ἐν τῇ τῶν ὄχλων ἐπικεῖσθαι αὐτῷ τοῦ ἀκουεῖν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρα τὴν λίμνην Γεννησαρετ·** **2** **καὶ εἶδε δύο πλοῖα ἑστῶτα παρα τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπὸλυναν τὰ δίκτυα.** **3** **Ἐξῆς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος· πρῶτον τῆσεν αὐτὸν ἀπο τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.** **4** **Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα·** **Ἐπαναγάγε εἰς τὸ βάθος, καὶ χαλασάτε τὰ δίκτυα ὑμῶν εἰς ἀγρὰν.** **5** **Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν·** **Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπῶσάντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματι σου χαλαπῶ το δίκτυον.** **6** **Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύνων πολλῶν· διερχόμενον δὲ τὸ δίκτυον αὐτῶν.** **7** **Καὶ κατενύσαν τοῖς μετοχοῖς τοῖς ἐν τῇ ἑτέρῃ πλοίῳ, τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλήσαν**

42 And Day having come, he retired to a Desert Place; and the crowds sought him, and came to him, and urged him not to leave them.

43 But HE said to them, "I must proclaim the glad tidings of the KINGDOM of GOD to OTHER CITIES also; because for this I have been sent."

44 And he was preaching \* in the SYNAGOGUES of GALILEE.

# CHAPTER V.

1 † Now it occurred, as the CROWD pressed on him to HEAR the WORD of GOD, he was standing by the LAKE GENNESARET;

2 and he saw \* two Boats stationed near the SHORE; but the FISHERMEN having left them, were washing their NETS.

3 And having gone into one of the BOATS, which was SIMON'S, he asked him to put off a little from the LAND; and sitting down, he instructed the CROWDS out of the BOAT.

4 And when he ceased speaking, he said to SIMON, † Put out into the DEEP, and let down your NETS for a Draught!

5 And \* Simon answering, said "Master, we have labored through the Whole NIGHT, and have caught nothing; yet, at thy WORD, I will let down the \* NETS.

6 And having done this, they enclosed a great Multitude of Fishes: and their \* NETS were rending.

7 And they beckoned to their PARTNERS in the OTHER Boat, to come and ASSIST them. And they came, and filled Both the

\* YUDEAN MANUSCRIPT.—41. to the SYNAGOGUES. 2. two Boats. 5. Simon. 6. NETS. 6. NETS.

† I. 2. 3. also the sea or lake of Galilee, and the sea of Tiberias. It was anciently called the sea of Gennesareth. It is about five miles wide, and some sixteen or seventeen miles long.

† 2. Matt. i. 23.

‡ 1. Matt. iv. 18; Mark i. 16.

‡ 4. John xxi. 6.

αμφοτερα τα πλοια, ὥστε βυθιζεσθαι αὐτα.  
both the ships, so as to sink them.

<sup>8</sup> Ἰδων δὲ Σίμων Πέτρος, προσέειπε τοῖς γονεσι  
Seeing and Simon Peter, fell down to the knees

τοῦ Ἰησοῦ, λέγων· Εξέλθε ἀπ' ἐμοῦ, ὅτι αἰτὶς  
of the Jesus, saying; Depart from me, for a sinful  
ἁμαρτωλὸς εἰμι, κυριε. <sup>9</sup> Θαμβὸς γὰρ περι-  
a sinner I am, O Lord. Amazement for seized

εσχεν αὐτὸν καὶ πάντες τοὺς σὺν αὐτῷ, ἐπὶ τῇ  
him and all those with him, at the

ἀγρᾷ τῶν ἰχθύων, ἣ συνέλαβον <sup>10</sup> ὁμοίως  
draught of the fishes, which they had taken; in like manner

δὲ καὶ Ἰακώβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,  
and also James and John, sons of Zebedee,

οἵ ᾤσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς  
who were partners with the Simon. And said to

τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ ἀπο τοῦ νῦν  
the Simon the Jesus; Not fear; from of the now

ἀνθρώπου· ἐσθ' (ῥωγῶν). <sup>11</sup> Καὶ καταγαγόντες  
man thou wilt be catching. And having brought

τὰ πλοια ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολού-  
the ships to the land, having left all, they fol-

θησαν αὐτῷ.  
lowed him.

<sup>12</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν  
And it happened in to the to be him in one of the

πολεῶν, καὶ ἰδὼν, ἀνὴρ πληρὸς λεπρας· καὶ  
cities, and lo, a man full of leprosy; and

ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ προσώπῳ, ἐδεήθη  
seeing the Jesus, having fallen on face, entreated

αὐτοῦ, λέγων· κυριε, εἰς θέλῃς, δύνασαι με  
him, saying; O Lord, if thou wilt, thou art able me

καθαρίσαι. <sup>13</sup> Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο  
to cleanse. And stretching out the hand, he touched

αὐτοῦ, εἰπὼν· Θέλω, καθαρισθῇ. Καὶ εὐθὺς  
him, saying; I will, be thou cleansed. And immediately

ἡ λεπρὰ ἀπῆλθεν ἀπ' αὐτοῦ. <sup>14</sup> Καὶ αὐτὸς  
the leprosy departed from him. And he

παρήγγειλεν αὐτῷ μὴδεὶν εἰπεῖν· ἀλλὰ ἀπελ-  
commanded him no one to tell; but going

θὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσενέγκε  
show thyself to the priest, and offer

περὶ τοῦ καθαρισμοῦ σου, καθὼς προσεταξέ  
on account of the cleansing of thee, as enjoined

Μωσῆς, εἰς μαρτυρίον αὐτοῖς.  
Moses, for a witness to them.

<sup>15</sup> Διηρχέτο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ·  
Spread abroad but more the word concerning him;

καὶ συνηρχόντο ὄχλοι πολλοὶ ἀκουεῖν, καὶ  
and came together crowds great to hear, and

θεραπεύεσθαι \* [ὑπ' αὐταῦ] ἀπο τῶν ἀσθενειῶν  
to be healed [by him] from the weaknesses

BOATS, so that they were sinking.

<sup>8</sup> And Simon Peter see-

ing it, fell down at the knees of \* Jesus, saying, "Depart from me, O Lord, for I am a sinful Man."

<sup>9</sup> For amazement seized him, and ALL who were with him, at the DRAUGHT of fishes which they had taken;

<sup>10</sup> and in like manner also, JAMES and JOHN, Sons of Zebedee, who were Partners with SIMON. And \* JESUS said to SIMON, "Fear not; for THENCEFORTH thou wilt catch Men,"

<sup>11</sup> And having brought the BOATS to the LAND, leaving all, they followed him.

<sup>12</sup> \* And it occurred, when he was in one of the CITIES, behold, a Man full of Leprosy, seeing JESUS, fell on his Face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse Me."

<sup>13</sup> And extending his HAND, he touched him, saying, "I will; be thou cleansed." And instantly the LEPROSY departed from him.

<sup>14</sup> \* And he commanded him to tell no one; "But go, [said he] show thyself to the PRIEST, and present an offering on account of thy CLEANSING, \* as Moses commanded, for Notifying [the cure] to the people."

<sup>15</sup> But the REPORT concerning him spread abroad the more; and great Crowds came together to hear, and be cured of their INFIRMITIES.

\* VATICAN MANUSCRIPT.—8. Jesus.

10. Jesus.

15. by him—omit.

† 14. This injunction of our Lord upon the man to shew himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

‡ 10. Matt. iv. 19; Mark i. 17.

‡ 11. Matt. iv. 20; xix. 27; Mark i. 18; Luke xviii.

‡ 12. Matt. viii. 2; Mark i. 40.

‡ 14. Matt. viii. 4.

‡ 14. Lev. xiv. 4, 14.

23, 22.

αὐτῶν. <sup>16</sup> Αυτοὶ δὲ ἐν ὑποχωρῶν ἐν ταῖς ἐρημίαις, ὁφθαλμοῖς. He but was nothing in the deserts, καὶ προσευχομένοις. and praying.

<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἤν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ ῥομοδιδασκαλοὶ, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώτης τῆς Γαλιλαίας καὶ Ἰουδαίας, καὶ Ἱερουσαλὴμ· καὶ δυνάμις κυρίου ἦν εἰς τοῦ ἀσθεῖναι. And it happened in one of the days, and he was teaching; and were sitting Pharisees and scribes of the law, they were having come out of all villages of the Galilee and Judea, and Jerusalem; and power of Lord was into him to heal them.

<sup>18</sup> Καὶ ἰδὼν, ἀνδρες φερόντες ἐπὶ κλίνης ἀνθρώπον, ὃς ἦν παραλελυμένος· καὶ ἐξήκουν αὐτὸν εἰσενεγκεῖν, καὶ θείναι ἐν ὧν ὡπῳ.

<sup>19</sup> Καὶ μὴ εὗροντες ποίας εἰσενεγκῶσιν αὐτὸν, δια τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ ὁμα, διὰ τῶν κεραμῶν καθέκων αὐτὸν σὺν τῇ κλινίδι εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ.

<sup>20</sup> Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν· Ἄνθρωπε, ἀφεῖνται σοὶ αἱ ἁμαρτίαι σου. <sup>21</sup> Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας· τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός·

<sup>22</sup> Ἐπιγινούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>23</sup> Τί ἐστὶν εὐκολύτερον· εἰπεῖν· Ἀφεῖνται σοὶ αἱ ἁμαρτίαι σου; ἢ εἰπεῖν· Ἐγείρε καὶ περιπατεῖς;

<sup>24</sup> Ἴνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, (εἶπε τῷ παραλελυμένῳ)· Σοὶ λέγω· Ἐγείρε, καὶ ἔλα·

<sup>16</sup> † And he retired into solitary places, and prayed.

<sup>17</sup> And it occurred on one of the days, he was teaching, and the PHARISEES and Teachers of the Law were sitting near, having come out of Every Village of Galilee, and of Judea, and from Jerusalem; and the Mighty Power of the Lord was on him to CURE.

<sup>18</sup> † And, behold, Men bringing on a Bed a palsied Man, and they sought to bring him in, and place him in his presence.

<sup>19</sup> And not finding how they could bring him in, on account of the crowd, having ascended up the roof, they lowered him, with the LITTLE BED, through the TILES, into the midst before him all.

<sup>20</sup> And perceiving their faith, he said, "Man, thy sins are forgiven thee."

<sup>21</sup> † And the SCRIBES and the PHARISEES began to reason, saying, "Who is this that utters Blasphemies? † Who can forgive Sins, except God only?"

<sup>22</sup> But Jesus knowing their THOUGHTS, answering, said to them, "Why do you reason in your HEARTS?"

<sup>23</sup> Which is easier? to say, 'Thy sins are forgiven thee'; or to say, [with effect,] 'Arise, and walk?'

<sup>24</sup> But that you may know that the SON OF MAN has AUTHORITY ON EARTH to forgive Sins, (He says to the PALSIED MAN,) 'I say to thee, 'Arise, and taking up thy LITTLE BED, go to thy HOUSE.'

\* VATICAN MANUSCRIPT.—17. PHARISEES.

17. him to CURE. And. 19. them all.

† 19. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, "they lowered him through the tiles;" of course, by means of the stairs leading down into the area or court of the house, where the people were assembled.

† 16. Matt. xiv. 23; Mark vi. 46.

† 18. Matt. ix. 2; Mark ii. 3.

† 21. Matt. ix.

2. Mark ii. 4, 7.

† 21. Ps. xxii. 5; Isa. xlii. 25.

οικον σου. <sup>25</sup> Και παραχρημα αναστας ενωπιον αυτων, <sup>26</sup> αρας εφ' <sup>27</sup> ὃ κατεκειτο, απηλθεν εις τον οικον αυτου, δοξазων τον θεον. <sup>28</sup> Και εκστασις ελαβεν' <sup>29</sup> απαντας, και εδοξαζον τον θεον' <sup>30</sup> και επλησθησαν φοβου, λεγοντες· <sup>31</sup> 'Οτι ειδομεν παραδοξα σημερον.

<sup>32</sup> Και μετα ταυτα εξηλθε, και εθεασατο τελωνην, ονοματι Λευιν, καθημενον επι το τελωνιον· και ειπεν αυτω· Ακολουθει μοι.

<sup>33</sup> Και καταλιπων απαντα, αναστας ηκολουθησεν αυτω. <sup>34</sup> Και εποιησε δοχην μεγαλην Λευις

αυτω εν τη οικια αυτου· και ην οχλος τελωνων πολυς, και αλλων, οι ηταν μετ' αυτων κατακειμενοι. <sup>35</sup> Και εγογγυζον οι γραμματεεις αυτων

και οι Φαρισαιοι προς τους μαθητας αυτου, λεγοντες· <sup>36</sup> Διατι μετα των τελωνων και αμαρτωλων εσθiete και πινετε;

<sup>37</sup> Και αποκριθεις ο Ιησους ειπε προς αυτους· <sup>38</sup> Ου χρεϊαν εχουσιν οι υγιαινοντες ιατρον, αλλ' <sup>39</sup> οι κακως εχοντες·

<sup>40</sup> ουκ εληλυθα καλεσαι δικαιους, αλλα αμαρτωλους εις μετανοϊαν.

<sup>41</sup> Οι δε ειπον προς αυτον· \* [Διατι] οι μαθηται Ιωαννου νηστεουσιν πυκνα, και δεησεις

ποικουνται, ομοιως και οι των Φαρισαιων· <sup>42</sup> οι δε σοι εσθιουσιν και πινουσιν;

<sup>43</sup> Ο δε ειπε προς αυτους· <sup>44</sup> Μη δυνασθε τους υιους του νυμφιος, εν

ᾧ δ νυμφιος μετ' αυτων εστι, ποιησαι νηστεειν;

<sup>45</sup> Ελευσονται δε ημεραι, και οταν απαρθη απ' αυτων ο νυμφιος, τοτε νηστεουσιν

<sup>25</sup> And instantly arising in their presence, and taking up that on which he had been lying, he proceeded to his own house, praising God.

<sup>26</sup> And astonishment seized all, and they praised God, and were filled with Fear, saying, "We have seen wonderful things to-day."

<sup>27</sup> † And after this, he went out, and saw a Tribute-taker, named Levi, sitting at the TAX-OFFICE; and he said to him, "Follow me."

<sup>28</sup> And forsaking all, he arose, and followed him.

<sup>29</sup> † And \* Levi made a great Feast for him, in his own house; and there was a great Crowd of Tribute-takers, and of others, who were reclining with them.

<sup>30</sup> And \* the PHARISEES and their SCRIBES complained to his DISCIPLES, saying, "Why do you eat and drink with TRIBUTE-TAKERS and Sinners?"

<sup>31</sup> And \* Jesus answering, said to them, "Those who are in HEALTH have no need of a Physician, but those who are SICK."

<sup>32</sup> † I have not come to call the Righteous, but Sinners to Repentance."

<sup>33</sup> And THEY said to him, † "The DISCIPLES of John frequently fast and Pray; and in like manner those of the PHARISEES; but THINE eat and drink?"

<sup>34</sup> And he said to them, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them?"

<sup>35</sup> But Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in Those DAYS."

\* VATICAN MANUSCRIPT.—29. LEVI.  
31. JESUS.

30. the PHARISEES and their SCRIBES.

† 27. Matt. ix. 9; Mark ii. 13, 14. † 29. Matt. ix. 10; Mark ii. 15. † 32. Matt. ix. 11; Tim. i. 15. † 33. Matt. ix. 14; Mark ii. 18.

σιν ἐν ἐκεῖναις ταῖς ἡμέραις. <sup>36</sup> Ἐλεγε δὲ καὶ  
 in those the days. Hespoke and also  
 παραβολὴν πρὸς αὐτοὺς· Ὅτι οὐδεὶς ἐπιβλημα  
 a parable to them; That no one a patch  
 ἱματίου κείνου ἐπιβάλλει ἐπὶ ἱματίον παλαιόν·  
 of a mantle new sews on to a mantle old:  
 εἰ δὲ μὴγε, καὶ τὸ κείνον σχίζει, καὶ τὴν παλαιὰν  
 if but not, and the new it rends, and the old  
 οὐν συμφωνεῖ ἐπιβλημα τὸ ἀπὸ τοῦ κείνου.  
 agrees a patch that from the new.  
 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκὸν  
 And no one puts wine new into skins  
 παλαιούς· εἰ δὲ μὴγε, ῥήξει ὁ νέος οἶνος τοὺς  
 old: if but not, will burst the new wine the  
 ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ  
 skins, and he will be spilt, and the skins  
 καταλυθήσονται· <sup>37</sup> ἀλλὰ οἶνον νέον εἰς ἀσκὸν και-  
 will be destroyed: but wine new into skins new  
 νους βάλλετε· \* [καὶ ἀμφοτέροι συντηροῦνται.]  
 requires to be put: [and both are preserved.]  
 \* [Καὶ] οὐδεὶς πικρὸν παλαιόν, \* [εὐθὺς] θέλει  
 [and] no one having drunk old, [immediately] desires  
 εἶναι· λέγει γὰρ· Ὁ παλαιὸς χρηστότερος ἐστίν.  
 now he says for: The old better is.

ΚΕΦ. 5'. 6.

<sup>1</sup> Ἐγένετο δὲ ἐν σαββάτῳ \* [δευτεροπρωτῷ]  
 It happened and in sabbath [second-first]  
 διαπορεύεσθαι αὐτὸν διὰ τῶν σποριμῶν· καὶ  
 to pass him through the grain-fields: and  
 ἐτίλλον οἱ μαθηταὶ αὐτοῦ τοὺς σταχθας, καὶ  
 plucked the disciples of him the ears of grain, and  
 ἠσθιον, ψωχόντες ταῖς χερσὶ. <sup>2</sup> Τινες δὲ τῶν  
 ate, rubbing the hands. Some and of the  
 Φαρισαίων εἶπον \* [αὐτοῖς]· Τί ποιεῖτε, ὃ οὐκ ἐ-  
 Pharisees said [to them:] Why do you, which not it is  
 ἐστὶ \* [ποιεῖν] ἐν τοῖς σαββάσι; <sup>3</sup> Καὶ ἀποκριθεὶς  
 lawful [to do] in the sabbaths? And answering  
 πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνεγ-  
 to them said the Jesus; Not even this have you  
 νωτε, ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπεινασεν αὐτὸς  
 read, what did David, when was hungry he  
 καὶ οἱ μετ' αὐτοῦ ὄντες; <sup>4</sup> ὥς εἰσηλθεὶν εἰς τὸν  
 and those with him being? how he entered into the  
 οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως  
 house of the God, and the loaves of the presence  
 ἐλάβε, καὶ ἐφαγε, καὶ ἔδωκε \* [καὶ] τοῖς  
 he took, and ate, and gave [also] to those  
 μετ' αὐτοῦ· ὅς οὐκ ἐξεστὶ φαγεῖν, εἰ μὴ μόνος  
 with him; which not it is lawful to eat, if not alone  
 τοὺς ἱερεῖς; <sup>5</sup> Καὶ ἔλεγεν αὐτοῖς· \* [Ὅτι]  
 the priests? And he said to them; [That]

<sup>36</sup> † And he also spoke a Parable to them; "No one puts a Piece \* rent from a new Garment on an old; else the NEW also \* will make a rent, and THAT Piece from the NEW \* will not agree with the OLD.

<sup>37</sup> And no one puts new Wine into † old Skins; else the \* NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

<sup>38</sup> But new Wine must be put into new Skins.

<sup>39</sup> No one having drunk old wine desires new; for he says, 'The OLD is \* good.'

CHAPTER VI.

<sup>1</sup> † And it occurred on the Sabbath, that he went through the \* Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

<sup>2</sup> And some of the PHARISEES said, "Why do you † what is not lawful on the SABBATH?"

<sup>3</sup> And \* Jesus answering them, said, "Have you not even read this, † which David did, when hungry, he and THOSE who \* were with him?"

<sup>4</sup> He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; † which none but the PRIESTS could lawfully eat."

<sup>5</sup> And he said to them,

\* VATICAN MANUSCRIPT.—36. rent from a new.

36. will not agree with. 37. NEW WINE.

7. And—omit.

39. immediately—omit.

1. second-first—omit.

1. Grain-

fields.

2. to them—omit.

2. to do—omit.

2. Jesus.

2. were.

4. also—omit.

5. That—omit.

† 27. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4, and Job xxxii. 19.

† 38. Matt. ix. 16, 17; Mark (i. 21), 22.

† 1. Matt. xii. 1; Mark ii. 23.

† 2. Exod.

xx. 16.

† 3. 1 Sam. xxi. 6.

† 4. Lev. xxiv. 9.

κυριος εστιν ο υιος του ανθρωπου και του σαβ-  
a lord is the son of the man also of the sab-  
batou.  
bath.

<sup>6</sup> Εγενετο δε \* [και] εν ετερη σαββατῳ εισελ-  
It happened and [also] in another sabbath to en-  
θειν αυτον εις την συναγωγην, και διδασκειν και  
ter him into the synagogue, and to teach; and  
ην εκει ανθρωπος, και η χειρ αυτου η δεξια ην  
was there a man, and the hand of him the right was  
ξηρα. <sup>7</sup> Παρετηρουν δε αυτον οι γραμματεεις  
withered. Watched and him the scribes  
και οι Φαρισαιοι εν τῳ σαββατῳ θεραπεινσι,  
and the Pharisees if in the sabbath he will heal,  
ινα εὑρωσι κατηγοριαν αυτου. <sup>8</sup> Αυτος δε  
so that they might find an accusation of him. He but  
ηδει τους διαλογισμους αυτων, και ειπε τῳ  
knew the purposes of them, and said to the  
ανθρωπῳ τῳ ξηραν εχοντι την χειρα· Εγειρε,  
man the withered having the hand; Arise,  
και στηθι εις το μεσον. <sup>9</sup> Ο δε αναστας εστη.  
and stand into the midst. He and having arisen stood.

<sup>10</sup> Ειπεν ουν ο Ιησους προς αυτους· Επερωτησω  
Said then the Jesus to them; I will ask  
υμας· Τι εξεστι τοις σαββασιν; αγαθοποιησαι,  
you; What is it lawful to the sabbath? to do good,  
η κακοποιησαι; ψυχην σωσαι, η αποκτειναι;  
or to do evil? a life to save, or to kill?

<sup>11</sup> Και περιβλεψαμενος παντας αυτους, ειπεν  
And looking around on all them, he said  
αυτῳ· Εκτεινον την χειρα σου. <sup>12</sup> Ο δε εποιησε·  
to him; Stretch out the hand of thee. He and did;  
και απεκατεσταθη η χειρ αυτου \* [ως η αλλη·]  
and was restored the hand of him [as the other.]

<sup>13</sup> Αυτοι δε εκλησθησαν ανοιας, και διελαλουν  
They and were filled madmen, and they talked  
προς αλληλους, τι αν ποιησειαν τῳ Ιησου.  
to one another, what they should do to the Jesus.

<sup>14</sup> Εγενετο δε εν ταις ημεραις ταυταις, εξηλ-  
It came to pass and in the days those, he went  
θεν εις το ορος προσευξασθαι· και ην διανυκτε-  
out into the mountain to pray; and was passing the  
ρευων εν τη προσευχῃ του θεου. <sup>15</sup> Και οτε  
night in the place of prayer of the God. And when  
εγενετο ημερα, προσεφωνησε τους μαθητας  
it became day, he called to the disciples

αυτου· και εκλεξαμενος απ' αυτων δωδεκα, ους  
of himself; and having chosen from them twelve, whom  
και αποστολους ωνομασε· <sup>16</sup> (Σιμων, ον και  
also apostles he named: (Simon, whom also  
ωνομασε Πητρον, και Ανδρεαν τον αδελφον  
he named Peter, and Andrew the brother  
αυτου, Ιακωβον και Ιωαννην, Φιλιππον και  
of him, James and John, Philip and

"The SON of MAN is Lord  
even of the SABBATH."

6 And it occurred on  
Another Sabbath, that he  
entered the SYNAGOGUE,  
and taught. And a Man  
was there whose RIGHT  
HAND was withered.

7 And the SCRIBES and  
PHARISES watched him  
closely [to see] if he would  
cure on the SABBATH;  
that they might find an  
Accusation against him.

8 But he knew their  
PURPOSES, and said to  
THAT MAN HAVING the  
withered HAND, "Arise,  
and stand in the MIDST."  
And HE arose and stood.

9 Then JESUS said to  
them, "I ask you, if it is  
lawful to do good on the  
SABBATH, or to do evil?  
to save Life, or to kill?"

10 And looking round  
on them all, he said to  
him, "Stretch out thine  
HAND." And HE did so;  
and his HAND was re-  
stored.

11 And they were filled  
with madness, and consul-  
ted with one another, what  
they should do to JESUS.

12 † And it came to pass  
in those DAYS, that he  
went out to the MOUNTAIN  
to pray; and he remained,  
through the night, in † the  
ORATORY of GOD.

13 And when it was  
Day he summoned his  
DISCIPLES; † and having  
selected from them twelve,  
whom he also named  
Apostles;—

14 Simon, † whom he  
also named Peter, and  
Andrew his BROTHER,  
James and John, Philip  
and Bartholomew,

\* VATICAN MANUSCRIPT.—6. also—omit.  
the other—omit. 15. Alpheus.

9. I ask you, if it is lawful.

10. as

† 12. Or the place of prayer to God. Nearly all modern critics translate προσευχη in this  
passage and Acta xvi. 13, in this manner. A προσευχη was a large unroofed building, with  
seats, as in an amphitheatre, and used for worship where there was no synagogue.

16. Matt. xiv. 0; Mark iii. 1; Luke xiii. 14; xiv. 8; John ix. 16.

† 12. Matt. xiv. 23.

† 13. Matt. x. 1.

† 14. John i. 42.

Βαρθολομαίου, <sup>15</sup> Ματθαίου και Θωμαν, Ιακώβου

τον του Αλφαιου, και Σιμωνα τον καλουμενον

(ζηλωτην, <sup>16</sup> Ιουδαν Ιακώβου και Ιουδαν Ισκαρι-

ωτην, <sup>17</sup> <sup>ο</sup>ς [και] <sup>γενετο</sup> προδοτης) και

κταστας μετ' αυτων, εστη επι τοπου πεδινου,

και οχλος μαθητων αυτου, και πληθος πολυ

του Λουδα απω πασης της Ιουδαίας, και 'Ιερου-

σαλημ, και της παραλιου Τυρου και Σιδωνος,

οι ηλθον ακουσαι αυτου, και ιαθηναι απο των

νιτων αυτων. <sup>18</sup> και οι οχλουμενοι απο πνευμα-

των ακαθαρτων και εθεραπευοντο. <sup>19</sup> και πας

δ οχλος εζητει απτεσθαι αυτου· <sup>20</sup> <sup>ο</sup>τι δυναμις

παρ' αυτου εξηρχετο, και ιατο παντας.

<sup>21</sup> και αυτος επαρας τους οφθαλμους αυτου

εις τους μαθητας αυτου, ελεγε· Μακαριοι οι

πτωχοι· <sup>22</sup> <sup>ο</sup>τι υμετερα εστιν η βασιλεια του

θεου. <sup>23</sup> Μακαριοι οι πεινυοντες νυν· <sup>24</sup> <sup>ο</sup>τι χορτασ-

θησεσθε. Μακαριοι οι κλαιοντες νυν· <sup>25</sup> <sup>ο</sup>τι

γελασετε.

<sup>26</sup> Μακαριοι εστε, <sup>27</sup> <sup>ο</sup>ταν μισησωσιν υμας οι

ανθρωποι, και <sup>28</sup> <sup>ο</sup>ταν αφορισωσιν υμας, και

ονειδισωσι, και εκβαλωσι το ονομα υμων <sup>29</sup> <sup>ως</sup>

πονηρον, <sup>30</sup> <sup>ενεκα</sup> του νιου του ανθρωπου. <sup>31</sup> Χα-

ρητε εν εκεινη τη ημερα, και σκιρτησατε· <sup>32</sup> <sup>ιδου</sup>

γαρ, <sup>33</sup> <sup>ο</sup>μισθος υμων πολυς εν τω ουρανω· <sup>34</sup> <sup>κατα</sup>

ταυτα γαρ <sup>35</sup> <sup>εποιουν</sup> τοις προφηταις οι πατερες

αυτων.

<sup>36</sup> Πλην ουαι υμιν τοις πλουσι· <sup>37</sup> <sup>ο</sup>τι απε-

παυθησιν υμιν ο <sup>38</sup> <sup>πλοθος</sup> υμων· <sup>39</sup> <sup>ο</sup>τι ο <sup>40</sup> <sup>πλοθος</sup>

υμων· <sup>41</sup> <sup>ο</sup>τι ο <sup>42</sup> <sup>πλοθος</sup> υμων· <sup>43</sup> <sup>ο</sup>τι ο <sup>44</sup> <sup>πλοθος</sup>

υμων· <sup>45</sup> <sup>ο</sup>τι ο <sup>46</sup> <sup>πλοθος</sup> υμων· <sup>47</sup> <sup>ο</sup>τι ο <sup>48</sup> <sup>πλοθος</sup>

υμων· <sup>49</sup> <sup>ο</sup>τι ο <sup>50</sup> <sup>πλοθος</sup> υμων· <sup>51</sup> <sup>ο</sup>τι ο <sup>52</sup> <sup>πλοθος</sup>

υμων· <sup>53</sup> <sup>ο</sup>τι ο <sup>54</sup> <sup>πλοθος</sup> υμων· <sup>55</sup> <sup>ο</sup>τι ο <sup>56</sup> <sup>πλοθος</sup>

15 Mat'hew and Tho-  
mas, THAT James, son of  
\* Alpheus, and THAT Si-  
mon who was CALLED the  
Zealot.

16 Judas † the brother  
of James, and Judas Isca-  
riot, who became a Trai-  
tor;—

17 and coming down  
with them, he stood on a  
level Place, with a \* Crowd  
of his Disciples, † and a  
great Multitude of PEOPLE  
from All JUDEA and Jeru-  
salem, and the SEA-COAST  
of Tyre and Sidon, who  
came to hear him, and to  
be restored from their  
DISEASES;

18 and THOSE who were  
\* distressed by unclean  
Spirits were cured.

19 And All the crowd  
sought to touch him, † For  
a Power went out from  
him, and healed all.

20 And he, having lifted  
up his EYES on his DISCI-  
PLES, said; † "Happy,  
POOR ones! For yours is  
the KINGDOM of God.

21 † Happy now, HUN-  
GERING ones! Since you  
will be satisfied. † Happy  
now, WEEPING ones! Be-  
cause you will laugh.

22 † Happy are you,  
when MEN may hate you,  
and separate you, and  
revile and cast out your  
NAMES as evil, on account  
of the Son of Man.

23 † Rejoice in That  
DAY, and leap for joy;  
for behold, your REWARD  
will be great in HEAVEN;  
‡ for thus their FATHERS  
did to the PROPHETS.

24 † But Woe to YOU,  
RICH ones; For you have  
your CONSOLATION.

\* VATICAN MANUSCRIPT.—15. Alpheus. 16. also—omit. 17. a great Crowd.  
18. distressed by unclean Spirits were cured.  
† 16. Jude 1. † 17. Matt. iv. 25. † 18. Matt. v. 7. † 19. Mark v. 20; Luke viii. 46.  
‡ 20. Matt. v. 2; xi. 5; James ii. 5. ‡ 21. Matt. v. 6. ‡ 22. Matt. v. 4. ‡ 23. Matt.  
v. 11; 1 Pet. ii. 12; iii. 14; iv. 14. ‡ 24. Matt. v. 12; Acts v. 41; Col. i. 24; James i. 2.  
‡ 25. Acts vii. 51. ‡ 26. James v. 1.



χετε την παρακλησιν ὑμων. <sup>25</sup> Ουαι ὑμιν, οἱ  
is full the comfort of you. Woe to you, those  
εμπεπλησμενοι· ὅτι πεινασετε· ουαι ὑμιν, οἱ  
having been filled; for you shall hunger: Woe to you, those  
γελωντες νυν· ὅτι περθησετε και κλαυσετε.  
laughing now: for you shall mourn and you shall weep.  
<sup>26</sup> Ουαι, ὅταν καλως ὑμας εἰπωσιν οἱ ἀνθρωποι·  
Woe, when well you may speak the men:  
κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις  
according to these for did to the false-prophets  
οἱ πατερες αυτων.  
the fathers of them.

<sup>27</sup> Αλλ' ὑμιν λεγω τοις ακουουσιν· Αγαπατε  
But to you I say to those hearing: Love you  
τουσ εχθρους ὑμων· καλως ποιειτε τοις μισου-  
the enemies of you: good do you to those hat-  
σιν ὑμας· <sup>28</sup> ευλογειτε τους καταρωμενους ὑμας·  
ing you: bless you those cursing you:  
προσευχεσθε ὑπερ των επηρεαζοντων ὑμας.  
pray you for those traducing you.  
<sup>29</sup> Τῷ τυκτοντι σε επι την σιαγωνα, παρεχε και  
To the striking thee on the cheek, offer also  
την αλλην· και απο του αιροντος σου το ἱματιον,  
the other: and from the taking of thee the mantle,  
και τον χιτωνα μη κωλυσης.  
also the tunic not thou mayest hinder.

<sup>30</sup> Παντι δε τῷ αιτουντι σε διδου· και απο του  
To all and those asking thee give thou: and from the  
αιροντος τα σα, μη απαιτει. <sup>31</sup> Και καθως  
taking what is thine, not demand back. And all  
Θελετε, ινα ποιωσιν ὑμιν οἱ ἀνθρωποι, \* [και  
you wish, that may do to you the men, [also  
ὑμεις] ποιειτε αυτοις ὁμοιως. <sup>32</sup> Και εἰ αγα-  
you] do you to them in like manner. And if you  
πατε τους αγαπωντας ὑμας, ποια ὑμιν χαρις  
love those loving you, what to you thanks  
εστι; και γαρ οἱ αμαρτωλοι τους αγαπωντας  
is it? also for the sinners those loving  
αυτους αγαπωσι. <sup>33</sup> Και εαν αγαθοποιητε τους  
them love. And if you should do good those  
αγαθοποιουντας ὑμας, ποια ὑμιν χαρις εστι;  
doing good you, what to you thanks is it?  
και \* [γαρ] οἱ αμαρτωλοι το αυτο ποιοουσι.  
also [for] the sinners the same do.  
<sup>34</sup> Και εαν δαρειζητε παρ' ὧν ελπιζετε απολα-  
And if you should lend from whom you hope  
ρειν, ποια ὑμιν χαρις εστι, και \* [γαρ] οἱ  
ceive, what to you thanks is it? also [for] the  
αμαρτωλοι αμαρτωλοις δανειζουσιν, ινα απολα-  
sinners to sinners lend, that they may  
βωσι το ισα. <sup>35</sup> Πλην αγαπατε τους εχθρους  
receive the like things. But love you the enemies  
ὑμων, και αγαθοποιειτε και δανειζετε μηθεν  
of you, and do you good and lend you nothing

25 Woe to YOU who are  
\* FULL now! Because you  
will hunger. \* Woe to  
YOU who LAUGH now! For  
you will mourn and weep.

26 Woe, when MEN may  
speak well of you! for  
\* thus their FATHERS did  
to the FALSE-PROPHETS.

27 † But I say to YOU,  
who HEAR me, Love your  
ENEMIES; do good to  
THOSE who HATE you,

28 † bless THOSE who  
CURSE you, pray for THOSE  
who INJURE you.

29 † To HIM STRIKING  
thee on the CHEEK, present  
the OTHER also; † and  
from HIM who TAKES  
AWAY thy MANTLE, with-  
hold not even thy COAT.

30 † Give to EVERY one  
ASKING thee; and from  
HIM who TAKES AWAY  
what is THINE, demand it  
not.

31 † And as you would  
that MEN should do to you,  
do in like manner to them.

32 † And if you love  
THOSE who LOVE you,  
What Thanks are due to  
you? for even SINNERS  
love THOSE who LOVE  
them.

33 \* And if you do good  
to THOSE DOING GOOD to  
you, What thanks are due  
to you? SINNERS even do  
the SAME.

34 \* And if you lend to  
those from whom you hope  
to receive, What Thanks  
are due to you? SINNERS  
even lend to Sinners, that  
they may receive an EQUI-  
VALENT.

35 But love your ENE-  
MIES, and do good and  
lend, in Nothing despair-

\* VATICAN MANUSCRIPT.—25. FULL NOW. 26. Woe, you who LAUGH NOW. 26. the  
same did they to the FALSE-PROPHETS. 31. you also—omit. 33. For if also you  
do good. 33. for—omit. 34. for—omit.

† 27. Exod. xxiii. 4; Prov. xxv. 21; Matt. v. 44; Rom. xii. 20. : 28. Matt. v. 44;  
Luke xii. 4; Acts vii. 60. : 29. Matt. v. 31. : 29. 1 Cor. vi. 7. : 30. Deut.  
xv. 7, 8, 10; Prov. xxi. 28; Matt. v. 42. : 31. Matt. vii. 12. : 32. Matt. v. 40.  
† 34. Matt. v. 42.

ἀπελπισόντες· και εσται ὁ μισθος ὑμῶν πολὺς,  
despairing: and shall be the reward of you great,  
καὶ ἐσεσθε υἱοὶ ὑψίστου· ὅτι αὐτος χρηστός  
and you shall be sons of highest; for he kind  
ἐστίν ἐπὶ τοὺς ἀχαριστοὺς και πονηροὺς.  
is to the unthankful and evil.

36 Γίνεσθε \* [οὖν] οἰκτιρμονες, καθὼς \* [καὶ]  
Be you [therefore] compassionate, even as [also]

ὁ πατὴρ ὑμῶν οἰκτιρμων ἐστίν. 37 Καὶ μὴ  
the father of you compassionate is. And not

κρινετέ, και οὐ μὴ κριθήτε· μὴ καταδικάζετε,  
judge you, and not you may be judged: not condemn you,

και οὐ μὴ καταδικασθῆτε· ἀκολουετε, και ἀπο-  
and not you may be condemned; release you, and you

λυθητεσθε. 38 Διδότε, και δοθησεται ὑμῖν·  
shall be released. Give you, and it shall be given to you:

μετρον καλον πεπισμενον \* [και] σσσαλευ-  
measure good having been pressed down [and] having been

αερον \* [και] ὑπερεκχυμενον δωσουσιν εἰς τον  
shaken [and] running over shall be given into the

κολπον ὑμῶν· τῷ γαρ αὐτῷ μετρῷ, \*  
bosom of you, by the for same measure, with which

μετρεῖτε, ἀντιμετρηθησεται ὑμῖν. 39 Εἶπε δε  
you measure, it shall be measured again to you. He spoke and

παραβολὴν αὐτοῖς· Ἥτι δυνάτι τυφλοσ τυφλον  
a parable to them; Not feable a blind blind

ᾄδγειν· ουχι ἀμφοτεροῖς εἰς βοθυνον πεσουνται;  
to lead? not both into a pit will fall?

40 Οὐκ ἐστὶ μαθητὴς ὑπὲρ τον διδασκαλον  
Not is a disciple over the teacher

ἐξ ἑαυτοῦ· καθηρτισμενος δὲ πᾶς ἐπται ὡς ὁ  
of himself; having been fully qualified but every one shall be as the

διδασκαλος αὐτου. 41 Τὶ δε βλέπεις το καρφος  
teacher of him. Why and seest thou the splinter

το ἐν τῷ ὀφθαλμῷ του ἀδελφου σου, την δε  
that in the eye of the brother of thee, the but

δοκον την ἐν τῷ ἰδιῷ ὀφθαλμῷ ου κατανοεῖς;  
beam that is thine own eye not perceivest?

42 \* [ἢ] πᾶς δύναται λεγειν τῷ ἀδελφῷ σου·  
or how art thou able to say to the brother of thee:

Ἀδελφε, ἀφες, ἐκβαλε το καρφος το ἐν τῷ  
O brother, allow me, I can cast out the splinter that in the

ὀφθαλμῷ σου αὐτος την ἐν τῷ ὀφθαλμῷ σου  
eye of thee; thyself that in the eye of thee

δοκον ου βλέπων· Ὁποκριτα, ἐκβαλε πρῶτον  
beam not beholding? O hypocrite, cast out first

την δοκον ἐκ του ὀφθαλμου σου, και τότε  
the beam out of the eye of thee, and then

διαβλεψεῖς ἐκβαλειν το καρφος το ἐν τῷ ὀφθαλ-  
thou wilt see clearly to cast out the splinter that in the eye

μῷ του ἀδελφου σου. 43 Οὐ γαρ ἐστὶ δένδρον  
of the brother of thee. Not for is a tree

καλον, ποιουν καρπον σαπρον· ουδε δένδρον  
good, bearing fruit corrupt; nor a tree

ing; and your REWARD will be great, and I you will be Sons of the Most High: for he is kind to the UNTHANKFUL and Evil.

36 † Be you compassionate, as your FATHER is compassionate.

37 † And judge not, and you will not be judged, condemn not, and you will not be condemned; forgive, and you will be forgiven;

38 † give, and it will be given to you; good Measure, pressed down, shaken together, and overflowing, will be given into your EAR. For by the SAME Measure with which you measure, it will be dispensed to you again."

39 And he spoke a Parable to them; † "Can a Blind man lead a Blind man? Will not both fall into a Pit?

40 † A disciple is not above his TEACHER; but every one fully qualified will be as his TEACHER.

41 † But why observest thou THAT SPLINTER in thy BROTHER'S EYE, and perceivest not THA THORN in thine OWN Eye?

42 How wilt thou say to thy BROTHER, 'Brother, let me take out THAT SPLINTER in thine EYE;' thyself not seeing the THORN in thine OWN EYE? Hypocrite! first extract the THORN from thine OWN EYE, and then thou wilt see clearly to extract THAT SPLINTER in thy BROTHER'S EYE.

43 † For there is no good Tree which yields bad Fruit; nor \* again a bad

\* VATICAN MANUSCRIPT.—36. therefore—omit. 38. and —omit. 39. or—omit. 42. or—omit.

36. also—omit. 41. again.

38. and

† 41. In the Talmud are the following proverbs:—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eye.'"—Hammond and Lightfoot.

† 28. Matt. v. 48.

† 36. Matt. v. 49.

† 37. Matt. vii. 1.

† 38. Prov.

xix. 17.

† 39. Matt. xv. 14.

† 40. Matt. x. 24; John xiii. 10; xv. 20.

† 41. Matt.

vii. 8.

† 42. Matt. vii. 16, 17.

σαρκιν, ποιουν καρπον καλον. <sup>44</sup> Ἐκαστον γαρ  
corrupt, bearing fruit good. Every for  
δενδρον εκ του ιδιου καρπου γινωσκεται· ου γαρ  
tree from the own fruit is known; not for  
εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου  
from thorns do they gather figs, nor from a bramble  
τρυγωσι σταφυλην. <sup>45</sup> Ὁ αγαθος ανθρωπος εκ  
do they pick a cluster of grapes. The good man out of  
του αγαθου θησαυρου της καρδιας αυτου προ-  
the good treasure of the heart of himself brings  
φερει το αγαθον· και ο ποιηρος \* [ανθρωπος]  
forth the good; and the evil [man]  
εκ του ποιηρου \* [θησαυρου της καρδιας αυτου]  
out of the evil [treasure of the heart of himself]  
προφερει το ποιηρον· εκ γαρ του περισσευον-  
brings forth the evil; out of for the fulness  
τος της καρδιας λαλει το στομα αυτου. <sup>46</sup> Τι  
of the heart speaks the mouth of him. Why  
δε με καλειτε, κυριε, κυριε· και ου ποιειτε α  
and me do you call, O lord, O lord; and not do what  
λεγω;  
I say?

<sup>47</sup> Πας ο ερχομενος προς με, και ακουων μου  
All the coming to me, and hearing of me  
των λογων, και ποιων αυτους, υποδειξω υμιν,  
the words, and doing them, I will show to you,  
τινι εστιν ομοιος. <sup>48</sup> Ὁμοιος εστιν ανθρωπος  
to whom he is like. Like he is to a man  
οικοδομουντι οικιαν, ος εσκαψε και εβαθυε,  
building a house, who dug and went deep,  
και εθηκε θεμελιον επι την πετραν· πλημμυρας  
and laid a foundation on the rock; of a flood  
δε γενομενης, προσερρηνεν ο ποταμος τη οικια  
and having come, dashed against the stream the house  
εκεινη, και ουκ ισχυσε σαλευσαι αυτην· τεθε-  
that, and not was able to shake her: it was  
μελιωτο γαρ επι την πετραν. <sup>49</sup> Ο δε ακουσας,  
founded for upon the rock. He but having heard,  
και μη ποιησας, ομοιος εστιν ανθρωπος οικοδο-  
and not having done, like he is to a man having  
μησαντι οικιαν επι την γην χωρις θεμελιον·  
built a house on the earth without a foundation:  
'η προσερρηνεν ο ποταμος· και ευθεως επεσε,  
to which dashed against the stream: and immediately it fell,  
και εγενετο το ρηγμα της οικιας εκεινης μεγα.  
and became the ruin of the house that great.

ΚΕΦ. Ζ'. 7.

<sup>1</sup> Επει δε επληρωσε παντα τα ρηματα αυτου  
When and he had ended all the words of him  
εις τας ακοας του λαου, εισηλθεν εις Καπερ-  
in the ears of the people, he entered into Cap-  
ναουμ. <sup>2</sup> Ἐκατονταρχου δε τινι δουλος κακος  
naum. Of a centurion and certain slave sick  
εχων, ημελλε τελευταν, ος ην αυτω εντιμος.  
being, was about to die, who was to him valuable.

Tree which yields good Fruit.

<sup>44</sup> For † Every Tree is known by its own Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

<sup>45</sup> The good Man out of the good Treasure of of \* the HEART produces good; and the bad Man out of the EVIL produces evil; for out of \* an Overflowing Heart his mouth speaks.

<sup>46</sup> † And why do you call Me, 'Master, Master,' and obey not my commands?

<sup>47</sup> † EVERY ONE COMING to me, and hearing My words, and obeying them, I will show you whom he is like;

<sup>48</sup> he resembles a Man building a House, who dug deep, and laid a foundation on the rock; and a Flood having come, the STREAM dashed against that HOUSE, but could not shake it; \* because it was WELL-BUILT ON THE ROCK.

<sup>49</sup> But HE who HEARS and obeys not, resembles a Man building a House on the SAND, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was the RUIN of that HOUSE."

CHAPTER VII.

<sup>1</sup> Now when he had finished All his SAYINGS in the HEARING of the PEOPLE, † he entered Capernaum.

<sup>2</sup> And a Centurion's Servant, who was valuable to him, being sick, was about to die.

\* VATICAN MANUSCRIPT.—44. the HEART. his HEART—omit.

45. an Overflowing Heart.

45. Man—omit.

45. Treasure of

48. because it was WELL-BUILT ON

† 44. Matt. xii. 33.

† 48. Matt. vii. 21, 25; Luke xiii. 25.

† 47. Matt. vii. 34

† 1. Matt. viii. 6.

<sup>3</sup> Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτᾶν αὐτόν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ.

<sup>4</sup> Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σκουδαίως, λέγοντες· Ὅτι ἀξίος ἐστίν, ᾧ παραξεί τοῦτο· ὁ ἀγαπᾷ γὰρ τὸν ἑαυτοῦ ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ φκοδόμησεν ἡμῖν. Ὁ δὲ Ἰησοῦς ἐπορευέτο σὺν αὐτοῖς.

Ἢν δὲ αὐτοῦ οὐ μακρὰν ἀπεχόντος αὐτοῦ τῆς οἰκίας, ἐπέμψεν \* [πρὸς αὐτὸν] ὁ ἐκ τῶν ταύρων φίλους, λέγων αὐτῷ· Κυριε, μὴ σκυλλῶς· οὐ γὰρ εἰμι ἱκανός, ἵνα ὑπο τὴν στείγην μου εἰσελθῇ. Ὁ δὲ Ἰησοῦς ἐμαυτὸν ἔειπεν πρὸς σὲ ελθεῖν· ἀλλὰ εἰπε λόγῳ, καὶ ἐξήχηται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπο ἐξουσίαν ταπσομένος, ἐχὼν ὑπ' ἐμαυτοῦ στρατιώτας· καὶ λέγω τοῦτο· Πορευθήτι, καὶ πορευέσθαι· καὶ ἀλλῶ· Ἐρχου, καὶ ἐρχεται· καὶ τῇ δουλῇ μου Ποιήσον τοῦτο, καὶ ποιεῖ.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ στραφεὶς, τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδε ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εἶδον. Καὶ ὑποστρεψάμενοι οἱ πεμφθέντες εἰς τὸν οἶκον, εἶρον τὸν \* [ἀσθενούντα] δούλον ὑγιαινόντα.

<sup>11</sup> Καὶ ἐγένετο ἐν τῇ ἐξῇ, ἐπορευέτο εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπορευόντο αὐτῷ.

3 And having heard concerning Jesus, † he sent Elders of the Jews to him, soliciting him, that he would come and save his SERVANT.

4 And having come to Jesus, THEY earnestly besought him, saying, "He is worthy for whom thou shouldst do this;

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then Jesus went with them; and being not far from the HOUSE, the CENTURION sent Friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my ROOF;

7 therefore, I did not think myself even worthy to come to thee; but commanded by Word, and \* my SERVANT will be cured.

8 For even I am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the NEXT day, that he was going to a City called † Nain; and his DISCIPLES

\* VATICAN MANUSCRIPT.—6. to him—omit. 7. let my servant be healed. 10. being sick—omit.

† 3. Either *magistrates* of the place, or *elders* of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.—Clarke. † 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.

αὐτῷ οἱ μαθηταὶ αὐτοῦ \* [ἱκανοί,] καὶ ὄχλος  
with him the disciples of him many, and a crowd  
πολὺς. <sup>12</sup> Ὡς δὲ ἤγγισε τῇ πυλὶ τῆς πόλεως,  
great. As and he drew near to the gate of the city,  
καὶ ἰδὼν, ἐξεκρίμινετο τεθνηκῶς, υἱὸς μονογενῆς  
and lo, was being carried out a dead man, a son only-born  
τῇ μητρὶ αὐτοῦ, καὶ αἰδὼν χηρὰ καὶ ὄχλος  
to the mother of himself, and she a widow, and a crowd  
τῆς πόλεως ἱκανὸς ἦν συν αὐτῇ. <sup>13</sup> Καὶ ἰδὼν  
of the city great was with her. And seeing  
αὐτὴν ὁ κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ  
her the lord, he had compassion on her, and  
εἶπεν αὐτῇ· Μὴ κλαίει. <sup>14</sup> Καὶ προσελθὼν  
said to her, Not weep. And coming up  
ἥψατο τῆς σοροῦ· οἱ δὲ βασταζόντες ἐστήσαν.  
he touched the bier: those and bearing stood still.  
Καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγερθῆτι.  
And he said: O young man, to thee I say, rise.  
<sup>15</sup> Καὶ ἀνεκαθίσεν ὁ νεκρὸς, καὶ ᾤρξατο λαλεῖν·  
And sat up the dead, and began to speak  
καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. <sup>16</sup> Ἐλαβε δὲ  
and he gave him to the mother of him. Seized and  
φόβος πάντας, καὶ ἐδοξάζον τὸν θεόν, λέγοντες·  
a fear all, and they glorified the God, saying:  
Ὅτι προφῆτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ  
That a prophet great has risen among us, and  
ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. <sup>17</sup> Καὶ  
that has visited the God the people of himself. And  
ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ  
went out the word this in whole the Judea concerning  
αὐτοῦ, καὶ \* [ἐν] πᾶσιν τῇ περιχωρῷ.  
him, and [in] all the surrounding country.  
<sup>18</sup> Καὶ ἀγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ  
And told John the disciples of him  
περὶ πάντων τούτων. <sup>19</sup> Καὶ προσκαλεσαμέ-  
about all these. And having called  
νος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης,  
to two certain of the disciples of himself the John,  
ἐπέμψεν πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἰ δ' ἐρχο-  
sent to the Jesus, saying: Thou art the coming  
μενος, ἢ ἄλλον προσδοκῶμεν; <sup>20</sup> Παραγενόμενοι  
one, or another are we to look for? Having come  
δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπ-  
and to him the men they said: John the dip-  
τίστης ἀπεσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ  
per has sent us to thee, saying: Art thou  
εἰ δ' ἐρχομενος, ἢ ἄλλον προσδοκῶμεν; <sup>21</sup> Ἐν  
art thou the coming one, or another are we to look for? In  
αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νοσῶν  
this and the hour he delivered many from disease  
καὶ μαστίγων καὶ πνευματῶν πονηρῶν, καὶ  
and plagues and spirits evil, and

were going with him, and a great crowd.

<sup>13</sup> And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great Crowd from the CITY was with her.

<sup>14</sup> And seeing her, the LORD had pity on her, and said to her, "Weep not."

<sup>15</sup> And approaching, he touched the BIER, and the BEARERS stood still. And he said, "Young man, I say to thee, Arise."

<sup>16</sup> Then he who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

<sup>17</sup> And fear seized all; and they praised GOD, saying, "A great Prophet has risen among us," and, "GOD has visited his PEOPLE."

<sup>18</sup> And this REPORT concerning him pervaded ALL JUDEA, and ALL the SURROUNDING COUNTRY.

<sup>19</sup> And John's DISCIPLES told him of all these things.

<sup>20</sup> And summoning two of his DISCIPLES, JOHN sent to the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

<sup>21</sup> And having come to him, the MEN said, "John, the IMMERSER, \* sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

<sup>22</sup> And in THAT HOUR he delivered many from Diseases, and Plagues, and evil Spirits; and he gave

\* VATICAN MANUSCRIPT.—11. many—omit.  
12. sent.

17. in—omit.

19. the LORD say-

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—*Harmer*. "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a new, conical grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave."—*Hackett*.

† 16. Luke xiv. 10; John iv. 10; vi. 14; ix. 17.  
xi. 2.

† 16. Luke i. 63.

† 18. Math.

τυφλοῖς πολλοῖς εὐχαρίσαστο το βλέπειν. <sup>22</sup> Καὶ  
 to blind ones many he gave the to see. And  
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορεύεσθε  
 answering the Jesus said to them: Going away  
 ἐπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἤκουσατε·  
 relate to John what you have seen and heard;  
 \* [ὅτι] τυφλοὶ ἀναβλεποῦσι, χωλοὶ περιπα-  
 (that) blind ones see again, lame ones are walking  
 οῦσι, λεπροὶ καθαρίζονται, κῶφοι ἀκούουσι,  
 about, lepers are cleansed, deaf ones are hearing,  
 νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·  
 dead ones are raised up, poor ones are addressed with glad tidings  
<sup>23</sup> καὶ μακάριος ἐστίν, ὃς ἐὰν μὴ σκανδαλισθῇ  
 and blessed is, whoever not may be stumbled  
 ἐν ἐμοί.  
 in me.

<sup>24</sup> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,  
 Having departed and the messengers of John,  
 ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου·  
 he began to say to the crowds concerning John;  
 Τί ἐξεληλυθατε εἰς τὴν ἐρημον θεασασθαι;  
 What have you come out into the desert to see?  
 καλᾶμον ὑπὸ ἀνεμῷ σαλευόμενον; <sup>25</sup> Ἀλλὰ τί  
 moved by wind being shaken? But what  
 ἐξεληλυθατε ἰδεῖν; ἀνθρώπον ἐν μαλακοῖς ἱμα-  
 have you come out to see? a man in soft gar-  
 τίοις ἡμφιεσμένον; Ἰδοὺ, οἱ ἐν ἱματισμῷ  
 ments having been clothed? Lo, those in clothing  
 ἐνδοξῇ καὶ τρυφῇ ὑπαρχόντες, ἐν τοῖς βασι-  
 showy and in luxury living, in the royal  
 λείοις εἰσιν. <sup>26</sup> Ἀλλὰ τί ἐξεληλυθατε ἰδεῖν;  
 palaces are. But what have you come out to see?  
 προφῆτην; Ναι λέγω ὑμῖν, καὶ περισσότερον  
 a prophet? Yes I say to you, and much more  
 προφήτου. <sup>27</sup> Οὗτός ἐστι, περὶ οὗ γεγρα-  
 a prophet. This is, concerning whom it is writ-  
 ται· “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλον μου  
 to;” “Lo, I send the messenger of me  
 πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν  
 before face of thee, who shall prepare the way  
 σου ἐμπροσθεν σου.” <sup>28</sup> Λέγω [γὰρ] ὑμῖν,  
 of thee in presence of thee.” I say [for] to you.  
 μείζων ἐν γεννητοῖς γυναικῶν \* [προφήτης]  
 a greater among offspring of women [prophet]  
 Ἰωάννου \* [τοῦ βαπτιστοῦ] οὐδεὶς ἐστίν· ὁ δὲ  
 of John [the dipper] not is the but  
 μικρύτερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ, μείζων  
 less in the kingdom of the God, greater  
 αὐτοῦ ἐστίν. <sup>29</sup> Καὶ πᾶς ὁ λαὸς ἀκουσας, καὶ  
 of him is. And all the people having heard, and  
 οἱ τελοῦναι, ἐδικαίωσαν τὸν θεόν, βαπτισθέντες  
 the tax-gatherers, justified the God, having been dipped  
 το βαπτισμῷ Ἰωάννου. <sup>30</sup> Οἱ δὲ Φαρισαῖοι καὶ  
 the dipping of John. The but Pharisees and  
 οἱ ὀνμικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθετήσαν ἐἰς  
 the lawyers the purpose of the God set aside for  
 ἑαυτοὺς, μὴ βαπτισθέντες ὑπ’ αὐτοῦ.  
 themselves, not having been dipped by him.

\* sight to many Blind per-  
 sons.

<sup>22</sup> And \* Jesus answer-  
 ing, said to them, † “Go,  
 tell John what you have  
 seen and heard; the Blind  
 are made to see, the Lame  
 to walk, the Lepers are  
 cleansed, the Deaf hear,  
 the Dead are raised, ‡ glad  
 tidings are announced to  
 the Poor;

<sup>23</sup> And happy is he who  
 shall not stumble at me.”

<sup>24</sup> † And John’s MESSEN-  
 GERS having departed, he  
 began to say to the CROWDS  
 concern ng John, “Why  
 went you out into the DES-  
 ERT? To see a Reed shak-  
 en by the Wind?

<sup>25</sup> But why went you  
 out? To see a Man clothed  
 in soft garments? Behold,  
 those robed in SPLENDID  
 APPAREL, and living in  
 luxury, are in ROYAL PAL-  
 ACES.

<sup>26</sup> But why went you  
 out? To see a Prophet?  
 Yes, I tell you, and one  
 more excellent than a Pro-  
 phet.

<sup>27</sup> This is he concerning  
 whom it is written, † Be-  
 hold! ‡ I send my MES-  
 Senger before thy Face,  
 who will prepare thy way  
 before thee.”

<sup>28</sup> I say to you, Among  
 those born of Women, there  
 is not a greater than John;  
 yet the LEAST in the KING-  
 DOM of God is superior to  
 him.

<sup>29</sup> And All the PEOPLE  
 having heard, and the  
 TRIBUTE-TAKERS, justified  
 God, ‡ having been im-  
 mersed with the IMMER-  
 sION of John.

<sup>30</sup> But the PHARISEES  
 and LAWYERS set aside the  
 purpose of God towards  
 himself, not having been  
 immersed by him.

\* VATICAN MANUSCRIPT.—21. slight. 22. he answering. 23. That—omit.  
 27. I send. 28. For—omit. 29. prophet—omit. 29 the dipper—omit.  
 † 21. Matt. xi. 5. ‡ 22. Luke iv. 18. ‡ 24. Matt. xi. 7. ‡ 27. Mal. iii. 1.  
 † 22. Matt. iii. 5; Luke iii. 12. ‡ 30. Acts xx. 37.

31 ΤΙΝΙ ΟΥΝ ὁμοιωσω τοὺς ἀνθρώπους τῆς  
To what then shall I compare the men of the  
γενεας ταύτης; καὶ τινι εἰσιν ὅμοιοι; 32 Ὅμοιοι-  
generation this? and to what are they like? Like

οἱ εἰσι παῖδιοις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ  
they are boys those in a market sitting, and  
προσφωνοῦσιν ἀλλήλοις, καὶ λεγουσιν· Ἡυλη-  
calling to one another, and saying; We have played  
σαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν  
the flute for you, and not you have danced; we have mourned  
ὑμῖν, καὶ οὐκ ἐκλαύσατε. 33 Ἐληλυθε γὰρ  
for you, and not you have wept. Has come for

Ἰωάννης ὁ βαπτιστής, μὴτε ἄρτον ἐσθίων,  
John the dipper, neither bread eating,  
μὴτε οἶνον πίνων· καὶ λεγέτε· Δαίμονιον ἔχει.  
nor wine drinking; and you say; A demon he has.

34 Ἐληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ  
Has come the son of the man, eating and  
πίνων· καὶ λεγέτε· Ἴδου, ἄνθρωπος φάγος καὶ  
drinking; and you say; Lo, a man glutton and  
οἰνοποτής, φίλος τελευνῶν καὶ ἁμαρτῶλων.  
a wine-drinker, a friend of tax-gatherers and sinners.

35 Καὶ ἐδικαιώθη ἡ σοφία αὐτοῦ τῶν τέκνων αὐτῆς  
And is justified the wisdom by the children of herself  
πάντων.  
all.

36 Ἡρώτα δὲ τις αὐτοῦ τῶν Φαρισαίων, ἵνα  
Asked and one him of the Pharisees, that  
φαγῇ μετ' αὐτοῦ· καὶ εἰσῆλθων εἰς τὴν οἰκίαν  
he might eat with him; and entering into the house  
τοῦ Φαρισαίου, ἀνεκλίθη. 37 Καὶ ἰδού, γυνή  
of the Pharisee, he reclined. And lo, a woman

ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγινούσα ὅτι  
in the city, who was a sinner, knowing that  
ἀνακεῖται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομισάσα  
he reclines in the house of the Pharisee, having brought  
ἀλαβαστρον μυρου, 38 καὶ στασα ὀπίσω παρὰ  
an alabaster-box of balsam, and standing behind at

τοὺς πόδας αὐτοῦ, κλαίουσα, ἤρξατο βρέχειν  
the feet of him, weeping, she began to wet  
τοὺς πόδας αὐτοῦ τοῖς δακρυσὶ καὶ ταῖς θρίξι  
the feet of him with the tears; and with the hairs

τῆς κεφαλῆς αὐτῆς ἐξεμασσε, καὶ κατεφίλει  
of the head of herself wiped, and kissed  
τοὺς πόδας αὐτοῦ, καὶ ἠλείφε τῷ μυρῷ. 39 Ἰδὼν  
the feet of him, and anointed with the balsam. Seeing

δὲ ὁ Φαρισαῖος ὁ καλεσας αὐτόν, εἶπεν ἐν ἑαυτῷ,  
but the Pharisee that having called him, spoke in himself,  
λέγων· Οὗτος εἰ ἦν προφῆτης, ἐγίνωσκεν αὐ-  
saying; This if he was a prophet, would know,

31 † To what then shall I compare the MEN of this GENERATION; and what are they like?

32 They are like THOSE Boys SITTING in a Public place, and calling to one another, and saying, 'We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'

33 † For John the IMMERSEER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'

34 The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'

35 † But WISDOM is vindicated by All her CHILDREN."

36 † And one of the PHARISEES invited him to eat with him. And entering into the HOUSE of the PHARISEE, he reclined.

37 And, behold, a † Woman \* who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S HOUSE, brought an Alaba-ster box of Balsam,

38 and standing be- hind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and an- ointed them with the BAL- SAM.

39 But THAT PHARISEE who had INVITED him ob- serving this, spoke within himself, saying, † "This man, if he were a Prophet,

\* VATICAN MANUSCRIPT.—37. who was in the city, a Sinner.

† 37. There is no good reason for concluding that this woman was a public prostitute, as many suppose. She was probably only a *Gentile*, and therefore in the estimation of the Pharisee a sinner. *Hamartolos*, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—*Walsfield*.

31. Matt. xi. 16.

33. Matt. iii. 4; Mark i. 6.

38. Matt. xi. 16.

36. Matt. xxvi. 6; Mark xiv. 3; John xi. 2.

39. Luke xv. 2.

τις καὶ ποταπὴ ἡ γυνή, ἵτις ἀπτεται αὐτὸν·  
 who and what the woman, who touches him;  
 ὅτι ἁμαρτωλὸς ἐστὶ. <sup>40</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
 that a sinner she is. And answering the Jesus  
 εἶπε πρὸς αὐτὸν· Σίμων, ἔχω σοὶ τι εἰπεῖν.  
 said to him; Simon, I have to thee something to say.  
 Ὁ δὲ φησὶ· Διδασκαλε, εἰπε. <sup>41</sup> Δυὸ χρεωφεῖ-  
 He and says: O teacher, say. Two debt-  
 λεῖται πρὸς δανειστὴν τινί· ὁ εἰς ὠφείλε δηνάρια  
 owe were to a creditor certain: the one owed denarii  
 πεντακοσία, ὁ δὲ ἕτερος πενήτηκοντα. <sup>42</sup> Μὴ  
 five hundred, the and other fifty. Not  
 ἐχούτων \* [δέ] αὐτῶν ἀποδοῦναι, ἀμφοτέροις  
 having [and] of them to pay, both  
 ἐχαρίσατο. Τίς οὖν αὐτῶν, \* [εἶπε] πλεῖον  
 he forgave. Which then of them, [say] more  
 αὐτὸν ἀγαπήσει; <sup>43</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν  
 him will love? Answering and the Simon said:  
 Ὅτι πλεον, ὅτι ὃν το πλεον ἐχαρίσατο.  
 I suppose, that to whom the more he forgave.  
 Ὁ δὲ εἶπεν αὐτῇ· Ὁρθῶς ἐκρίνας. <sup>44</sup> Καὶ στρα-  
 He and said to her: Rightly thou hast judged. And turn-  
 φεις πρὸς τὴν γυναῖκα, τῇ Σίμωνι εἶπεν· Βλέπ-  
 ing to the woman, to the Simon he said: Behold  
 εἰς ταύτην τὴν γυναῖκα; εἰσῆλθον σου εἰς τὴν  
 thou this the woman? I came of thee into the  
 οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκα·  
 house: water for the feet of me not thou gavest:  
 αὕτη δὲ τοῖς δακρυσὶν ἐβρέξε μου τοὺς πόδας,  
 she but with the tears she wet of me the feet,  
 καὶ ταῖς θρίξιν αὐτῆς ἐξεμαζε. <sup>45</sup> Φίλημα μοι  
 and with the hairs of herself has wiped. A kiss to me  
 οὐκ ἔδωκα· αὕτη δὲ ἀφ' ἧς εἰσῆλθον, οὐ δεῖ-  
 not thou gavest: she but from of her came in, not has  
 λικε καταφιλοῦσα· μου τοὺς πόδας. <sup>46</sup> Ἐλαίᾳ  
 anointed kissing of me the feet. With oil  
 τὴν κεφαλὴν μου οὐκ ἠλείψας· αὕτη δὲ μύρρῃ  
 the head of me not thou didst anoint: she but with balsam  
 ἠλείψε τοὺς πόδας μου. <sup>47</sup> Ὅτι χάριν, λέγω  
 anointed the feet of me. Therefore, I say  
 σοι, ἀφένται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,  
 to thee, have been forgiven the sins of her the many,  
 ὅτι ἠγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται,  
 for that she loved much, to whom but little is forgiven,  
 ὀλίγον ἀνάπα. <sup>48</sup> Εἶπε δὲ αὐτῇ· Ἀφένται  
 little let her. He said and to her; Have been forgiven  
 σου αἱ ἁμαρτίαι. <sup>49</sup> Καὶ ᾤοντο οἱ συνανακει-  
 of thee the sins. And began those reclining  
 μένοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστίν, ὃς  
 ones to say in themselves; Who this is, who  
 καὶ ἁμαρτίας ἀφήσιν; <sup>50</sup> Εἶπε δὲ πρὸς τὴν  
 even sins forgives? He said and to the  
 γυναῖκα· Ἡ πίστις σου σέσωκε σε· πορεύου εἰς  
 woman; The faith of thee has saved thee; go in  
 εἰρήνην.  
 peace.

would know who and what the woman is, that touches him; For she is a Sinner."

40 And Jesus answering, said to him, "Simon, I have something to say to thee." And he said, "Teacher, say it."

41 "A certain Creditor had Two Debtors; one owed five hundred + Denarii, and the other fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And SIMON answering, said, "He, I suppose, to whom he forgave most." And he said to him, "Thou hast judged correctly."

44 And turning to the woman, he said to SIMON, "Thou seest This woman; I came into Thy house, thou gavest me no Water for my feet; but she wet My feet with tears, and wiped them with her hair."

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My feet."

46 Thou didst not + anoint My head with Oil; but she anointed my feet with Balsam."

47 † Therefore, I say to thee, Her many sins have been forgiven; on this account she loved much; but he to whom little is forgiven, \* also loves little."

48 And he said to her, † "Thy sins have been forgiven."

49 And the GUESTS began to say among themselves; † "Who is this that even forgives Sins?"

50 And he said to the woman, † "Thy faith has saved thee; go in Peace."

\* VATICAN MANUSCRIPT.—42. and—omit.

42. say—omit.

47. also loves.

† 41. A Roman coin worth about 14 cents, or 7d.

‡ 42. Psa. cxlii. 5.  
 Is. 5: Mark ii. 7.

‡ 47. 1 Tim. i. 14.

‡ 48. Matt. ix. 2; Mark ii. 5. ‡ 49. Matt.  
 i. 6; Matt. ix. 22; Mark v. 28; Luke vii. 48; xviii. 42.



ΚΕΦ. η'. 8.

† **Και εγενετο εν τῷ καθεξῆς, και αυτος**  
 And it happened in the afterwards, also he  
**διωδευε κατα πολιν και κωμην, κηρυσσων**  
 traveled through every city and village, publishing  
**και ευαγγελιζομενος την βασιλειαν του θεου·**  
 and proclaiming the glad tidings the kingdom of the God;  
**και οι δωδεκα συν αυτω, 2 και γυναικες τινες,**  
 and the twelve with him, and women certain,  
**αι ησαν τεθεραπευμεναι απο πνευματων πονη-**  
 who were having been healed from spirits evil  
**ρων και ασθeneiων· Μαρια η καλουμενη Μαγδα-**  
 and infirmities; - Mary that being called Magda-  
**ληνη, αφ' ης διαμονια επτα εξεληλυθει, 3 και**  
 leuse, from whom demons seven had gone out, and  
**Ιωαννα, γυνη Χουζα επιτροπου Ἡρωδου, και**  
 Joanna, a wife of Chuza a steward of Herod, and  
**Σουσanna, και ετεραι πολλαι, αιτινες διηκονουν**  
 Susanna, and others many, who ministered  
**αυτω απο των υπαρχοντων αυταις.**  
 to him from the possessions of them.

4 **Συνιόντος δε οχλου πολλου, και ιων\* κατα**  
 Was assembling and a crowd great, and ofte every  
**πολιν επιπορευομενων προς αυτον, ειπε δια**  
 city were coming to him, he said by  
**παραβολης· 5 Εξηλθεν δ σπειρων του σπειραι**  
 a parable; Went out the sower of the to sow  
**τον σπορον αυτου· και εν τῷ σπειρειν αυτον, δ**  
 the seed of himself; and in the sowing it, this  
**μεν επεσε παρα την οδον· και κατεπατηθη, και**  
 indeed fell by the path: and it was trodden down, and  
**τα πετεινα του ουρανου κατεφαγεν αυτο. 6 Και**  
 the birds of the heaven ate it. And  
**ετερον επεσεν επι την πετραν· και φυνε**  
 another fell on the rock; and having sprung up  
**εξηρανθη, δια το μη εχειν ικμαδα. 7 Και**  
 it dried up, through the not to have moisture. And  
**ετερον επεσεν εν μεσφ των ακανθων· και συμ-**  
 another fell in midst of the thorns; and having  
**φυνεσται αι ακανθαι απεννιξαν αυτο. 8 Και**  
 sprung up with the thorns they choked it. And  
**ετερον επεσεν εις την γην την αγαθην· και**  
 another fell in the ground the good: and  
**φυνεν εποηισε καρπον εκατονταπλασιονα.**  
 having sprung up bore fruit a hundredfold.  
**Ταυτα λεγων, εφωνει· Ὁ εχων οτα ακουειν,**  
 These things having said, he cried: He having ears to hear,  
**ακουετω. 9 Επηρωτων δε αυτον οι μαθηται**  
 let him hear. Asked and him the disciples  
**αυτου, \* [λεγοντες.] τις ειη η παραβολη**  
 of him, [saying,] what may be the parable  
**αυτη. 10 Ὁ δε ειπεν· Ὅτιν δεδοται γνωμαι τα**  
 this. He and said; To you it is given to know the  
**μυστηρια της βασιλειας του θεου· τοις δε λοι-**  
 secrets of the kingdom of the God; to the but others  
**ποις εν παραβολαις· ινα βλέποντες μη βλέπωσι,**  
 in parables; that seeing not they may see,

CHAPTER VIII.

1 And it occurred AFTER-  
 wards that he traveled  
 through every City and  
 Village, publishing and  
 proclaiming the glad tidi-  
 ngs of the KINGDOM of  
 GOD; and the TWELVE  
 were with him,

2 and † certain Women,  
 who had been delivered  
 from evil Spirits and In-  
 firmities, THAT Mary who  
 was CALLED OF MAGDALA,  
 † from whom seven Dem-  
 ons had been expelled,

3 and Joanna, the Wife  
 of Chuza, Herod's Steward,  
 and Susanna, and many  
 others, who assisted him  
 from their POSSESSIONS.

4 ‡ Now when a great  
 Crowd was assembling, and  
 THEY were coming to him  
 from every City, he spoke  
 by a Parable:

5 "THE SOWER went  
 forth to sow his SEED; and  
 in sowing, part fell by the  
 ROAD; and it was trodden  
 down, or the BIRDS of  
 HEAVEN picked it up.

6 And another part fell  
 on the ROCK; and having  
 sprung up, it withered  
 away, because it HAD NO  
 Moisture.

7 And another part fell  
 in the MIST of the THORNS;  
 and the THORNS springing  
 up with it, choked it.

8 And another part fell  
 into the GOOD GROUND,  
 and having sprung up,  
 yielded Increase, a hun-  
 dredfold." And having said  
 this, he cried, "He having  
 Ears to hear, let him hear."

9 ‡ And his DISCIPLES  
 asked him, "What may  
 \* THIS PARABLE mean?"

10 And HE said, "To  
 you it is given to know the  
 SECRETS of the KINGDOM  
 of GOD; but to the OTHERS  
 in Parables; ‡ that seeing  
 they may not see, and hear-

\* VATICAN MANUSCRIPT.—0. THIS PARABLE.

10. saying.—omit.

† 2. Matt. xxvii. 55, 56.

‡ 2. Mark xvi. 0.

‡ 4. Matt. xlii. 2; Mark iv. 1.

† 0. Matt. xlii. 10; Mark iv. 10.

‡ 10. Isa. vi. 9; Mark iv. 12.

καὶ ἀκούοντες μὴ συνίωσιν. <sup>11</sup> Ἔστι δὲ αὕτη ἡ  
and hearing not they may understand. Is now this the  
παραβολή· Ὁ σπόρος, ἑστίν ὁ λόγος τοῦ θεοῦ.  
parable, The seed, is the word of the God.

Οἱ δὲ παρα τὴν ὁδόν, εἰσὶν οἱ ἀκούοντες·  
Those and by the path, are those hearing:

εἰτα ἐρχεται ὁ διαβόλος, καὶ αἶρει τὸν λόγον  
then comes the accuser, and takes away the word  
ἀπο τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες  
from the heart of them, so that not having believed  
σωθῶσιν. <sup>13</sup> Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν  
they may be saved. They and on the rock, who, when

ἀκούσωσι, πετὰ χαρὰς δεχονται τὸν λόγον·  
they may hear, with joy receives the word;  
καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν  
and these a root not they have, who for a season  
πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίσταν-  
will believe, and in season of temptation fall away.

ται. <sup>14</sup> Τὸ δὲ εἰς τὰς ἀκανθὰς πέσον, οὗτοι  
That and into the thorns having fallen, these

εἰσὶν οἱ ἀκούσαντες, καὶ ὑπο μερίμνων καὶ  
are they having heard, and by anxious cares and  
πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμ-  
much and pleasures of the life going forth are

πυγίζονται, καὶ οὐ τελειοφоруσι. <sup>15</sup> Τὸ δὲ ἐν  
obscured, and not bear fruit to perfection. That and in  
τῇ καλῇ γῇ, οὗτοι εἰσὶν, οἵτινες ἐν καρδίᾳ  
the good ground, these are, who in heart

καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον, κατε-  
good and upright having heard the word, re-  
χούσι, καὶ καρποφоруοῦσιν ἐν ὑπομονῇ. <sup>16</sup> Οὐ-  
tain, and bear fruit with perseverance. No

δεῖς δὲ λυχνὸν ἄψας, καλυπτει αὐτὸν σκευεὶ, ἢ  
one and a lamp having lighted, covers him with a vessel, or  
ὑποκάτω κλινῆς τιθῆσιν· ἀλλ' ἐπὶ λυχνίας ἐπι-  
under a couch places: but upon a lamp-stand pla-

τιθῆσιν, \* [ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ  
ce, [that those entering may see the  
φῶς.] <sup>17</sup> Οὐ γὰρ ἐστὶ κρυπτόν, ὃ οὐ φανερὸν  
seal.] Not for is hidden, which not manifest

γίνεται· οὐδὲ ἀποκρυφόν, ὃ οὐ γνωσθήσεται  
will become; nor stored away, which not will be known

καὶ εἰς φανερὸν ἐλθῇ. <sup>18</sup> Βλέπετε οὖν, πῶς  
and into light may come. Take heed then, how

ἀκούετε· ὅς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ  
you hear, who for ever may have, it will be given to him: and

ὅς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν, ἀρθησεται  
whether not may have, even what he seems to have, will be taken  
ἐκ' αὐτοῦ.

<sup>19</sup> Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ  
Came and to him the mother and

οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συνιπεύειν  
and brothers of him, and not was able to get near

αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup> Καὶ ἀπηγγέλη  
to him on account of the crowd. And it was told  
αὐτῷ, \* [λεγοντῶν] Ἡ μήτηρ σου καὶ οἱ  
to him, [saying.] The mother of thee and the

ing they may not under-stand.

<sup>11</sup> † Now the PARABLE is this: THE SEED is the WORD of GOD.

<sup>12</sup> THOSE by the ROAD are THEY who HEAR; then the ENEMY comes, and takes away the WORD from their HEARTS, that they may not believe and be saved.

<sup>13</sup> THOSE on the ROCK are they, who, when they hear, receive the WORD with Joy; and yet these have no ROOT; they believe for a Time, and in a Time of Trial fall away.

<sup>14</sup> AND THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are choked by the Anxieties, and Riches, and Pleasures of LIFE, and bring no fruit to maturity.

<sup>15</sup> But THAT in the good Ground are those, who, having heard the WORD, retain it in a good and honest Heart, and bear fruit with Perseverance.

<sup>16</sup> † Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, \* that THOSE COMING IN may see the LIGHT.

<sup>17</sup> † For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

<sup>18</sup> Take heed, therefore, how you hear; † for to him who has, more will be given; but from him who has not, will be taken away even that which he has.

<sup>19</sup> † Now his MOTHER and BROTHERS came towards him, but could not get near him, on account of the CROWD.

<sup>20</sup> And it was told him, "Thy MOTHER and thy

\* VATICAN MSS.—16. THOSE COMING IN may see the LIGHT—omit.

20. saying—omit.

† 11. Matt. xiii. 18; Mark iv. 14.

† 16. Matt. v. 15; Mark iv. 21; Luke xi. 33.

† 17. Matt. x. 26; Luke xii. 2.

† 18. Matt. xiii. 12; xxv. 27; Luke xix. 20.

xix. 20; Mark iii. 31.

† 19. Matt.

αδελφοί σου ἐστῆκασιν ἐξω, ἰδεῖν σε θελοντες.

brothers of thee stand without, to see thee desiring.  
21 Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Μητηρ  
He and answering said to them; Mother  
μου καὶ ἀδελφοί μου οὗτοι εἰσιν, οἱ τοῦ λόγον  
of me and brothers of me these are, who the word  
τοῦ θεοῦ ἀκουοντες καὶ ποιουντες.  
of the God hearing and doing.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς  
And it happened in one of the days, and he  
ἐνεβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ  
went into a ship, and the disciples of him; and  
εἶπε πρὸς αὐτοὺς· Διελθωμεν εἰς τὸ πέραν τῆς  
said to them; We may pass over to the other side of the  
λίμνης· καὶ ἀνηχόσαν. 23 Πλεοντων δὲ αὐτῶν,  
lake, and they put off. Sailing but of them,

αφύπνωσε. Καὶ κατέβη λαλαῖς ἀνεμου εἰς τὴν  
he fell asleep. And came down a squall of wind on the  
λίμνην, καὶ συνεπληρουντο, καὶ ἐκινδυνεον.  
lake, and they were filling, and were in danger.

24 Προτελθοντες δὲ διηγείραν αὐτὸν, λεγοντες·  
Coming to and they awoke him, saying;

Επιστάτα, ἐπιστάτα, ἀπολλυμεθα. Ὁ δὲ ἐγερ-  
O master, O master, we are perishing. He and arising  
θεις ἐπετίμησε τῷ ἀνεμῷ καὶ τῷ κλυθῶνι τοῦ  
ing rebuked the wind and the raging of the  
ὕδατος· καὶ ἐπαυσαντο, καὶ ἐγένετο γαλήνη.  
water; and they ceased, and there was a calm.

25 Εἶπε δὲ αὐτοῖς· Που ἐστὶν ἡ πίστις ὑμῶν;  
He said and to them: Where is the faith of you?

Φοβηθentes δὲ ἐθαύμασαν, λεγοντες πρὸς  
Fearing and they wondered, saying to

ἀλλήλους· Τίς ἀρα οὗτος ἐστίν, ὅτι καὶ τοῖς  
one another; Who then this is, that even to the  
ἀνεμοῖς ἐπιτασσεὶ καὶ τῷ ὕδατι, καὶ ὑπακουουσιν  
winds he gives a charge and to the water, and they hearken  
αὐτῷ; 26 Καὶ κατέκλεισαν εἰς τὴν χώραν  
to him? And they sailed into the country

τῶν Γαδαρηνῶν, ἧτις ἐστὶν ἀντιπέραν τῆς  
of the Gadarenes, which is over-against the  
Γαλιλαίας.  
Galilee.

27 Ἐξελθοντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντη-  
Going out and to him on the land, met

σεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε  
him a man certain out of the city, who had  
δαιμονία ἐκ χρόνων ἱκανῶν, καὶ ἱματίον οὐκ  
demons from times many, and a mantle not  
ἐνεδιδυσκετο, καὶ ἐν οἰκίᾳ οὐκ ἐμενεν, ἀλλ' ἐν  
he put on, and in a house not he remained, but in

BROTHERS stand without, desiring to see thee."

21 But HE answering, said to them, "My Mother and my Brothers are THESE who HEAR the WORD of GOD, and obey it."

22 † And it came to pass on one of the DAYS, that he went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, \* and they obey him."

26 † And they sailed to the REGION of the \* † GERA-ASENES, which is opposite to GALILEE.

27 And going out on SHORE, \* a Certain Man of the CITY met him, who had \* Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

\* VATICAN MANUSCRIPT.—25. and they obey him—omit. Certain Man.

27. Demons; and for a long Time he wore.

26. GERASÆNES.

27. a

† 20. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and the language gave him great facilities in picking up information, that nearly opposite Mejdal (Magdala), or just about opposite where we turned south, there is a place called by the natives *Girsa*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 2500 feet high. This is the 'steep place' (*Arremon*) Matt. vii. 33; Mark v. 13; Luke viii. 33. Mark and Luke say it was in the country of the *Gadarenes*, and we know that Gadara (eight miles from Tiberias according to Josephus, Life, 65) must have been farther south. But the term *Gadarene* may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gergesene* instead of *Gadarene*."  
—Hatchett.

‡ 22. Matt. viii. 23; Mark iv. 35.

‡ 20. Matt. viii. 28; Mark v. 1.

τοῖς μνημασιν. <sup>28</sup> Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ  
the tomb. Seeing and the Jesus, and  
ἀνακραζας, προσεπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ  
crying out, he fell down to him, and with a voice loud  
εἶπε· Τί μοι καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ  
said, What to me and to thee, Jesus, O son of the God of the  
ὑψίστου; Διομαί σου, μὴ με βασανίσῃς.  
highest? I beseech thee, not me thou mayst torment.

<sup>29</sup> (Παρηγγεῖλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ  
(he had commanded for the spirit the unclean  
ἐξελθεῖν ἀπο τοῦ ἀνθρώπου· πολλοὶς γὰρ χρό-  
to come out from the man; many for times  
ναις συνήρκακε αὐτόν· καὶ ἐδεσμεῖτο ἀλυσεσθαι  
it had seized him; and he was bound with chains  
καὶ πέλαις, φυλασσομενός· καὶ διαρῆσων τὰ  
and fetters, being guarded; and breaking the  
δεσμά, ἡλάνυτο ὑπὸ τοῦ δαιμονος εἰς τὰς ἐρη-  
bands, he was driven by the demon into the deserts.)  
μους.) <sup>30</sup> Ἐκπρωτήσῃ δὲ αὐτὸν ὁ Ἰησοῦς,  
said, Asked and him the Jesus,

[λέγων] Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε·  
[saying,] What to thee is a name? He said said;  
Λέγων· ὅτι δαίμονια πολλὰ εἰσῆλθεν εἰς αὐτόν.  
saying, for demons many had entered into him.

<sup>31</sup> Καὶ παρεκαλεῖ αὐτόν, ἵνα μὴ ἐπιτάξῃ αὐτοῖς  
And he besought him, that not he would command them  
εἰς τὴν ἀβυσσὸν ἀπελθεῖν. <sup>32</sup> Ἦν δὲ ἐκεῖ  
into the abyss to go. Was and there

ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει·  
a herd of swine many feeding in the mountain;  
καὶ παρεκαλοῦν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς  
and they besought him, that he would permit them into  
ἐκεῖνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.  
them to enter. And he permitted them.

<sup>33</sup> Ἐξελθόντα δὲ τὰ δαίμονια ἀπο τοῦ ἀνθρώπου,  
Having gone out and the demons from the man,  
εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ  
they entered into the swine; and rushed the  
ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίανην, καὶ  
herd down the precipice into the lake, and  
ἀπέπεσεν. <sup>34</sup> Ἰδόντες δὲ οἱ βοσκόντες τὸ  
were beheld. Seeing and those feeding that

γέγονος, ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν  
having been done, fled and reported in the city  
καὶ εἰς τοὺς ἀγρούς. <sup>35</sup> Ἐξῆλθον δὲ ἰδεῖν τὸ  
and in the villages. They came out and to see that

γέγονος· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ  
having been done; and came to the Jesus, and  
εἶπον κατῆλεον τὸν ἀνθρώπον, ἀφ' οὗ τα  
said, saying the man, from whom the  
δαίμονια ἐξελθούσι, ἱματισμένον καὶ σωφρο-  
demons had gone out, having been clothed and being of  
νοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβή-  
sane mind, at the feet of the Jesus; and they  
θησαν. <sup>36</sup> Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες,  
were afraid. Reported and to them and those having seen

28 And seeing JESUS, he  
fell down before him, and  
crying out with a loud  
Voice, said, "What hast  
thou to do with me, Jesus,  
—O Son of God—the  
HIGHEST? I beseech thee,  
torment me not."

29 (For he had com-  
manded the IMPURE SPIRIT  
to come out of the MAN.  
For it had frequently seized  
him; and he was bound  
with Chains and Fetters,  
and guarded; and breaking  
the BONDS, he was driven  
by the DEMON into the  
DESERTS.)

30 And Jesus asked  
him, "What is thy Name?"  
And he said, "Legion;"  
Because many Demons  
had entered into him.

31 And he besought him  
that he would not com-  
mand them to go out into  
the ABYSS.

32 Now there was a  
Herd of many Swine feed-  
ing on the MOUNTAIN;  
and they besought him to  
permit them to go into  
them. And he permitted  
them.

33 Then the DEMONS  
having come out of the  
MAN, went into the SWINE;  
and the HERD rushed down  
the PRECIPICE into the  
LAKE, and were drowned.

34 And the SWINE-  
HERDS, seeing THAT HAV-  
ING BEEN DONE, fled, and  
reported it in the CITY and  
in the VILLAGES.

35 And they went out to  
see THAT HAVING BEEN  
DONE. And they came to  
JESUS, and found the MAN  
from whom the DEMONS  
had gone out, sitting at  
the FEET of JESUS,  
clothed, and in his right  
mind; and they were  
afraid.

36 Then THOSE who  
SAW it informed them how

\* VATICAN MANUSCRIPT.—30. saying—omit.

35. Jesus.

† 31. Some sceptics have objected to this transaction, as not conformable to the character of JESUS. Now as the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from using them as food, this act was a just punishment on these violators of law. The miracle itself served to manifest Christ's own regard to the law of God, while the disposition displayed by the people, in desiring him to depart from them, showed how well they needed correction.

πως εσωθη ο δαμονισθεις. <sup>37</sup> Και ηρωτησαν  
how was saved he having been demonized. And asked  
αυτον απαν το πληθος της περιχωρου των  
him whole the multitude of the surrounding region of the  
Γαδαρηνων, απελθειν απ' αυτων· οτι φοβα  
Gadarenes, to go from them; for with a fear  
μεγαλη συνεχοντο.  
great they were seized.

Αυτος δε εμβας εις το πλοιον, υπεστρεψεν.  
He and having gone into the ship, returned.  
<sup>38</sup> Εδεετο δε αυτον ο ανηρ, αφ' ου εξεληλυθει  
Besought and of him the man, from whom had gone out  
τα δαιμονια, ειναι συν αυτω. Απελυσε δε  
the demons, to be with him. Sent away but  
αυτον ο Ιησους, λεγων· <sup>39</sup> "Υποστρεφε εις τον  
him the Jesus. saying; Return to the  
οικον σου, και διηγου, οσα εποιησε σοι ο θεος.  
house of thee, and relate, how much has done to thee the God.  
Και απηλυθε, καθ' ολην την πολιν κηρυσσων,  
And he went away, through whole the city publishing,  
οσα εποιησεν αυτω ο Ιησους.  
how much had done to him the Jesus.

<sup>40</sup> Εγενετο δε εν τω υποστρεψαι τον Ιησουν,  
It happened and in the to return the Jesus,  
απεδεξατο αυτον ο οχλος· ησαν γαρ παντες  
gladly received him the crowd; they were for all  
προσδοκωντες αυτον. <sup>41</sup> Και ιδου, ηλθεν ανηρ,  
waiting for him. And lo, came a man,  
ονομα Ιαιριος, και αυτος αρχων της συνα-  
to whom a name Jairus, and he a ruler of the syna-  
γωγης υπηρχε· και πεσων παρα τους ποδας του  
agogue was; and falling at the feet of the  
Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον  
Jesus, besought him to come into the house  
αυτου· <sup>42</sup> οτι θυγατηρ μονογενης ην αυτω ως  
of himself: for a daughter only was to him about  
ετων δωδεκα, και αυτη απεθνησκει. Εν δε τω  
years twelve, and she was dying. In and to the  
υπαγειν αυτον, οι οχλοι συνεπνιγον αυτον.  
to go him, the crowds pressed him.

<sup>43</sup> Και γυνη ουσα εν ρυσει αιματος απο ετων  
And a woman being in a flow of blood from years  
δωδεκα, ητις ιατροις προσαναλωσασο ολαν τον  
twelve, who with physicians having expended whole the  
βιον, ουκ ισχυσεν υπ' ουδενος θεραπευθηναι·  
living, not had strength by any one to be cured;  
<sup>44</sup> προελθουσα οπισθεν, ηψατο του κρασπεδου  
coming behind, touched the tuff  
του ιματιου αυτου· και παραχρημα εστη η  
of the mantle of him. and immediately stopped the  
ρυσις του αιματος αυτης. <sup>45</sup> Και ειπεν ο Ιησους·  
flow of the blood of her. And said the Jesus,  
Τις ο αφαμενος μου: Αρνουμενων δε παντων,  
Who the having touched me? Denying and all,  
ειπεν ο Πητρος \* [και οι συν αυτω.] Επιστατα,  
said the Peter [and those with him:] O master,

the DEMONIAIC was re-  
stored.

<sup>37</sup> † And the Whole  
MULTITUDE of the sur-  
ROUNDING COUNTRY of  
the \* GEMASENES † desired  
him to depart from them;  
For they were seized with  
great Fear. And having  
entered the \* Boat he re-  
turned.

<sup>38</sup> Now † the MAN from  
whom the DEMONS had  
gone out, desired to be  
with him. But \* he dis-  
missed him, saying,

<sup>39</sup> "Return to thy  
HOUSE, and relate how  
much GOD has done for  
thee." And he went away,  
and published through the  
Whole CITY how much  
JESUS had done for him.

<sup>40</sup> And it occurred, as  
JESUS RETURNED, the  
CROWD gladly received  
him; for they were all  
waiting for him.

<sup>41</sup> † And, behold, there  
came a Man, whose name  
was JAIROS, and he was a  
Ruler of the SYNAGOGUE;  
and falling at the FEET of  
\* JESUS, entreated him to  
come into his HOUSE;

<sup>42</sup> For he had an only  
Daughter, about twelve  
Years of Age, and she was  
dying. And as he WENT  
the CROWDS pressed on  
him.

<sup>43</sup> † And a Woman hav-  
ing had an Hemorrhage  
for twelve Years, who \* had  
consumed her Whole LIV-  
ING on Physicians, and  
could not be cured by any  
one,

<sup>44</sup> coming up behind,  
touched the TUFT of his  
MANTLE; and immediately  
the FLOW of her BLOOD  
stopped.

<sup>45</sup> And JESUS said,  
"WHO TOUCHED ME?"  
And all denying it, PETRUS  
and THOSE with him said,

\* VATICAN MANUSCRIPT.—37. GEMASENES.  
41. Jesus.

37. Boat.

38. he dismissed him.

43. could not be cured by any one, coming up.  
† 37. Matt. viii. 34.      † 37. Acts xvi. 30.  
ix 18; Mark v. 22.      † 43. Matt. ix. 10.

† 38. Mark v. 18.

† 41. Matt.

οἱ ὄχλοι συνεχροῦσι σε καὶ ἀποθλῖβουσιν· καὶ  
the crowds press on thee and crowd; and  
 λέγεις· Τίς ὁ ἄγγαμενός μου; <sup>41</sup> Ὁ δὲ Ἰησοῦς  
saidst thou, Who the having touched me? The and Jesus  
 εἶπεν· Ἦψατο μου τις· ἐγὼ γὰρ ἐγνων  
said, Touched me some one; I for know  
 ὅτι ἐξελθούσαν ἀπ' ἐμοῦ. <sup>42</sup> Ἰδούσα δὲ ἡ  
a power went out from me. Seeing and the  
 γυνὴ, ὅτι οὐκ ἐλάβε, τρέμουσα ἦλθε, καὶ  
woman, that not she was unnoticed, trembling came, and  
 πρὸς τὸν Ἰησοῦν, δι' ἣν αἰτίαν ἦψατο αὐτοῦ,  
falling down to him, through what cause she touched him,  
 ἀτηγγεῖλεν \* [αὐτῷ] ἐν ὄψει παντός τοῦ λαοῦ,  
related [to him] in presence of all of the people,  
 καὶ ὡς ἰαθὴ παραχρῆμα. <sup>43</sup> Ὁ δὲ εἶπεν αὐτῇ·  
and how she was cured immediately. He and said to her,  
 \* [Θάρσει,] θυγάτηρ· ἡ πίστις σου σέσωκε σε·  
[Take courage,] O daughter, the faith of thee has saved thee:  
 πορεύου εἰς εἰρήνην. <sup>44</sup> Ἐτι αὐτοῦ λαλούντος,  
go in peace. While of him speaking,  
 ἐρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων  
comes some one from of the synagogue-ruler's, saying  
 \* [αὐτῷ]· Ὅτι τεθνήκεν ἡ θυγάτηρ σου· μὴ  
\* [to him,] That is dead the daughter of thee: not  
 σκυλλέ τον διδασκαλον. <sup>45</sup> Ὁ δὲ Ἰησοῦς  
wouldst thou the teacher. The but Jesus  
 ἀκούσας, ἀπεκρίθη αὐτῷ, \* [λέγων]· Μὴ  
having heard, answered him, [saying:] Not  
 φόβου· μόνον πιστεύε, καὶ σωθήσεται. <sup>46</sup> Ἐλ-  
fear only believe then, and she shall be saved. Com-  
 θῶν δὲ εἰς τὴν οἰκίαν, οὐκ ἤρκεν εἰσελθεῖν  
ing and into the house, not he suffered to enter  
 οὐδενά, ἐμὴ Πέτρον καὶ Ἰωάννην καὶ Ἰακώβον,  
no one, except Peter and John and James,  
 καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.  
and the father of the child and the mother.  
<sup>47</sup> Ἐκλαίον δὲ πάντες, καὶ ἐκπτόντο αὐτήν.  
Was weeping and all, and lamenting her.  
 Ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπεθάνεν, ἀλλὰ  
He but said: Not weep ye: not she is dead, but  
 καθεύδει. <sup>48</sup> Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι  
sleeps. And they derided him, knowing that  
 ἀπεθάνεν. <sup>49</sup> Αὐτὸς δὲ \* [ἐμβαλὼν ἐξω πάντας,  
she was dead. He but [having put out all,  
 καὶ] κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε,  
and] having grasped the hand of her, called out,  
 λέγων· Ἡ παῖς, ἐγείρου. <sup>50</sup> Καὶ ἐπεστρέψε το  
saying: The child, arise. And returned the  
 πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· Καὶ  
breath of her, and she stood up immediately: And  
 διέταξαν αὐτῇ δοθῆναι φαγεῖν. <sup>51</sup> Καὶ ἐξέστη-  
he commanded to her to be given to eat. And were aston-  
 σαν οἱ γονεῖς αὐτῆς. Ὁ δὲ παρηγγεῖλεν αὐτοῖς  
ished the parents of her. He but charged them  
 μὴδεῖν εἰπεῖν το γεγονός.  
no one to tell that having been done.

"Master, the crowds press on and crowd thee, and dost thou say, 'Who TOUCHED me?'"

46 And Jesus said, "Some one touched me; † for I know a Power went out from me."

47 Then the woman, seeing that she was discovered, came trembling, and falling down, related to him in presence of ALL the PEOPLE, why she had touched him, and how she was immediately cured.

48 And he said to her, "Daughter, thy FAITH has cured thee; go in Peace."

49 † While he was still speaking, some one came from the SYNAGOGUE-RULER's house, who said, "Thy DAUGHTER is dead; trouble \* no more the TEACHER."

50 But Jesus having heard it, answered him, "Fear not, only believe, and she will be saved."

51 And coming to the house, he permitted no one \* to go in with him, except Peter, and John, and James, and the FATHER and the MOTHER of the CHILD.

52 And all were weeping and lamenting her. But HE said, "Weep not; \* for she is not dead, † but sleeps."

53 And they derided him, knowing That she was dead.

54 But HE, grasping her HAND called out, saying, "MAIDEN, † arise,"

55 And her BREATH returned, and she stood up immediately; and HE ordered them to give her food.

56 And her PARENTS were astonished, but † HE charged them to tell no one WHAT had been DONE.

\* VATICAN MANUSCRIPT.—57. to him—omit. 43. Take courage—omit. 47. to him—omit. 49. to go in with him, except. 50. arising—omit. 51. to go in with him, except. 52. for she. 53. having put them all out, and—omit. † 51. Mark v. 30; Luke vi. 12. † 47. Mark v. 26. † 52. John xi. 11, 12. † 53. Luke viii. 18; John xi. 51. † 54. Mark viii. 4, ix. 30; Mark v. 43.

ΚΕΦ. Θ'. 9.

<sup>1</sup> Συγκαλεσαμενος δε τους δωδεκα, εδωκεν  
Having called together and the twelve, he gave  
αυτοις δυναμιν και εξουσιαν επι παντα τα δαι-  
to them power and authority over all the dai-  
μονια, και νοσους θεραπευειν. <sup>2</sup> Και απεστει-  
mons, and diseases to cure. And he sent  
λεν αυτους κηρυσσειν την βασιλειαν του θεου,  
them to publish the kingdom of the God,  
και ιασθαι \* [τους ασθενουντας.] <sup>3</sup> Και ειπε  
and to heal [those being sick.] And said  
pros αυτους· Μηδεν αιρετε εις την οδον, μητε  
to them; Nothing take you for the journey, neither  
ραβδον, μητε πηραν, μητε αρτον, μητε αργυ-  
a staff, nor a bag, nor bread, nor sil-  
ριον· μητε \* [ανα] δυο χιτωνας εχειν. <sup>4</sup> Και  
ver; nor [each] two coats to have. And  
εις ην αν οικιαν εισελθητε, εκει μενετε, και  
into whatever house you may enter, there remain, and  
εκειθεν εξερχεσθε. <sup>5</sup> Και οσοι αν μη δεξωνται  
thence depart. And whoever not may receive  
υμας, εξερχομενοι απο της πολεως εκεινης, και  
you, coming out from the city that, even  
τον κονιορτον απο των ποδων υμων αποτιναξατε,  
the dust from the feet of you shake off,  
εις μαρτυριον εν' αυτους. <sup>6</sup> Εξερχομενοι δε  
for a testimony against them. Going forth and  
διηρχοντο κατα τας κωμας, ευαγγελιζομενοι και  
they traveled through the villages, publishing glad tidings and  
θεραπευοντες πανταχου.  
healing everywhere.

<sup>7</sup> Ηκουσε δε 'Ηρωδης ο τετραρχης τα γινο-  
heard and Herod the tetrarch that being  
μενα \* [εν' αυτου] παντα· και διηπορει, δια  
done [by him] all; and he was perplexed, because  
το λεγεσθαι υπο τινων, οτι Ιωαννης εγηγερται  
to be said by some, that John has been raised  
εκ νεκρων. <sup>8</sup> Υπο τινων δε, οτι Ηλιας εφανη  
out of dead; by some and, that Elias had appeared  
αλλων δε, οτι προφητης εις των αρχαιων ανισ-  
others and, that a prophet one of the ancients has stood  
τη. <sup>9</sup> Και ειπεν 'Ηρωδης· Ιωαννην εγω απεκε-  
up. And said Herod· John I be-  
φαλισα· τις δε εστιν ουτος, περι ου εγω  
headed, who but is this, concerning whom I  
ακουω τοιαυτα; Και εξητει ιδειν αυτον.  
hear such things? And he sought to see him.

<sup>10</sup> Και υποστρεψαντες οι αποστολοι διηγησαντο  
And having returned the apostles related  
αυτω οσα εποιησαν και παραλαβων αυτους  
to him what things they had done; and taking them  
υπεχωρησε κατ' ιδιαν εις \* [τοπον ερημον]  
he withdrew by himself into [a place desert],  
πολεως καλουμενης Βηθσαιδα. <sup>11</sup> Οι δε οχλοι  
of a city being called Bethsaida. The and crowds

CHAPTER IX.

<sup>1</sup> † And having convened the TWELVE, he gave them Power and Authority over All DEMONS, and to cure Diseases.

<sup>2</sup> And † he sent them forth to proclaim the KINGDOM of GOD, and to cure \* the SICK.

<sup>3</sup> † And he said to them; "Take Nothing for the JOURNEY, neither STAFF, nor TRAVELING BAG, nor BREAD, nor SILVER, nor have TWO COATS.

<sup>4</sup> † And into Whatever House you may enter, there remain, and thence depart.

<sup>5</sup> And whoever shall not receive you, when you go out from that CITY, † shake off even the DUST from your FOOT, for a Testimony to them."

<sup>6</sup> † And going forth, they traveled through the VILLAGES, proclaiming the glad tidings, and performing cures everywhere.

<sup>7</sup> † Now HEROD, the TETRARCH, heard of ALL that was DONE; and he was perplexed, because it was SAID by some, "John has been raised from the Dead;"

<sup>8</sup> and by some, "Elijah has appeared;" and by others, \* "A certain Prophet of the ANCIENTS has risen up."

<sup>9</sup> \* But HEROD said, "John † beheaded; but who is this of whom \* I hear such things?" † And he sought to see him.

<sup>10</sup> † And the APOSTLES, having returned, related to him what things they had done. † And taking them aside, he withdrew privately into \* a desert place of a City, called Bethsaida.

<sup>11</sup> And the crowds

\* VATICAN MANUSCRIPT.—3. the sick—omit.  
8. a certain Prophet of the ANCIENTS was.  
desert place—omit.

3. each—omit.

9. But HEROD.

7. by him—omit.

9. I hear.

12. 4

† 1. Matt. x. 1; Mark iii. 12; vi. 7.

† 2. Matt. x. 7; Mark vi. 12; Luke x. 1, 9.

† 3. Matt. x. 9; Mark vi. 8; Luke x. 4; xlii. 28.

† 4. Matt. x. 11; Mark vi. 10.

† 5. Acts xiii. 51.

† 6. Matt. vi. 12.

† 7. Matt. xiv. 1; Mark vi. 14.

† 9. Luke

xlii. 8. † 10. Mark vi. 36.

† 10. Matt. xiv. 13.

ἤκουοντες, ἠκολούθησαν αὐτῷ. Καὶ δεξαμένους αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας, ἰατο.

12 Ἡ δὲ ἡμέρα πρᾶτο κλίνειν\* προσελθόντες

δε οἱ δώδεκα, εἶπον αὐτῷ· Ἀπολύσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κυκλῶν κώμας καὶ τοὺς ἀγροὺς, καταλυσῶσι, καὶ εὐρῶσιν ἐπισιτισμὸν· ὅτι ὧδε ἐν ἐρημῳ τόπῳ ἐσμεν.

13 Εἶπε δὲ πρὸς αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ

εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πεντε ἄρτοι, καὶ ἰχθὺες δύο, εἰ μὴ τι πορευθέντες ἡμεῖς ἀγο-

ράσωμεν εἰς πάντα τὸν λαὸν τούτου βρώματα.

14 Ἦσαν γὰρ ὡς ἀνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητάς αὐτοῦ· Κατακλίνατε

αὐτοὺς κλισίας ἀνα πεντήκοντα.

15 Καὶ ἐποίησαν οὕτως, καὶ ἀνεκλίαν ἅπαντας.

16 Λαβὼν δὲ τοὺς πεντε ἄρτους καὶ τοὺς δύο ἰχθῦας, ἀνέβλεψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτούς· καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, παρα-

τιθεῖναι τῷ ὄχλῳ.

17 Καὶ ἐφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ᾠρῆθ' ἐπερὶ τὸ περισσεύσαν αὐ-

τοῖς κλασματῶν, κυφίνοι δώδεκα.

18 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ αὐτῇ προσευχόμενον κατακλινάμενος, συνησαν αὐτῷ οἱ μαθηταί· καὶ ἐπῆρτησεν αὐτούς, λέγων· Τίνα με

λέγουσιν οἱ ὄχλοι εἶναι;

19 Οἱ δὲ ἀποκριθέντες εἶπον· Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν,

ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη.

20 Εἶπε δὲ αὐτοῖς· Τί με τίνα με λέγετε

ἡμεῖς καὶ τοῖς·

ἡμεῖς καὶ τοῖς·

ἡμεῖς καὶ τοῖς·

ἡμεῖς καὶ τοῖς·

ἡμεῖς καὶ τοῖς·

ἡμεῖς καὶ τοῖς·

knowing it, followed him; and having \*gladly received them, he spoke to them concerning the KINGDOM of GOD, and healed THOSE who HAD need of healing.

12 † The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and \*Farms, to lodge, and find Provisions; For we are here in a Desert Place."

13 But he said to them, "You supply them." And they said, "We have no more than Five Loaves and Two Fishes; unless we should go and buy Food for All this PEOPLE;"

14 for they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of \*fifty each."

15 And they did so, and caused them all to recline.

16 Then taking the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

17 And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve Baskets.

18 † And it came to pass, as he was praying in private, the DISCIPLES came to him; and he asked them, saying, "Who do the CROWDS say that I am?"

19 And THEY answering said, † "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

20 And he said to them, "But who do you say that

\* VATICAN MANUSCRIPT.—11. gladly received. dine, when the TWELVE came. 12. Farms.

† 12. Matt. xiv. 10; Mark vi. 36; John vi. 1, 5.

12. The DAY already began to decline, as it were by.

† 12. Matt. xvi. 13; Mark viii. 27.



ειναι; Αποκριθεις δε ο Πετρος ειπε· Τον  
to be? Answering and the Peter said; The  
Χριστον του θεου. <sup>21</sup> Ο δε επιτιμησας αυτοις,  
Anointed of the God. He and having strictly charged them,  
παρηγγειλε μηδενι λεγειν τουτο· <sup>22</sup> ειπων· Οτι  
commanded to no one to tell this; saying; That  
δεν τον υιον του ανθρωπου πολλα παθειν, και  
must the son of the man many things to suffer, and  
αποδοκιμασθηναι απο των πρεσβυτερων και  
to be rejected by the elders and  
αρχιερεων και γραμματεων, και αποκτανθηναι,  
high-priests and scribes, and to be killed,  
και τη τριτη ημερα εγερθηναι.  
and the third day to be raised.

<sup>23</sup> Ελεγε δε προς παντας· Ει τις θελει οπισω  
He said and to all; If any one wishes after  
μου ερχεσθαι, αρνησασθω εαυτον, και αρατω  
me to come, let him deny himself, and let him bear  
τον σταυρον αυτου καθ' ημεραν, και ακολου-  
the cross of himself every day, and fol-  
θειτω μοι. <sup>24</sup> Ος γαρ αν θελη την ψυην  
low me. Who for ever may wish the life  
αυτον σωσαι, απολεσει αυτην· ος δ' αν απο-  
of himself to save, shall lose her, who but ever may  
λεση την ψυην αυτου ενεκεν εμου, ουτος σωσει  
lose the life of himself on account of me, he shall save  
αυτην. <sup>25</sup> Τι γαρ ωφελειται ανθρωπος κερδησας  
her. What for is profited a man having won  
τον κοσμον ολον, εαυτον δε απολεσας, η ζημιω-  
the world whole, himself and having lost, or having for-  
θεισ; <sup>26</sup> Ος γαρ αν επαισχυνη με και τους  
feited? Who for ever may be ashamed me and the  
εμους λογους, τουτον ο υιος του ανθρωπου  
my words, this the son of the man  
επαισχυνησεται, όταν ελθη εν τη δοξη  
will be ashamed, when he may come in the glory  
αυτου, και του πατρος, και των αγιων αγγελων.  
of himself, and of the father, and of the holy messengers.  
<sup>27</sup> Λεγω δε υμιν αληθως, εισι τινες των ωδε  
I say but to you truly, are some of those here  
εστωτων, οι ου μη γευσονται θανατου, εως αν  
standing, who not not shall taste of death, till  
ιδωσι την βασιλειαν του θεου.  
they may see the royal majesty of the God.

<sup>28</sup> Εγενετο δε μετα τους λογους τουτους,  
It happened and after the words these  
ωσει ημεραι οκτω, και παραλαβων Πετρον και  
about days eight, and having taken Peter and  
Ιωαννην και Ιακωβον, ανεβη εις το ορος  
John and James, he went up into the mountain  
προευξασθαι. <sup>29</sup> Και εγενετο, εν τω προσευ-  
to pray. And it occurred, in the to  
χεσθαι αυτον, το ειδος του προσωπου αυτου  
prayer him, the form of the face of him  
ετερον, και ο ιματισμος αυτου λευκος εξαστρα-  
different, and the raiment of him whiteness flashing

I am? † "And \*Peter answering said, "The CHRIST of God."

<sup>21</sup> † And HE having strictly charged them, ordered them to tell this to no one;

<sup>22</sup> saying, † "The SON of MAN must suffer many things, and be rejected by the ELDERS, and High-priests, and Scribes, and be killed, and on the THIRD Day be raised."

<sup>23</sup> † And he said to all, "If any one wish to come after me, let him renounce himself, and take up his CROSS daily, and follow me.

<sup>24</sup> For whoever would save his LIFE, shall lose it; and whoever loses his LIFE on my account, he shall save it.

<sup>25</sup> † For what is a Man profited, if he gain the whole WORLD, and destroy or forfeit himself.

<sup>26</sup> † For whoever is ashamed of me, and MY Words, of him the SON of MAN will be ashamed, when he comes in his own GLORY, and that of the FATHER, and of the HOLY Angels,

<sup>27</sup> † But I tell you truly There are SOME STANDING \* here, who will not taste of Death, till they see GOD'S ROYAL MAJESTY."

<sup>28</sup> And it occurred about eight Days after these words, taking \* Peter, and John, and James, he went up into the MOUNTAIN to pray.

<sup>29</sup> And it happened, as he PRAYED, the FORM of his FACE was changed, and his RAIMENT became white and dazzling.

\* VATICAN MANUSCRIPT.—20. Peter.

27. there, who.

‡ 20. Matt. xvi. 16; John vi. 69.

‡ 21. Matt. xvi. 20.

‡ 22. Matt. xvi. 21; xvii.

22. ‡ 23. Matt. x. 33; xvi. 24; Mark viii. 34; Luke xiv. 27.

‡ 25. Matt. xvi. 26;

Mark viii. 30. ‡ 20. Matt. x. 33; Mark viii. 33; 2 Tim. ii. 12.

‡ 27. Matt. xvi. 28;

Mark ix. 1.

των. <sup>30</sup> Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ,  
 forth. And lo, men two were talking with him,  
 αἵτινες ἦσαν Μωσῆς καὶ Ἠλίας· <sup>31</sup> οἱ ὀφθέντες  
 who were Moses and Elias: they appearing  
 ἐν δόξῃ, λέγον τὴν ἐξόδον αὐτοῦ, ἣν ἐμελλε  
 in glory, spoke of the departure of him, which he was about  
 πληροῦν ἐν Ἱερουσαλὴμ. <sup>32</sup> Ὁ δὲ Πέτρος καὶ  
 to fulfill in Jerusalem. The but Peter and  
 οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ. Δια-  
 those with him were having been heavy with sleep. Nar-  
 γρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ  
 they awakened but they saw the glory of him, and  
 τὸν δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. <sup>33</sup> Καὶ  
 the two men those standing with him. And  
 ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ,  
 it happened in the to depart them from him,  
 εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐκίστατα,  
 said the Peter to the Jesus: O master,  
 καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν  
 good it is us here to be: and we may make  
 σκηνὰς τρεῖς, μίαν σοί, καὶ μίαν Μωσῇ, καὶ  
 tents three, one for thee, and one for Moses, and  
 μίαν Ἠλίᾳ· μὴ εἰδὼς ὁ λέγει. <sup>34</sup> Ταῦτα δὲ αὐτοῦ  
 one for Elias: not knowing what he says. These and of him  
 λεγόντος, ἐγένετο νεφέλη, καὶ ἐπεσκιασεν  
 saying, came a cloud, and overshadowed  
 αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσέλθειν  
 them, they feared and in the those to enter  
 εἰς τὴν νεφέλην. <sup>35</sup> Καὶ φωνὴ ἐγένετο ἐκ τῆς  
 into the cloud. And a voice came out of the  
 νεφέλης, λεγούσα· Ὁὗτος ἐστὶν ὁ υἱὸς μου ὁ  
 cloud, saying: "This is the son of me the  
 ἀγαπητός· αὐτοῦ ἀκούετε." <sup>36</sup> Καὶ ἐν τῷ  
 beloved: him hear you." And in the  
 γεσεῖσθαι τὴν φωνήν, εὗρεθ ὁ Ἰησοῦς μόνος.  
 to have been the voice, was found the Jesus alone,  
 Καὶ αὐτοὶ ἐσιγήσαν, καὶ οὐδενὶ ἀπεγγεῖλαν· ἐν  
 And they were silent, and to no one told in  
 ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.  
 those the days nothing of what they had seen.

<sup>37</sup> Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων  
 it happened and in the next day, having come down  
 αὐτῶν ἀπο τοῦ ὄρους, συνήνησεν αὐτῷ ὄχλος  
 them from the mountain, met him a crowd  
 πολὺς. <sup>38</sup> Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνε-  
 great. And lo, a man from the crowd cried  
 βοήσας, λέγων· Διδασκαλε, δεομαι σου, ἐπιβλε-  
 loudly, saying: O teacher, I pray thee, to look  
 ψαι ἐπὶ τοῦ υἱοῦ μου, ὅτι μονογενὴς ἐστὶ μοι·  
 on the son of me, for only-born he is to me;

<sup>39</sup> καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαι-  
 and lo, a spirit seizes him, and sud-

<sup>30</sup> And behold, two Men were conversing with him, and these were Moses and Elijah;

<sup>31</sup> who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

<sup>32</sup> Now PETER and THOSE with him were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO MEN STANDING with him.

<sup>33</sup> And it occurred, when they were DEPARTING from him, PETER said to JESUS, "Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah;" not knowing what he said.

<sup>34</sup> And as he was thus speaking, a Cloud came and covered them; and they were afraid when they ENTERED the CLOUD.

<sup>35</sup> And a Voice proceeded from the CLOUD, saying, "This is my SON, the BELOVED; hear him."

<sup>36</sup> And when the voice had ceased, JESUS was found alone. And they were silent, and told no one in Those DAYS what they had seen.

<sup>37</sup> Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

<sup>38</sup> And behold, a Man from the crowd, cried loudly, saying, "Teacher, I beseech thee, to look on my son, For he is my Only Child.

<sup>39</sup> And behold, a Spirit seizes him, and he suddenly

\* VATICAN MANUSCRIPT.—24. they.

35. CROOKED SON.

36. Jesus.

† 26. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 9), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenious workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.—*Wakefield.*

‡ 32. Dan. viii. 18; x. 9.

‡ 35. Matt. iii. 17.

‡ 36. Acts iii. 22.

‡ 36. Matt.

xvii. 9.

‡ 37. Matt. xvii. 14; Mark ix. 14, 17.

φνης κραζει, και σπαρσσει αυτον μετα αφρου,   
 denly he cries out, and convulses him with foam,   
 και μογισ αποχωρει απ' αυτου, συντριβον αυτον.   
 and hardly departs from him, bruising him.

40 Και εδεθηθη των μαθητων σου, ινα εκβαλωσιν   
 And I besought the disciples of thee, that they might expel   
 αυτο· και ουκ ηδυνηθησαν. 41 Αποκριθεις δε ο   
 it; and not they were able. Answering and the

Ιησους ειπεν· Ω γενεα ακιστος και διεσ-   
 Jesus said; O generation without faith and having   
 τραμμενη· έως ποτε εσομαι προς υμας, και   
 been perverted; till when shall I be with you, and   
 ανεξομαι υμων; Προσαγαγε τον υιον σου ωδε.   
 bear with you? Lead the son of thee here.

42 Ετι δε προσερχομενου αυτου, ερρηξεν αυτον   
 While and coming to him, dashed down him   
 το δαιμονιον, και συνεσπαρξεν. Επετιμησε δε   
 the demon, and violently convulsed. Rebuked and

ο Ιησους τω πνευματι τω ακαθαρτω, και ιασατο   
 the Jesus the spirit the unclean, and healed   
 τον παιδα, και απεδωκεν αυτον τω πατρι αυτου·   
 the child, and delivered him to the father of him.

43 Εξεπλησσοντο δε παντες επι τη μεγαλειοτητι   
 Were amazed and all at the majesty   
 του θεου.   
 of the God.

Παντων δε θαυμαζοντων επι πασιν οϊς εποιει   
 All and were wondering at all which did   
 ο Ιησους, ειπε προς τους μαθητας αυτου·   
 the Jesus, he said to the disciples of himself;

44 Θεσθε υμεις εις τα ωτα υμων τους λογους   
 Place you into the ears of you the words   
 τούτους· ο γαρ υιος του ανθρωπου μελλει παρα-   
 these; the for son of the man is about to be

διδωσθαι εις χειρας ανθρωπων· 45 Οϊ δε ηγνοουν   
 delivered into hands of men; They but understood not   
 το ρημα τούτου, και ην παρακεκαλυμμενον απ'   
 the word this, and it was having been veiled from

αυτων, ινα μη αισθωνται αυτο· και εφοβοντο   
 them, that not they might perceive it; and they feared   
 ερωτησαι αυτον περι του ρηματος τούτου.   
 to ask him concerning the word this.

46 Εισηλθε δε διαλογισμος εν αυτοις, το, τις α-   
 Arose and a dispute among them, that, which   
 ειη μειζων αυτων. 47 Ο δε Ιησους ιδων τον   
 would be greater of them. The and Jesus perceiving the

διαλογισμον της καρδιας αυτων, επιλαβομενος   
 thought of the heart of them, having taken   
 παιδιον, εστησεν αυτο παρ' εαυτω, και ειπεν   
 a little child, placed it near himself, and said

αυτοις· 48 Ος εαν δεχεται τούτο το παιδιον επι   
 to them; Whoever may receive this the little child in   
 το ονοματι μου, εμε δεχεται· και ος εαν εμε   
 the name of me, me receives; and whoever me

δεχεται, δεχεται τον αποστειλαντα με. Ο γαρ   
 may receive, receives the having sent me. He for   
 μικροτερος εν πασιν υμιν υπαρχων, ουτος εσται   
 less among all you being, he shall be

cries out; and it so convulses him that he foams; and after bruising him, with difficulty departs from him.

40 And I entreated thy disciples to expel it; and they could not."

41 And Jesus answering, said, "O unbelieving and perverse Generation! how long shall I be with you, and endure you? Conduct thy son here."

42 And while he was approaching, the DEMON dashed him down, and violently convulsed him. And Jesus rebuked the IMPURE SPIRIT, and cured the CHILD, and delivered him to his FATHER.

43 And they were all struck with awe at the MAJESTIC POWER of GOD. But while all were wondering at every thing which Jesus did, he said to his DISCIPLES;

44 "Place ye in these words in your ears—The SON of MAN is about to be delivered into the Hands of Men."

45 But THEY did not understand this SAYING; and it was so veiled from them that they might not perceive it; and they were afraid to ask him concerning this SAYING.

46 † And a Dispute arose among them, WHICH OF THEM WOULD BE GREAT-EST.

47 But Jesus, perceiving the THOUGHT of their HEART, having taken a Little child, placed it near himself,

48 and said to them, † "Whoever may receive THIS LITTLE CHILD in my NAME, receives Me, and whoever may receive Me, receives HIM who SENT me; † for HE WHO IS GREAT among you all, shall be great."

\* VATICAN MANUSCRIPT.—48. is great.

† 44. Matt. xvii. 23.   
 xviii. 1; Mark ix. 74.   
 † 45. Matt. xxiii. 11, 12.

† 46. Mark ix. 32; Luke ix. 46.   
 † 46. Matt. x. 40, xviii. 8. Mark ix. 27, i. 24.   
 † 48. Matt. x. 40, xviii. 8.

† 48. Mark ix. 32; Luke ix. 46.

μεγας. <sup>49</sup> Αποκριθεις δε ο Ιωαννης ειπεν· Επισ-  
great. Answering and the John said; Omna-  
 γατα, ειδομεν τινα· <sup>50</sup> πι τῷ ὀνόματι σου εκβαλ-  
we saw one in the name of thee casting  
 λοντα τα δαιμονια· και εκωλυσαμεν αυτον, <sup>51</sup> οτι  
but the demons; and we forbade him, because  
 ουκ ακολουθει μεθ' ημων. <sup>52</sup> Και ειπε προς  
not he follows with us. And said to  
 αυτον ο Ιησους· Μη κωλυετε· <sup>53</sup> ος γαρ ουκ εστι  
him the Jesus: He forbid you: who for not is  
 καθ' υμων, <sup>54</sup> υπερ οτι ο εστιν.  
against you, for you is.

<sup>55</sup> Εγενετο δε εν τῷ συμπληρουνθαι τας  
It came to pass and in the to be completed the  
 ημερας της αναληψεως αυτου, και αυτος το  
days of the withdrawing of him, and he the  
 προσωπον αυτου εστηριξε του πορευεσθαι εις  
face of himself firmly set of the to go to

Ιερουσαλημ. <sup>56</sup> Και απεστειλεν αγγελους  
Jerusalem. And he sent messengers  
 προ προσωπου αυτου και πορευθεντες εισηλθον  
before face of himself: and having gone they entered  
 εις κωμην Σαμαρειτων, <sup>57</sup> ωστε ετοιμασαι αυτην.  
into a village of Samaritans, so as to prepare for him.

<sup>58</sup> Και ουκ εδεξαντο αυτον, <sup>59</sup> οτι το προσωπον  
And not they received him, because the face  
 αυτου ην πορευομενον εις Ιερουσαλημ. <sup>60</sup> Ιδον-  
of him was going to Jerusalem. See-

τες δε οι μαθηται αυτου, Ιακωβος και Ιωαννης,  
as and the disciples of him, James and John,  
 ειπον· Κυριε, θελεις ειπωμεν πυρ καταβηναι  
said: O Lord, wilt thou we speak fire to come down

απο του ουρανου, και αναλωσαι αυτους, \* <sup>61</sup> ως και  
from the heaven, and to consume them, [as even  
 Ηλεις εποησε· ] <sup>62</sup> Στραφεις δε εκετιμησεν  
[as said?] Turning and he rebuked

αυτοις, <sup>63</sup> και ειπεν· Ουκ οιδετε, οίου πνευματος  
them. [and said:] Not you know, of what spirit  
 εστε υμεις· ] <sup>64</sup> Και επορευθησαν εις ετεραν  
are you? ] And they went to another  
 κωμην.

<sup>65</sup> \* Εγενετο δε πορευομενων αυτων εν τῇ  
[It happened] and going of them in the  
 οδῳ, ειπε τις προς αυτον· Ακολουθησω σοι,  
way, said one to him: I will follow thee,

<sup>66</sup> οπου αν απερχη, \* <sup>67</sup> Και ειπεν αυτω  
wherever thou mayest go, [O master.] And said to him  
 ο Ιησους· Αι αλωνικες φυλεις εχουσι, και τα  
the Jesus: The fowls have, and the

49 † And \* John answer-  
 ing said, "Master, we saw  
 one expelling \* Demons in  
 thy NAME; and we forbade  
 him, Because he does not  
 follow us."

50 But \* Jesus said,  
 "Forbid him not; † for he  
 who is not against you is  
 for you."

51 Now it occurred,  
 when the DAYS of his  
 † RETIREMENT were COM-  
 PLETED, he resolutely set  
 his FACE to go to Jerusa-  
 lem.

52 And he sent Mes-  
 sengers before him; and  
 having gone, they went  
 into a Village of the Sa-  
 maritans, in order to make  
 preparation for him.

53 And † they did not  
 receive him, Because he  
 was going towards Jerusa-  
 lem.

54 And \* his DISCIPLES,  
 James and John, observing  
 this, said, "Master, dost  
 thou wish that we com-  
 mand FIRE to come down  
 from HEAVEN, to consume  
 them?"

55 But turning he re-  
 buked them;

56 and they went to An-  
 other Village.

57 † And as they were  
 travelling on the ROAD, one  
 said to him, "I will follow  
 thee wherever thou goest."

58 And \* Jesus said to  
 him, "The FOXES have  
 Holes, and the BIRDS of

\* VATICAN MANUSCRIPT.—49. John. 60. Demons. 60. Jesus. 64. the  
 DISCIPLES. 54. as even Elias did—omit. 55. and said, "Know ye not of what  
 spirit you are"—omit. 57. It happened—omit. 57. O master—omit. 58. Jesus.

† 51. "I think the word *analepsous* must signify, of Jesus's retiring or withdrawing himself,  
 and not of his being received up; because the word *analepsous* is here used before it, do-  
 notes a time completed, which that of his ascension was not then. The sense is, that the time  
 was come, when Jesus was no longer to retire from Judaea and the parts about Jerusalem as  
 he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid  
 hold on him, before the work of his ministry was ended, and full proofs of his divine  
 mission given, and some of the prophecies concerning him accomplished. John says, chap. vi.  
 1, *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.*  
 Let it be observed, that all which follows here in Luke to chap. xii. 45, is represented by  
 him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.

† 42. Mark ix. 30; see Num. xi. 28. † 50. See Matt. xii. 30; Luke xi. 21. † 51. John  
 iv. 4, 9. † 57. Matt. viii. 10.

πτερινα του ουρανου κατασκηνωσεις· ὁ δὲ υἱὸς  
birds of the heaven roosts: the but son  
του ανθρωπου ουκ εχει, που την κεφαλην κλινη.  
of the man not has, where the head he may rest.  
59 Εἶπε δὲ πρὸς ἕτερον· Ακολουθει μοι. Ὁ δὲ  
He said and to another; Follow me. He but  
εἶπε· Κυριε, επιτρεψον μοι ἀπελθοντι πρῶτον  
said; O master, permit thou me having gone first  
θαψαι τον πατερα μου. 60 Εἶπε δὲ αὐτῷ ὁ  
to bury the father of me. Said and to him the  
Ιησους· Αφες τους νεκρους θαψαι τους ἑαυτων  
Jesus; Leave the dead ones to bury the of themselves  
νεκρους· συ δε ἀπελθων διαγγελλε την βασι-  
dead ones; thou and having gone publish the king-  
λειαν του θεου. 61 Εἶπε δὲ καὶ ἕτερος· Ακολου-  
dom of the God. Said and also another; I will  
ῶσθαι σοι, κυριε· πρῶτον δὲ επιτρεψον μοι  
follow thee, O master; first but permit thou me  
ἀποταξασθαι τοις εἰς τον οικον μου. 62 Εἶπε δὲ  
to disengage myself to those in the house of me. Said but  
\* [πρὸς αὐτον] ὁ Ιησους· Ουδεὶς ἐπιβαλὼν την  
[to him] the Jesus; No one having put the  
χειρα αὐτου ἐπ' ἀροτρον, καὶ βλέπων εἰς τα-  
hand of himself on a plough, and looking for the things  
ῶπις, ευθετος ἐστιν εἰς την βασιλειαν του θεου.  
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. ι'. 10.

1 Μετα δε ταυτα ἀνεδειξεν ὁ κυριος \* [καὶ]  
After now these things appointed the lord [also]  
ἑτεροὺς ἑβδομηκοντα, καὶ ἀπεστείλεν αὐτοὺς  
others seventy, and sent them  
ἀνα δυο πρὸ προσώπου αὐτου εἰς πᾶσαν πόλιν  
each two before face of himself into every city  
καὶ τόπον, οὗ ἐμελλεν αὐτος εἰσελθεῖν. 2 Ἐλε-  
and place, where was about he to go. He  
γεν οὖν πρὸς αὐτοὺς· Ὁ μὲν θερισμος πολὺς,  
said then to them; The indeed harvest great,  
οἱ δὲ ἐργαταὶ ὀλιγοὶ· δεηθητε οὖν του κυριου  
the but laborers few; implore therefore the lord  
του θερισμου, ὅπως ἐκβάλῃ ἐργατας εἰς τον  
of the harvest, that he would send out laborers into the  
θερισμον αὐτου. 3 Ὑπαγετε· ἰδοὺ, ἐγὼ ἀποσ-  
harvest of himself. Go you; lo, I send  
τελλὰς ὑμᾶς ὡς ἀρνῆς ἐν μεσφί λυκῶν. 4 Μὴ  
you as lambs in midst of wolves. Not  
βασταζετε βαλαντιον, μὴ κρηνην μηδὲ ὑπόδη-  
carry you a purse, nor bag nor shoe  
ματα· καὶ μηδεὶνα κατὰ την ὁδὸν ἀσπασησθε.  
dals; and no one by the way salute.  
5 Εἰς ἣν δ' ἀν οικίαν εἰσερχησθε, πρῶτον λεγετε·  
Into what and ever house you may enter, first say you.  
Εἰρήνη τῷ οἴκῳ τούτῳ. 6 Καὶ εἰ ἡ ἐκεῖ  
Peace to the house this. And if may be there  
υἱὸς εἰρήνης, ἐκαναπαυσεται ἐπ' αὐτον ἡ εἰρήνη  
a son of peace, shall rest on him the peace

HEAVEN places of shelter;  
but the SON of MAN has  
not where he may recline  
his HEAD."

59 † And he said to an-  
other, "Follow me." But  
HE said, "Sir, permit me  
first to go and bury my  
FATHER."

60 \* And he said to him,  
"Leave the DEAD ONES to  
inter THEIR OWN DEAD; but  
go thou and publish the  
KINGDOM of GOD."

61 And another also  
said, "Sir, † I will follow  
thee; but permit me first  
to set in order my affairs  
at HOME."

63 But JESUS said, "No  
one, having put his HAND  
on the Plough, and looking  
BEHIND, is properly dis-  
posed towards the KING-  
DOM of GOD."

CHAPTER X.

1 Now after this, the  
LORD appointed \* Seventy  
Others, and † sent them  
two by two before him in-  
to Every City and Place,  
where he was about to go.

2 \* And he said to them,  
† "THE HARVEST indeed is  
plenteous, but the REAP-  
ERS are few; beseech,  
therefore, the LORD of the  
HARVEST, that he would  
send out Laborers to REAP  
it.

3 Go; † behold, \* I send  
you forth as Lambs among  
Wolves.

4 † Carry no Purse, nor  
Bag, nor Shoes, and salute  
no one by the ROAD.

5 † And into Whatever  
House you enter, say first,  
'Peace to this HOUSE.'

6 And if a Son of Peace  
is there, your PEACE shall

\* VATICAN MANUSCRIPT.—00. And he said.  
two, and sent. 1. also—omit.

62. to him—omit.  
2. and he said.

1. Seventy-

† 59. Matt. viii. 23.

† 61. See 1 Kings xix. 20.

† 2. Matt. ix. 37, 38; John iv. 35.

† 3. Matt. x. 13.

6; Luke ix. 3.

† 5. Matt. x. 12.

† 1. Matt. x. 1; Mark vi. 7.

† 4. Matt. x. 9, 10; Mark vi.

ὑμῶν· εἰ δὲ μὴγε, ἐφ' ὧμας ἀνακαμψεί. 7 Ἐν  
of you; if but not, on you it shall return. In  
αὕτη δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες  
this and the house remain, eating and drinking  
τὰ παρ' αὐτῶν· ἀξίος γὰρ ὁ ἐργατὴς τοῦ  
the things with them: worthy for the laborer of the  
μισθοῦ αὐτοῦ ἐστί.  
reward of himself is.

Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. 8 Καὶ  
Not go you from house to house. Also  
εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε, καὶ δεχώνται  
into what and ever city you may enter, and they may receive  
ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ  
you, eat you the things being set before you, and  
ἐσπερευετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λεγέτε  
cure you those in her sick, and say you  
αὐτοῖς· Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.  
to them; Has come nigh to you the kingdom of the God.

10 Εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε, καὶ μὴ  
Into what but ever city you may enter, and not  
δεχώνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας  
they may receive you, going out into the wide places

αὐτῆς, εἰπάτε· 11 Καὶ ὁ κονιορτὸν τοῦ κολλή-  
of her, say you: Even the dust, that cleav-  
θεντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομεθα  
ing to us from the city of you, we wipe off

ὑμῖν· πλην τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ  
for you: however this know you, that has approached the  
βασιλεία τοῦ θεοῦ. 12 Λέγω ὑμῖν, ὅτι Σοδομοῖς  
kingdom of the God. I say to you, that for Sodom

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ  
in the day that more tolerable it will be than the  
πόλει ἐκείνῃ. 13 Οὐαὶ σοί, Χοραζὶν, οὐαὶ σοί,  
city that. Woe to thee, Chorazin, woe to thee,

Βηθσαῖδα· ὅτι εἰ ἐν Τυρῇ καὶ Σιδῶνι ἐγένοντο  
Bethsaida. for if in Tyre and Sidon had been done

αἱ δυνάμεις, αἱ γενομένηαι ἐν ὑμῖν, παλαὶ ἂν ἐν  
the miracles, these being done in you, long ago would in  
σακκῶν καὶ σποδῶ καθημεναί μετενοήσαν.  
sackcloth and ashes sitting they have reformed.

14 Πλην Τυρῇ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν  
But for Tyre and Sidon more tolerable it will be in  
τῇ κρίσει, ἢ ὑμῖν. 15 Καὶ σὺ, Καπερναοὺμ, ἡ  
the judgment, than for you. And thou, Capernaum, which

ἕως τοῦ οὐρανοῦ ἠνέθεισα, ἕως ᾧδου κατα-  
even to the heavens art being exalted, even to invisibility down  
βιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει·  
shall be brought. He hearing you, me hears:

rest on him; but if not, it shall return to you.

7 † And in That house remain, eating and drinking the things with them; for the laborer is worthy of his reward. Go not from House to House.

8 And into Whatever City you enter, and they receive you, eat what is placed before you;

9 and † cure the sick in it, and say to them, 'The kingdom of God has approached you.'

10 But into Whatever City you enter, and they receive you not, going out into its wide places, say,—

11 † 'even THAT DUST of your city which adheres \* to our FEET, we wipe off for you; however, know this, That the KINGDOM of God has approached.'

12 But I tell you, † that it will be more tolerable for Sodom, in that DAY, than for that CITY.

13 † Woe to thee, Chorazin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting † in Sackcloth and Ashes.

14 But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

15 † And thou, Capernaum, THOU \* which art BEING EXALTED to HEAVEN, wilt be brought down to † Hades.

16 † HE who HEARS you, hears Me; and HE who

\* VATICAN MANUSCRIPT.—11. to our FEET, we. those shall go down.

15. shalt not be exalted to HEAVEN,

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes," Esther iv. 1. Thus Job expressed his repentance, Job xiii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes," Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—Burder. † 15.—See note on Matt. xi. 23.

‡ 7. Matt. x. 11.

‡ 8. Luke ix. 2.

‡ 11. Matt. x. 14; Luke ix. 5; Acts xiii. 51;

xviii. 6.

‡ 12. Matt. x. 15; Mark vi. 11.

‡ 13. Matt. xi. 31.

‡ 15. Matt. xi.

22. ‡ 16. Matt. x. 40; Mark ix. 37; John xiii. 20.

καὶ ὁ ἀθετῶν ὑμᾶς ἐμε ἀθετεῖ· ὁ δὲ ἐμε ἀθετῶν,  
and he rejecting you me rejects: he and me rejecting,  
ἀρεῖται, τὸν ἀποστέλλαντά με.  
rejects, the one sending me.

17 Ὑπεστρεψαν δὲ οἱ ἐβδομηκοντα μετὰ χαρᾶς,  
Having returned and the seventy with joy,  
λεγοντες· Κύριε, καὶ τὰ δαιμονία ὑποτάσσεται  
saying: O Lord, and the demons are subject  
ἡμῖν ἐν τῷ ὀνόματι σου. 18 Εἶπε δὲ αὐτοῖς· Ἐβή-  
to us in the name of thee. He said and to them; I be-  
ρουσιν τὸν σατανᾶν ὡς ἀστρατὴν ἐκ τοῦ οὐρανοῦ  
held the adversary as lightning out of the heaven  
πέσοντα. 19 Ἴδου, δίδωμι ὑμῖν τὴν ἐξουσίαν  
having fallen. Lo, I give to you the authority  
τοῦ πατεῖν ἐπ' αὐτῶν ὄφεις καὶ σκορπίων, καὶ ἐπὶ  
of the to tread on serpents and scorpions, and on  
πάσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς  
all the power of the enemy; and nothing you  
οὐ μὴ ἀδικήσῃ. 20 Πλὴν ἐν τούτῳ μὴ χαίρετε,  
not yet may hurt. But in this not rejoice,  
ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ,  
that the spirits to you are subject; rejoice you but,  
ὅτι τὰ ὀνόματα ὑμῶν ἐγγραφεῖ ἐν τοῖς οὐρανοῖς.  
that the names of you are written in the heavens.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι  
In this the hour exulted the spirit  
ὁ Ἰησοῦς, καὶ εἶπεν· Εὐλογοῦμαι σοί, πατερ,  
the Jesus, and said; I praise thee, O father,  
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκρύψας  
O Lord of the heaven and the earth, that thou hast hid  
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκαλύψας  
these things from wise men and discerning men, and thou hast revealed  
αὐτὰ νηπιοῖς· ναι, ὁ πατήρ, ὅτι οὕτως ἐγενέτο  
them to babes; yea, the father, for even so it was  
εὐδοκία ἐμπροσθεν σου. 22 Πάντα μοι παρεδόθη  
good in presence of thee. All to me are given  
ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει, τις  
by the father of me; and no one knows, who  
ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ· καὶ τις ἐστὶν ὁ  
is the son if not the father; and who is the  
πατήρ, εἰ μὴ ὁ υἱὸς, καὶ ὃς εἰαν βουλήται ὁ  
father, if not the son, and to whom may be willing the  
υἱὸς ἀποκαλύψαι. 23 Καὶ στραφεὶς πρὸς τοὺς  
son to reveal. And turning to the  
μαθητάς, κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοί,  
disciples, privately he said; Blessed the eyes,  
οἱ βλέποντες, ἃ βλέπετε. 24 Λέγω γὰρ ὑμῖν,  
those seeing, what you see, I say for to you,  
ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν  
that many prophets and kings desired  
ἰδεῖν, ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ  
to see, what you see, and not saw: and  
ἀκούσαι, ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.  
to hear, what you hear, and not heard.

REJECTS you, REJECTS Me;  
and he who REJECTS Me,  
rejects HIM who SENT me."

17 And the \*SEVENTY  
returned with Joy, saying,  
"Lord, even the DEMONS  
are subject to us by thy  
NAME."

18 And he said to them,  
"I saw the ADVERSARY  
falling from HEAVEN like  
Lightning."

19 Behold, \*I have given  
you AUTHORITY to TREAD  
on Serpents and Scorpions,  
and on All \*THAT POWER  
which is of the ENEMY;  
and nothing shall by any  
means injure You;

20 but rejoice not in this,  
That the SPIRITS are sub-  
ject to you; but rejoice  
that YOUR NAMES \*have  
been enrolled in the HEA-  
VENS."

21 † In That HOUR \*he  
exulted in the HOLY SPIRIT,  
and said, "I adore thee, O  
Father, Lord of HEAVEN  
and EARTH, Because, hav-  
ing concealed these things  
from the Wise and Intellig-  
ent, thou hast revealed  
them to Babes; yea, FA-  
THER; For thus it was  
well-pleasing in thy sight."

22 † All things are im-  
parted to me by my FA-  
THER; and no one, knows  
who the SON is, except the  
FATHER; and who the FA-  
THER is, except the SON,  
and he to whom the SON  
may be disposed to reveal  
him."

23 And turning to his  
DISCIPLES, he said pri-  
vately, † "Happy are  
THOSE EYES which SEE  
what you see;

24 For I tell you, † That  
Many Prophets and Kings  
desired to see the things  
which you see, and saw  
them not; and to hear the  
things which you \*hear,  
and heard them not."

\* VATICAN MANUSCRIPT.—17. SEVENTY-TWO.  
POWER which is of the ENEMY.  
in the HOLY SPIRIT, and.

18. I have given.

20. have been enrolled in.

19. THAT  
21. he exulted

† 20. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xxi. 27.  
xxviii. 18; John iii. 35; v. 27; xvii. 2.

† 21. Matt. xi. 27.

23. Mat. xiii. 13.

† 22. Matt.  
† 24. 1 P. i. 10.

**25** Καὶ ἰδού, νομικὸς τις ἀνέστη, ἐκπείραζων  
And lo, a lawyer certain stood up, tempting  
αὐτόν, καὶ λέγων· Διδασκαλέ, τί ποιήσας ζῶν  
him, and saying, O teacher, what shall I do life  
αἰώνιον κληρονομήσω; **26** Ὁ δὲ εἶπε πρὸς αὐτόν·  
age-lasting I may inherit? He and said to him;  
Ἐν τῇ νόμῳ τί γεγραπται; πῶς ἀναγινώσκεις;  
In the law what has been written? how readest thou?  
**27** Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κυρίον  
He and answering said: "Thou shalt love Lord  
τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ  
the God of thee out of whole of the heart of thee, and out of  
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος  
whole of the soul of thee, and out of whole of the strength  
σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν  
of thee, and out of whole of the mind of thee; and the  
πλησίον σου ὡς σεαυτὸν." **28** Εἶπε δὲ αὐτῷ·  
neighbor of thee as thyself." He said and to him:  
Ὁρθῶς ἀπεκρίθης· τούτο ποιεῖ, καὶ ζήσῃ. **29** Ὁ  
Rightly then hast answered: this do, and thou shalt live. He  
δὲ θέλων δικαιῶν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν·  
but choosing to justify himself, said to the Jesus:  
Καὶ τίς ἐστὶ μου πλησίον; **30** Ὑπολάβων \* [δὲ] ὁ  
And who is of me a neighbor? Replying and the  
Ἰησοῦς εἶπεν· Ἀνθρώπος τις κατεβαίνειν ἀπὸ  
Jesus said: A man certain was going down from  
Ἱερουσαλὴμ εἰς Ἱερικό, καὶ ληστοὶς περιεπερὶν·  
Jerusalem to Jericho, and robbers fell among:  
οἱ καὶ ἐκδυσάαντες αὐτόν καὶ πληγὰς ἐπιθεύοντες,  
who both stripping him and blows having inflicted,  
ἐπῆλθον, ἀφέντες ἡμίθαν τυχάνοντα. **31** Κατὰ  
they departed, leaving half-dead being. By  
συγκυρίαν δὲ ἱερεὺς τις κατεβαίνειν ἐν τῇ ὁδῷ  
chance and a priest certain was going down in the way  
ἐκείνῃ, καὶ ἰδὼν αὐτόν, ἀντιπαρῆλθεν. **32** Ὁμοίως  
that, and seeing him, passed along. In like manner  
δὲ καὶ λευίτης, \* [γενομένος] κατὰ τὸν τόπον,  
and also a Levite, [having come] near the place,  
ελθὼν καὶ ἰδὼν, ἀντιπαρῆλθε. **33** Σαμαρεῖτης δὲ  
coming and seeing, passed along. A Samaritan but  
τις ὁδῶν, ἦλθε κατ' αὐτόν, καὶ ἰδὼν αὐτόν,  
certain traveling, came near him, and seeing him,  
ἐσπλάγχχνισθη. **34** Καὶ προσελθὼν κατέδησε  
he was moved with pity. And having approached he bound  
τὰ τραύματα αὐτοῦ, ἐπίχεον ἐλαίου καὶ οἶνον·  
the wounds of him, pouring on oil and wine:  
ἐπιβίβασας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν  
having got and him on the own beast led  
αὐτόν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.  
him to an inn, and he took care of him.  
**35** Καὶ ἐπὶ τὴν αὐρίον \* [ἐξελθὼν,] ἐκβαλὼν  
And on the next day [having come out,] having taken out  
δύο δηνάρια ἔδωκε τῷ πανδοχεί, καὶ εἶπεν  
two denarii he gave to the innkeeper, and said  
\* [αὐτῷ] Ἐπεμελήθητι αὐτοῦ· καὶ ὁ, τί αν  
[to him:] Take care of him: and whatever

**25** And, behold, a certain Lawyer, stood up to try him, saying, † "Teacher, what shall I do to inherit aionian Life?"

**26** And HE said to him, "What is written in the LAW? How dost thou read?"

**27** And HE answering, said, † "Thou shalt love "Jehovah thy God with "All thy HEART, and with "All thy SOUL, and with "All thy STRENGTH, and "with All thy MIND, and "† thy NEIGHBOR as thy- "self."

**28** And HE said to him, "Thou hast answered cor- rectly; † do this, and thou shalt live."

**29** But HE, wishing † to justify himself, said to Je- sus, "Who is My Neigh- bor?"

**30** Jesus replying, said, "A certain Man was going down from Jerusalem to Jericho, and fell among Robbers, who both having stripped him, and inflicted blows, they departed, leav- ing him half dead.

**31** And by Chance a cer- tain Priest was going down that ROAD, and seeing him, he passed along.

**32** And in like manner also a Levite, coming near the PLACE, and seeing, passed along.

**33** But a certain † Sa- maritan traveling, came near him, and seeing him; he was moved with pity;

**34** and approaching, he bound up his WOUNDS, pouring on Oil and Wine; and having placed him on his own Beast, brought him to an Inn, and took care of him.

**35** And on the NEXT DAY, having taken out Two Denarii, he gave them to the INNKEEPER, and said, 'Take care of him, and

\* VATICAN MANUSCRIPT.—30. And—omit. come out—omit. 35. to him—omit.

31. having come—omit.

35. having

† 25. Matt. xix. 16; xii. 36. † 27. Deut. vi. 5. xvil. 5; Neh. ix. 27; Mark. x. 11; xii. 21; Rom. x. 5. John iv. 9.

† 27. Lev. xix. 18. † 28. Lev. † 29. Luke xvi. 15. † 33.



προσδανησῃς, ἐγώ, ἐν τῷ ἐπανέρχεσθαι με, <sup>thou mayest expend more, I, in the return me,</sup>  
 ἀποδώσω σοι. <sup>26</sup> Τίς \* [οὐκ] τούτων τῶν τριῶν  
 I will pay to thee. Which [then] of them of the three  
 πλησιον δοκεῖ σοι γεγενῆσθαι του ἐμπεσοντος  
 a neighbor seems to thee to have been to the having fallen  
 εἰς τοὺς ληστας; <sup>27</sup> Ὁ δὲ εἶπεν· Ὁ κοιησας το  
 among the robbers; He and said; He having shown the  
 ελεος μετ' αὐτου. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς·  
 pity towards him. Said and to him the Jesus;

Πορευου, καὶ σὺ ποιεῖς ὁμοίως.

Go, and thou do in like manner.

<sup>28</sup> \* [Ἐγένετο] δὲ ἐν τῷ πορεύεσθαι αὐτους,  
 [It happened] and in the to go them,

\* [καὶ] αὐτὸς εἰσῆλθεν εἰς κωμην τινα· γυνὴ δὲ  
 [and] he entered into a village certain; a woman δὲ  
 τις ὀνοματι Μαρθα, ὑπέδεξατο αὐτον \* [εἰς τὸν  
 certain to a name, Martha, received him [into the  
 οἶκον αὐτῆς]. <sup>29</sup> Καὶ τῇδε ἡ ἀδελφὴ καλουμένη  
 house of herself.] And to her was a sister having been called  
 Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας  
 Mary, who also having sat at the feet

του Ἰησοῦ, ἤκουε τὸν λόγον αὐτου. <sup>40</sup> Ἡ δὲ  
 of the Jesus, heard the word of him. The but

Μαρθα περιεσπᾶτο περὶ πολλὴν διακονίαν·  
 Martha was over-busied about much serving;

ἐπιστάσα δὲ εἶπε· Κυριε, οὐ μελεῖ σοι, ὅτι ἡ  
 having considered and said; O lord, not concerns thee, that the

ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν; εἶπε  
 sister of me alone me has left to serve? say

οὐν αὐτῇ, ἵνα μοι συναντιλαβηται. <sup>41</sup> Ἀποκρι-  
 tion to her, that to me she may give aid. Answer-

εις δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μαρθα, Μαρθα,  
 ing and said to her the Jesus; Martha, Martha,

μεριμνᾷς καὶ τυρβαῖς περὶ πολλὰ· <sup>42</sup> ἑνὸς δὲ  
 thou art anxious and troubled about many things; of one but

ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα  
 is need. Mary and the good part

ἐξελεξάτο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.  
 has chosen, which not shall be taken away from her.

# ΚΕΦ. ΙΑ'. 11.

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τοπῷ τινί  
 And it happened in the to be him in a place certain

προσευχομένου, ὡς ἐπαύσατο, εἶπε τις τῶν  
 praying, when he ceased, said one of the

μαθητῶν αὐτου πρὸς αὐτον· Κυριε, διδάξον ἡμᾶς  
 disciples of him to him; O lord, teach us

προσευχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς  
 to pray, as even John taught the

μαθητάς αὐτου. <sup>2</sup> Εἶπε δὲ αὐτοῖς· Ὅταν προσ-  
 disciples of himself. He said and to them; When you

εὐχησθε, λεγέτε· Πατὴρ, ἁγιασθήτω τὸ ὄνομα  
 pray, say; O father, be hallowed the name

σου· ἐλθετω σου ἡ βασιλεία· <sup>3</sup> τὸν ἄρτον ἡμῶν  
 of thee; let come of thee the kingdom; the bread of us

τὸν ἐπιούσιον δίδου ἡμῖν τὸ κατ' ἡμέραν· <sup>4</sup> Καὶ  
 the necessary give thou to us the every day; and

whatever thou mayest ex-  
 pend more, &, at my re-  
 turn, will pay thee.

<sup>26</sup> Now which of These  
 three, thinkest thou, was  
 Neighbor to him who fell  
 among the robbers?

<sup>27</sup> And he said, "He  
 who manifested pity  
 towards him." And Jesus  
 said to him, "Go, and do  
 thou in like manner."

<sup>28</sup> Now as they went  
 on, he entered a certain  
 village; and a certain Wo-  
 man, named † Martha, en-  
 tertained him.

<sup>29</sup> And she had a Sister  
 called Mary, who also, sit-  
 ting at \* the feet of the  
 Lord, heard his word.

<sup>40</sup> But MARTHA was  
 perplexed with Much Ser-  
 ving; and coming near, she  
 said, "Master, dost thou  
 not care That my sister  
 has left Me to serve ake?  
 Tell her, then, to assist  
 me."

<sup>41</sup> And \* the Lord  
 answering, said to her,  
 "Martha, Martha, thou  
 art anxious, and troublest  
 thyself about many things;

<sup>42</sup> but \* of few things,  
 or of one, is there Need;  
 and Mary has chosen the  
 good Part, which shall  
 not be taken away from  
 her."

## CHAPTER XI.

<sup>1</sup> And it occurred, as he  
 was PRAYING in a certain  
 Place, when he ceased, one  
 of his DISCIPLES said to  
 him, "Master, teach us to  
 pray, even as John taught  
 his DISCIPLES."

<sup>2</sup> And he said to them,  
 "When you pray say, O  
 Father, Revered be thy  
 NAME! let Thy KINGDOM  
 come;

<sup>3</sup> give us DAY BY DAY  
 OUR NECESSARY FOOD;

\* VATICAN MANUSCRIPT.—26. ther.—omit.

—omit. 28. into her house.—omit.

answereth.

28. John. xi. 1; xii. 2, 3.

29. Luke viii. 25; Acts xii. 8.

38. It happened.—omit.

39. the feet of the Lord.

41. the Lord

† 2. Matt. vi. 2.

ἀφεῖς ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ  
 forgive to us the sins of us, even for ourselves  
 ἀφιέμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσπενέ-  
 grieve all owing us, and not thou mayest  
 κῆς ἡμᾶς εἰς πειρασμὸν. <sup>5</sup> Καὶ εἶπε πρὸς αὐτοὺς·  
 lead us into temptation. And he said to them;  
 Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς  
 Which of you shall have a friend, and shall go to  
 αὐτὸν μεσονυκτίου, καὶ εἰπῇ αὐτῷ· Φίλε,  
 him at midnight, and say to him; O friend,  
 χρεῶσόν μοι τρεῖς ἄρτους· <sup>6</sup> ἐπειδὴ φίλος μου  
 lend to me three loaves; because a friend of mine  
 παρεγενέτο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ  
 has come from a way to me, and not I have what  
 παραθῇσω αὐτῷ· <sup>7</sup> κακεῖνος ἐσῴθεν ἀποκριθεὶς  
 I shall set for him; And he from within answering  
 εἰπῇ· Μὴ μοι κόπους παρέχε· ἢ ἡ θύρα  
 should say, Not to me trouble do thou cause; already the door  
 ἐκκλεισται, καὶ τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν  
 has been shut, and the children of me with me in the  
 κοιτὴν εἰσιν· οὐ δύναμαι ἀναστὰς δοῦναι σοι.  
 bed are, not I am able having arisen to give to thee.  
<sup>8</sup> Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς,  
 I say to you, if and not will give to him having arisen,  
 διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γὰρ τὴν ἀναίδειαν  
 because the to be of him a friend, through indeed the importunity  
 αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. <sup>9</sup> Κα-  
 of him arising he will give to him as many as he wants. And  
 γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·  
 I to you say; Ask you, and it shall be given to you;  
 ζήτετε, καὶ ἐύρηστέ· κρούετε, καὶ ἀνοίγησε-  
 seek you, and you shall find; knock you, and it shall be  
 ται ὑμῖν. <sup>10</sup> Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ  
 opened to you. All for the asking receives; and  
 ὁ ζῶν ἐύρισκει· καὶ τῷ κρούοντι ἀνοίγησεται.  
 the seeking finds; and to the knocking it shall be opened.  
<sup>11</sup> Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον,  
 Which now of you the father shall ask the son bread,  
 μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθυὲν, μὴ ἀντί-  
 not a stone will give to him; or also a fish, not in place of  
 ἰχθυὸς ὄφιν ἐπιδώσει αὐτῷ; <sup>12</sup> ἢ καὶ ἑὰν αἰτήσῃ  
 a fish a serpent will give to him; or also if he may ask  
 ὄον, μὴ ἐπιδώσει αὐτῷ σκορπίον; <sup>13</sup> Εἰ οὖν  
 an egg, not will give to him a scorpion? If then  
 ὑμεῖς, ποτὴροὶ ὑπάρχοντες, οἴδατε δοῦναι  
 you, evil being, knew you gifts  
 ἀγαθὰ διδοῦναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον  
 good to give to me children of you, how much more  
 ὁ πατήρ, ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς  
 the father, that of heaven, will give a spirit holy to those  
 αἰτοῦσιν αὐτόν;  
 asking him?

4 and forgive us our sins; for we ourselves also forgive every one who is indebted to us; and abandon us not to Trial."

5 And he said to them, "Which of you shall have a Friend, and shall go to him at Midnight, and say to him, 'Friend, lend me Three Loaves;

6 for a Friend of mine has come to me out of his Road, and I have nothing to place before him?"

7 And he answering from within should say, 'Do not trouble me; the door is now closed, and my CHILDREN are with me in BED; I cannot rise to give thee.'

8 I tell you, † Though he will not rise and give him because he is his Friend, yet because of his IMPORTUNITY indeed, he will rise and give him, as many as he needs.

9 † And I say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

10 For EVERY ONE who ASKS, receives; and HE who SEEKS, finds; and to HIM who KNOCKS, the door \* is opened.

11 † And What FATHER among you, who, if his SON request Bread, will give him a Stone? or if he ask for a Fish, will instead of a Fish give him a Serpent?

12 or also, if he should ask an Egg, will give him a Scorpion?

13 If you, then, being Evil, know how to impart good Gifts to your CHILDREN, how much more will the FATHER, THAT OF HEAVEN, give holy Spirit to THOSE who ASK him!"

14 † And he was casting out \* a dumb Demon. And

\* VATICAN MANUSCRIPT.—10. is opened. 11. If a son ask a Fish of any one of you (that is a FATHER), will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion? 14. dumb Demon. And it.

† R. Luke xviii. 1. † O. Matt. vii. 7; xxi. 22; Mark xi. 24; John xv. 7; James i. 6; 1 John i. 22. † 11. Matt. vii. 9. † 14. Matt. ix. 32; xii. 22.

κωφον· εγενετο δε του δαιμονιου εξελθοντος,  
dumb: it came to pass and of the demon having come out,  
ελαλησεν ο κωφος· και εθauμασαν οι οχλοι.  
spoke the dumb: and wondered the crowds.  
15 Τιμες δε εξ αυτων ειπον· Εν Βεελζεβουλ,  
Some but of them said: By Beelzebub,  
αρχοντι των δαιμονιων, εκβαλλει τα δαιμονια·  
a ruler of the demons, he cast out the demons:  
16 ετεροι δε πειραζοντες, σημειον παρ' αυτου  
others but tempting, a sign from him  
εζητουν εξ ουρανου. 17 Αυτος δε ειδως αυτων  
sought from heaven. He but knowing of them  
τα διανοηματα, ειπεν αυτοις· Πασα βασιλεια,  
the thoughts, said to them: Every kingdom,  
εφ' εαυτην διαμερισθαισα, ερημονται, και  
against herself having been divided, is brought to desolation, and  
οικος επι οικον πικτει. 13 Ει δε και ο σατανας  
house, upon house falls. If and also the adversary,  
εφ' εαυτον διμερισθη, πως σταθησεται η  
against himself has been divided, how shall stand the  
βασιλεια αυτου; οτι λεγετε, εν Βεελζεβουλ  
kingdom of him? for you say, by Beelzebub  
εκβαλλειν με τα δαιμονια. 19 Ει δε εγω εν  
to cast out me the demons. If but I by  
Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι  
Beelzebub cast out the demons, the sons  
μων εν τινι εκβαλλουσι; Δια τουτο κριται  
of you by whom do they cast out? Through this judges  
υμων αυτοι εσονται. 20 Ει δε εν δακτυλω θεου  
of you they shall be. If but by a finger of God  
εκβαλλω τα δαιμονια, αρα εφθασεν εφ' υμας  
I cast out the demons, then has suddenly come upon you  
η βασιλεια του θεου. 21 Όταν ο ισχυρος καθω-  
the royal majesty of the God. When the strong one having  
πλισμενος φυλασση την εαυτου αυλην, εν  
been armed should he guard the of himself a palace, in  
ειρηνη εστι τα υπαρχοντα αυτου· 22 εαν δε ο  
peace are the possessions of him; as soon as but the  
ισχυροτερος αυτου επελθων νικηση αυτον,  
stronger of him having entered should overcome him,  
την πανοπλιαν αυτου αιρει, εφ' η επεποιθει,  
the arms of him takes away, in which he had confided,  
και τα σκυλα αυτου διαδιδωσιν. 23 Ο μη ων  
and the spoils of him distributed. He not being  
μετ' εμου, κατ' εμου εστι· και ο μη συναγων  
with me, against me is; and he not gathering  
μετ' εμου, σκυρτιζει. 24 Όταν το ακαθαρτον  
with me, scatters. When the unclean  
πνευμα εξελθη απο του ανθρωπου, διερχεται  
spirit may come out from the man, passes  
δι' ανυδρων τοπων, ζητουν αναπαυσιν· και  
through dry places, seeking a resting place; and  
μη ευρισκον, λεγει· Τροπηρεψω εις τον οικον  
not finding, says: I will return into the house  
μου, οθεν εξηλθον. 25 Και ελθον ευρισκει  
of me, whence I came out. And having come it finds  
σεσπαρωμενον και κεκοσμημενον. 26 Τότε πορευε-  
having been swept and having been adorned. Then it goes

it came to pass, when the  
DENON had departed, the  
DUMB man spoke, and the  
CROWDS wondered.

15 But some of them  
said, "He expels DEMONS  
through Beelzebub, \* the  
PRINCE OF THE DEMONS."

16 And others, † trying  
him, sought of him a Sign  
from Heaven.

17 But ‡ he knowing  
Their THOUGHTS, said to  
them, "Every Kingdom  
being divided against itself  
is desolated; and House  
falls against House.

18 And if the ADVER-  
SARY also is divided against  
himself, how shall his  
KINGDOM stand? Because  
you say that I expel DE-  
MONS through Beelzebub.

19 Besides, if § through  
Beelzebub expel DEMONS,  
by whom do your SONS  
cast them out? Therefore,  
they will be your JUDGES.

20 But if ¶ by a Finger  
of God I cast out the DE-  
MONS, † then God's ROYAL  
MAJESTY has unexpectedly  
come to you.

21 When the STRONG  
one armed guards his  
Palace, his POSSESSIONS  
are in Safety;

22 but whenever one  
\* stronger than he, having  
entered should overcome  
him, he takes away the  
ARMS in which he confided,  
and distributes his SPOILS.

23 He who is not with  
me, is against me; and he  
who GATHERS not with  
me, scatters.

24 ‡ When the IMPURE  
Spirit is gone out of the  
MAN, it roves through  
Parched Deserts, seeking a  
Place of Rest: and not  
finding one, \* then it says,  
I will return to my HOUSE,  
from which I came out.

25 And coming, it finds  
it \* empty, swept, and  
furnished.

26 Then it goes, and

\* VATICAN MSS.—15. the PRINCE.

23. stronger.

25. empty swept, and furnished.

† 20. See Note on Matt. xii. 28.

† 16. Matt. xvi. 1.

‡ 17. Matt. xii. 25; Mark iii. 24; John ii. 23.

‡ 20. Exod. viii.

19. ‡ 21. Matt. xii. 29; Mark iii. 27.

‡ 24. Matt. xii. 43.

ται και παραλαμβάνει ἑπτα ἕτερα πνευματα  
and taken with seven other spirits  
πονηροτερα ἑαυτου, και εισελθοντα κατοικει  
more evil of itself, and they having entered dwell  
ἐκεῖ· και γινεται τα εσχατα του ανθρωπου  
there; and becomes the last of the man  
ἐκείνου χειρονα των πρωτων. 27 Εγενετο δε εν  
that worse of the first. It happened and in  
τω λεγειν αυτον ταυτα, επαρασα τις γυνη  
to the speak him these things, having lifted certain woman  
φωνην εκ του οχλου, ειπεν αυτω· Μακαρια ἡ  
a voice out of the crowd, said to him; Blessed the  
κοιλια ἡ βαστασασα σε, και μαστοι οὗς εθη-  
womb that having carried thee, and breasts those thou  
λασας. 28 Αυτος δε ειπε· Μενοιργε μακαριοι  
have suckled. He but said; Ye rather blessed  
οἱ ακουοντες τον λογον του θεου, και φυλασ-  
those hearing the word of the God, and observ-  
σαντες.

29 των δε οχλων επαθροισμενων, ηρξατο  
The and crowds gathering together, he began  
λεγειν· Ἡ γενεα αὕτη πονηρα ἐστὶ σημειον  
to say, The generation this evil is; a sign  
ἐπιζητει· και σημειον ου δοθησεται αὐτῃ, ἐι μὴ  
it seeks, and a sign not shall be given to her, except  
το σημειον Ἰωνα. 30 Καθως γαρ εγενετο Ἰωνας  
the sign of Jonah. Even so for became Jonas  
σημειον τοις Νινευιταις, οὕτως εσται και ὁ  
a sign to the Ninevites, so will be also the  
υἱος του ανθρωπου τη γενεα ταυτη. 31 Βασιλ-

εις αὐτου τοις Νινευιταις, οὕτως εσται και ὁ  
son of the man to the generation this. A queen  
ισσα Νοτου εγερθησεται εν τη κρισει μετα των  
of south will be raised in the judgment with the

ανδρων της γενεας ταυτης, και κατακρινει  
men of the generation this, and will condemn  
αυτους· ὅτι ηλθεν εκ των περατων της γης  
them, because she came from the ends of the earth  
ακουσαι την σοφiam Σολομωνος· και ιδου, πλειον  
to hear the wisdom of Solomon; and lo, a greater  
Σολομωνος ὦδε. 32 Ανδρες Νινευι αναστησονται  
of Solomon here. Men of Nineveh will stand up

εν τη κρισει μετα της γενεας ταυτης, και  
in the judgment with the generation this, and  
κατακρινουσιν αὐτην· ὅτι μετενοησαν εις το  
will condemn her; because they reformed at the  
πρηγμα Ἰωνα· και ιδου, πλειον Ἰωνα ὦδε.  
preaching of Jonas; and lo, a greater of Jonas here.

33 Ουδεὶς δε λυχον ἀψας, εις κρυπτην  
No one and a lamp having lighted, into a secret place  
τιθησιν, ουδε ὑπο τον μοδιον, ἀλλ' ἐπι την  
places, neither under the corn-measure, but on the  
λυχνιαν, ἵνα οἱ εισπορευομενοι το φεγγος βλε-  
lamp-stand, that those entering the light may

takes with it Seven Other  
Spirits more wicked than  
itself, and entering, they  
abide there; and the LAST  
state of that MAN becomes  
worse than the FIRST."

27 And it occurred, while  
he was speaking these  
things, a Certain Woman  
from the CROWD, raising  
her Voice, said to him,  
"Happy is THAT WOMAN  
which BORE thee, and  
those Breasts which thou  
hast sucked!"

28 But he said, "Yea,  
rather, happy THOSE who  
HEAR the WORD of GOD,  
and keep it!"

29 And the CROWDS  
gathering about him, he  
began to say, "THIS GEN-  
ERATION is a wicked Gen-  
eration. It demands a  
Sign; but no Sign will be  
given it, except the SIGN  
of Jonah.

30 "For as JONAH be-  
came a Sign to the NINE-  
VITES, thus also will the  
SON of MAN be to this  
GENERATION.

31 "The Queen of the  
South will rise up at the  
JUDGMENT with the MEN  
of this GENERATION, and  
cause them to be con-  
demned; Because she came  
from the EXTREMITIES of  
the LAND to hear the wis-  
DOM of Solomon; and be-  
hold, one greater than  
Solomon is here.

32 The Ninevites will  
stand up in the JUDGMENT  
with this GENERATION,  
and cause it to be con-  
demned; "Because they  
reformed at the WARNING  
of Jonah; and behold, one  
greater than Jonah is here.

33 No one having lighted  
a LAMP, "places it in a  
Secret place, neither under  
the CORN-MEASURE, but  
on the LAMP-STAND; that  
THOSE ENTERING may see  
the LIGHT.

\* VATICAN MANUSCRIPT.—29. This GENERATION is a wicked Generation. 30. Jonah.

1. 27. Luke i. 28, 48. 1. 28. Matt. vii. 21; Luke viii. 21; James i. 25. 1. 30. Jonah  
i. 17; ii. 10. 1. 31. 1 Kings x. 1. 1. 32. Jonah iii. 6. 1. 33. Matt. v. 15; Mark  
iv. 21; Luke viii. 16.

πῶσιν. 34 Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ  
see. The lamp of the body is the  
οφθαλμός· ὅταν \* [οὖν] ὁ οφθαλμός σου ἁπλούς  
eye; when [therefore] the eye of thee sound

ἢ, καὶ ὅλον τὸ σῶμα σου φωτίζεται ἐστὶν·  
may be, also whole the body of thee enlightened is:

ἐπὶ δὲ πονηρός ἢ, καὶ τὸ σῶμα σου σκοτεῖν.  
when but evil may be, also the body of thee darkened.

35 Σκοπεῖ οὖν, μὴ τὸ φῶς τοῦ ἐν σοὶ σκοτὸς ἐστὶν.  
Take heed therefore, not the light that in thee darkness is.

36 Εἰ οὖν τὸ σῶμα σου ὅλον φωτίζεται, ὡς  
If therefore the body of thee whole is enlightened, not having

τι μέρος σκοτεῖν, ἐστὶν φωτίζεται ὅλον, ὡς  
any part dark, will be enlightened whole, as

ὅταν ὁ λυχνὸς τῇ ἀστραπῇ φωτίζῃ σε.  
when the lamp by the brightness may enlighten thee.

37 Ἐν δὲ τῇ λαλήσει, ἤρωτα αὐτὸν Φαρισαῖος  
In and the to have spoken, asked him a Pharisee

\* [τίς] ὥπως ἀριστήσῃ παρ' αὐτοῦ. Εἰσελθὼν  
[certain] that he might dine with him. Having entered

δὲ ἀνέτεσεν. 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμα-  
and he reclined. The and Pharisee seeing wondered

πεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστοῦ.  
because not first he was dipped before the dinner.

39 Εἶπε δὲ ὁ κύριος πρὸς αὐτὸν· Νῦν ὑμεῖς οἱ  
Said and the Lord to him; Now you the

Φαρισαῖοι τοῦ ἐξώτερου τοῦ ποτηρίου καὶ τοῦ πινά-  
Pharisees the outside of the cup and of the plat-

κος καθαρίζετε· τὸ δὲ ἐσῶθεν ὑμῶν γέμει  
ter you cleanse: the but inside of you is full

ἄρπαγης καὶ πονηρίας. 40 Ἀφρονεῖς, οὐχ ὁ  
of extortion and of evil. Unwise, not he

ποίησας τὸ ἐξῶθεν, καὶ τὸ ἐσῶθεν ἐποίησε·  
having made the outside, also the inside made?

41 Πλὴν τὰ ἐνόντα ζοτε ἐλεημοσύνην καὶ  
But the things being within give you alms: and

ἰδοὺ, πάντα καθάρᾳ ὑμῖν ἐστὶν. 42 Ἀλλ' οὐαὶ  
lo, all things clean to you is. But woe

ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ  
to you the Pharisees, for you tithe the

ἡδυσμόν, καὶ τὸ πηγάρον, καὶ παν λαχάνον·  
mint, and the rue, and every pot-herb.

καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ  
and you pass by the justice and the love of the

θεοῦ. Ταῦτα εἰδεῖ ποιεῖν, κακεῖνα μὴ  
God. These things you ought to have done, and those not

ἀφίεναι.  
to omit.

43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε  
Woe to you the Pharisees, for you love

34 †The LAMP of the  
BODY is \*thine EYE; when  
thine EYE is clear, thy  
Whole BODY also is enlight-  
ened; but when it is dim,  
thy BODY also is darkened.

35 Take heed therefore,  
that THAT LIGHT which is  
in thee be not DARKNESS.

36 If, therefore, thy  
whole BODY be enlight-  
ened, having no Part dark,  
the Whole will be enlight-  
ened, as when the LAMP by  
its BRIGHTNESS enlightens  
thee."

37 And while he was  
speaking a Pharisee invit-  
ed him † to dine with him;  
and he went in, and re-  
clined.

38 And † the PHARISEE  
noticing it, wondered that  
he did not first † immerse  
before the DINNER.

39 † And the LORD said  
to him, "Now you PHARI-  
SEES cleanse the OUTSIDE  
of the CUP and PLATTER;  
but † your INSIDE is full of  
Extortion and Wickedness.

40 Senseless men! did  
not HE who MADE the  
OUTSIDE make the INSIDE  
also?

41 † But give in Alms  
the THINGS WITHIN, and  
behold, all things are pure  
to you.

42 † But Woe to you,  
PHARISEES! Because you  
tithe of MINT, and RUE,  
and Every Pot-herb, but  
disregard JUSTICE and the  
LOVE of GOD; these things  
you ought to practise, and  
not to omit those.

43 † Woe to you, PHARI-  
SEES! Because you love

\* VATICAN MANUSCRIPT.—34. thine EYE.

34. therefore—omit.

37 certain—omit.

† 37. Perhaps, rather, "to breakfast with him," as *ariston*, signifies a morning meal. The Jews made but two meals in the day: their *ariston*, may be called their *breakfast* or their *dinner*, because it was *both*, and was but a slight meal. Their chief meal was their *dripsos* or *supper*, after the heat of the day was over, and the same was the principal meal among the *Greeks* and *Romans*. *Josephus*, in his life, says, sec. 54, that the legal hour of the *ariston* on the Sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same.—*Pearce*.

† 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark viii. 3, 4, it is evident, that both were practised, as well as various other ablutions.

† 34. Matt. vi. 22. † 38. Mark vii. 3. † 39. Matt. xxiii. 25. † 39. Titus i. 15. † 41. Isa. lviii. 7; Dan. iv. 37; Luke xii. 33. † 41. Matt. xxiii. 23. † 42. Matt. xxiii. 6; Mark xii. 33, 39.

την πρωτοκαθεδριαν εν ταις συναγωγαῖς, και  
the first seat in the synagogues, and  
τοῖς ασπασμοῖς εν ταις αγοραις. <sup>41</sup> Ουαι ὑμιν,  
the seditions in the markets. Woe to you,  
ὅτι εστε ὡς τα μνημεια τα αδηλα, και οἱ  
for you are like the tombs these unseen, and the  
ανθρωποι, οἱ περιπατοῦντες επανω, ουκ οιδασιν.  
men, these walking over, not know.  
<sup>42</sup> Αποκριθεις δε τις των νομικων λεγει αυτω·  
Answering and one of the lawyers says to him;  
Διδασκαλε, ταυτα λεγων και ἡμας ὕβριζεις.  
O teacher, these things saying also us thou reproachest.  
<sup>43</sup> Ὁ δε ειπε· Και ὑμιν τοις νομικοις ουαι, ὅτι  
He and said; Also to you the lawyers woe, for  
φορτιζετε τοὺς ανθρωπους φορτια δυσβαστακτα,  
you load the men burdens oppressive,  
και αυτοι ἐνι των δακτυλων ὑμων ου προσ-  
and yourselves with one of the fingers of you not you  
ψαυετε τοις φορτιοις.  
touch the burdens.

<sup>44</sup> Ουαι ὑμιν, ὅτι οικοδομετε τα μνημεια των  
Woe to you, for you build the tombs of the  
προφητων, οἱ δε πατερες ὑμων απεκτειναν  
prophets, the and fathers of you killed  
αυτους. <sup>45</sup> Αρα μαρτυρετε και συνευδοκειτε  
them. Therefore you testify and you consent  
τοις εργοις των πατερων ὑμων· ὅτι αυτοι μεν  
to the works of the fathers of you, for they indeed  
ὑπεκτειναν αυτους, υμεις δε οικοδομετε \* [αυ-  
killed them, you and build [of  
των τα μνημεια.] <sup>46</sup> Δια τουτο και ἡ σοφια  
them the tombs.] Because of this and the wisdom  
του θεου ειπεν· Αποπελω εις αυτους προφητας  
of the God said, I will send to them prophets  
και αποστολους, και εξ αυτων αποκτενουσι  
and apostles, and out of them they will kill  
και εκδιωξουσιν· <sup>50</sup> ἵνα ἐκζητηθῇ το αιμα παν-  
and persecute; so that may be required the blood of  
των των προφητων, το εκχυνομενον απο κατα-  
all of the prophets, that being shed from a lay-  
βολης κοσμου, απο της γενεας ταυτης· <sup>51</sup> απο  
ing down of a world, from the generation this, from  
του αιματος Αβελ ἕως του αιματος Ζαχαριου,  
the blood of Abel to the blood of Zecharias,  
του απολομενου μεταξυ του θυσιαστηριου και  
that having perished between the altar and  
του οίκου. Ναι λεγω ὑμιν, ἐκζητηθησεται απο  
the house. Yea I say to you, it will be required from  
της γενεας ταυτης.

<sup>52</sup> Ουαι ὑμιν τοις νομικοις, ὅτι πρæτε την  
Woe to you the lawyers, for you look away the  
κλειδα της γνωσεως· αυτοι ουκ εισηλθετε, και  
key of the knowledge; yourselves not you entered, and  
τους εισερχομενους εκωλυσατε. <sup>53</sup> Λεγοντος δε  
those entering you hindered. Saying and

the CHIEF SEAT in the  
SYNAGOGUES, and SALU-  
TATIONS in the PUBLIC  
PLACES.

<sup>44</sup> † Woe to you! Be-  
cause you are like those  
CONCEALED TOMBS, which  
MEN WALKING OVER, know  
not."

<sup>45</sup> Then one of the LAW-  
YERS, answering, says to  
him, "Teacher, in saying  
these things thou reproach-  
est Us also."

<sup>46</sup> And HE said, "Woe  
to you, LAWYERS! † For  
you impose oppressive Bur-  
dens on MEN, and yet, you  
yourselves touch not the  
BURDENS with one of your  
FINGERS.

<sup>47</sup> † Woe to you! For  
you build the SEPULCHERS  
of the PROPHETS, and your  
FATHERS killed them.

<sup>48</sup> Thus you testify that  
you approve the ACTS of  
your FATHERS; For they,  
indeed, killed them, and  
you build.

<sup>49</sup> And because of this,  
the WISDOM of GOD said,  
† 'I will send them Pro-  
phets and Apostles, and  
some of them they will kill  
and persecute;'

<sup>50</sup> so that the BLOOD of  
All the PROPHETS being  
shed from the Formation of  
the World, may be required  
of this GENERATION;

<sup>51</sup> from the \* Blood of  
Abel to the \* Blood of THAT  
Zechariah, † who will perish  
between the ALTAR and  
the HOUSE. Yes, I tell  
you, it will be required of  
this GENERATION.

<sup>52</sup> † Woe to you, LAW-  
YERS! Because you have  
taken away the KEY of  
KNOWLEDGE; you entered  
not yourselves, and THOSE  
APPROACHING, you hin-  
dered."

\* VATICAN MANUSCRIPT—48. Their TOMBS—omit.

† 51. See Note on Matt. xxiii. 35.

‡ 44. Matt. xxiii. 27.

‡ 46. Matt. xlii. 4.

‡ 47. Matt. xxiii. 29.

‡ 49. Matt.

xxiii. 34.

‡ 52. Matt. xxiii. 14.

51. Blood.

51. Blood.

αυτου ταυτα προς αυτους, ηρξαντο οι γραμματεϊς  
of him these things to them, began the scribes  
και οι Φαρισαιοι δεινως ενεχειν, και αποστο-  
and the Pharisees greatly to be incensed, and to make  
ματιζειν αυτον περι πλειονων· <sup>54</sup> ενεδρευοντες  
speak off-hand him about many things; trying to entrap  
αυτον, \* [ζητουντες] θηρευσαι τι εκ του  
him, [seeking] to catch something out of the  
στοματος αυτου, ινα κατηγορησωσιν αυτου.  
mouth of him, that they might accuse him.

ΚΕΦ. ΙΒ'. 12. <sup>1</sup> Εν οἷς ἐπισυναχθεισων των  
In those having assembled of the

μυριαδων του οχλου, ωστε κατακατειν αλλη-  
myriads of the crowd, so as to tread upon one  
λους, ηρξατο λεγειν προς τους μαθητας αυτου·  
others, he began to say to the disciples of himself;

Πρωτον προσεχετε εαυτοις απο της ζυμης των  
First take heed to yourselves of the leaven of the  
Φαρισαιων, ητις εστιν υποκρισις. <sup>2</sup> Ουδεν δε  
Pharisees, which is hypocrisy. Nothing and  
συγκαλυμμενον εστιν, ο ουκ αποκαλυφθησε-  
having been covered is, which not shall be uncovered-  
ται· και κρυπτον, ο ου γνωσθησεται. <sup>3</sup> Ανθ'

ων οσα εν τη σκοτια ειπατε, εν τη φωτι  
and secret, which not shall be known. On which  
ακουσθησεται· και ο προς το ους ελαλησατε εν  
shall be heard; and what to the ear you spoke in  
τοις ταμειοις, κηρυχθησεται επι των δωματων.  
the closets, shall be published on the house-tops.

<sup>4</sup> Λεγω δε υμιν τοις φιλοις μου· Μη φοβηθητε  
I say and to you the friends of me: Not you be afraid  
απο των αποκτεινοντων το σωμα, και μετα ταυτα  
of those killing the body, and after these

μη εχοντων περισσοτερον τι ποιησαι. <sup>5</sup> Τκο-  
not having more anything to have done. I will  
δειξω δε υμιν, τινα φοβηθητε· φοβηθητε τον  
point out and to you, whom you should fear: you should fear the  
μετα το αποκτειναι, εξουσιαν εχοντα εμβαλειν  
after the to have killed, authority having to cast  
εις την γεενναν· ναι λεγω υμιν, τουτον φοβη-  
into the Gehenna; yes I say to you, this fear  
θητε. <sup>6</sup> Ουχι πεντε στρουθια πωλειται ασσαριων  
you. Not five sparrows are sold assari  
δυο· και εν εξ αυτων ουκ εστιν επιλελησμενον  
two? and one out of them not is being forgotten  
ενωπιον του θεου. <sup>7</sup> Αλλα και αι τριχες της  
in presence of the God. But also the hairs of the  
κεφαλης υμων πασαι ηριθμηνται. Μη \* [ουν]  
head of you all have been numbered. Not [therefore]  
φοβεισθε πολλων στρουθιων διαφερετε. <sup>8</sup> Λεγω  
fear you: many sparrows you are better. I say  
δε υμιν· Πας ος αν ομολογηση εν εμοι εμπροσ-

to and to you: All whoever may confess to me in pres-  
θεν των ανθρωπων, και ο υιος του ανθρωπου  
ence of the men, also the son of the man

53 And \* having gone out thence, the SCRIBES and PHARISEES began to be extremely angry, and to press him to speak un- guardedly on many things; 54 trying to entrap him.

54 trying to entrap him. and to catch something from his MOUTH, that they might accuse him.

## CHAPTER XII.

1 At that time, the CROWD having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, † guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy.

2 † And there is nothing concealed, which will not be discovered; and hid, which will not be made known.

3 Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

4 † But I say to you, my FRIENDS, Be not afraid of THOSE WHO KILL the BODY, and after this can do no more.

5 But I will show you whom you should fear; I fear HIM, who, after having killed, HAS Authority to cast into GEHENNA; yes, I tell you, Fear him.

6 Are not Five Sparrows sold for two † Assari? and yet not one of them is forgotten before GOD.

7 But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

8 † And I say to you, Whoever may acknowledge me before MEN, the SON of

\* VATICAN MANUSCRIPT.—53. having gone out thence, the scribes. omit. 7. therefore—omit.

† 6. An *assari* was about one cent and five mills in value, or three farthings sterling.

† 54. Mark xii. 13.

† 1. Matt. xvi. 6; Mark viii. 15.

† 2. Matt. x. 20; Mark

iv. 22; Luke vi. 17.

† 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8.

† 8. Matt. x. 32;

Mark vii. 38; 2 Tim. ii. 12; 1 John ii. 23.

ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων  
will confess in him in presence of the messengers  
του θεοῦ. <sup>9</sup> Ὁ δὲ ἀρνηταμενος με ἐνώπιον τῶν  
of the God. He but having denied me in presence of the  
ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγε-  
men, will be denied in presence of the messen-  
λῶν τοῦ θεοῦ. <sup>10</sup> Καὶ πᾶς δὲ εἰρήνιστον  
sons of the God. And all who shall speak a word against the  
νῖον τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ  
son of the man, it will be forgiven to him; to the but  
εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφε-  
against the holy spirit having spoken evil not will  
θήσεται. <sup>11</sup> Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ  
be forgiven. When and they may may you to  
τας συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,  
the synagogues and the rulers and the authorities,  
μὴ μεριμνᾶτε, πῶς ἢ τί ἀπολογησῃτε, ἢ τί  
not be you anxious, how or what you may answer, or what  
εἰπῇτε. <sup>12</sup> τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν  
you may say, the for holy spirit will teach you in  
αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.  
thus the hour, what it is proper to say.

<sup>13</sup> Εἰπε δὲ τις αὐτῷ ἐκ τοῦ οὄχλου· Διδασ-  
said and to him out of the crowd, O tea-  
καλε, εἰπε τῷ ἀδελφῷ μου μερισθῆναι μετ'  
call, speak to the brother of me to divide with  
ἐμοῦ τὴν κληρονομίαν. <sup>14</sup> Ὁ δὲ εἶπεν αὐτῷ·  
me the inheritance. He and said to him  
Ἀνθρώπε, τίς με κατέστησε δικάστην ἢ μερισ-  
O man, who me appointed a judge or a divi-  
την ἐφ' ὑμᾶς; <sup>15</sup> Εἰπε δὲ πρὸς αὐτοὺς· Ὅρατε  
day over you? He said and to them; See you  
καὶ φυλάσσετε ἀπο τῆς πλεονεξίας· ὅτι οὐκ ἐν  
and beware you of the covetousness; because not in  
τῷ περισσεύειν τίτις ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν  
the to abound any one the life of him is out of the  
ὑπαρχόντων αὐτοῦ.  
possessions of him.

<sup>16</sup> Εἰπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων·  
He spoke and a parable to them, saying·  
Ἀνθρώπου τινος πλουσίου εὐφορήσεν ἡ χώρα.  
A man certain rich yielded plentifully the farm.  
<sup>17</sup> Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω;  
And he reasoned in himself, saying, What shall I do?  
ὅτι οὐκ ἔχω, πού συναξω τοὺς καρπούς μου.  
because not I have, where I will gather the fruits of me.  
<sup>18</sup> Καὶ εἶπε· Τοῦτο ποιήσω· καθελὼ μου τὰς  
And he said; This will do; I will pull down of me the  
ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναξω  
barns, and greater I will build; and I will collect  
ἐκεῖ πάντα τὰ γερνημάτων μου, καὶ τὰ ἀγαθὰ μου·  
there all the products of me, and the fruits of me:  
<sup>19</sup> καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, εὖ εἰς πολλὰ  
and I will say to the soul of me: Soul, thou hast many

MAN will also acknowledge him in the presence of the ANGELS of GOD.

<sup>9</sup> But he who has RENOUNCED me before MEN, will be renounced in the presence of the ANGELS of GOD.

<sup>10</sup> ; And every one who may speak a Word against the SON of MAN, it will be forgiven him; but HE who BLASPHEMES against the HOLY Spirit shall not be forgiven.

<sup>11</sup> ; And when they may bring you to the SYNAGOGUES, and the RULERS, and the MAGISTRATES, be not anxious how you may defend yourselves, or what you may say;

<sup>12</sup> for the HOLY Spirit will instruct you, in that HOUR, what it is proper to say."

<sup>13</sup> Then one out of the CROWD said to him, "O Teacher, speak to my BROTHER to divide the INHERITANCE with me."

<sup>14</sup> But HE replied to him, ; "Man, who appointed ME a Judge or Arbitrator over you?"

<sup>15</sup> And he said to them, ; "See, and beware of \* All Covetousness; for one's LIFE is not in the ABUNDANCE of his POSSESSIONS."

<sup>16</sup> And he spoke a Parable to them, saying, "The FARM of a certain rich Man produced abundantly;

<sup>17</sup> and he reasoned with- in himself, saying, 'What shall I do? For I have no place where to deposit my FRUITS.'

<sup>18</sup> And he said, 'I will do this; I will pull down MY STOREROUSES, and build Greater; and there I will bring together All my \* WHEAT and my GOOD things;

<sup>19</sup> and I will say to MY-SELF, 'Life! thou hast an

\* VATICAN MANUSCRIPT.—15. All Covetousness.

18. what and.

1. Matt. xii. 31, 32; Mark iii. 28; 1 John v. 16.  
Luke xii. 14. ; 14. Exod. ii. 14. ; 18. 1 Tim. vi. 7-19.

; 11. Matt. x. 19; Mark xiii. 11;



αγαθα κειμενα εις ετη πολλα αναπανου,  
good things being laid up for years many; rest thou,  
φαγε, πие, ευφραινου. <sup>20</sup> Ειπε δε αυτω ο θεος·  
eat, drink, be glad. Said but to him the God;

Αφρον, ταυτη τη νυκτι την ψυχην σου απαι-  
O unwise, this the night the life of thee they  
τουσιν απο σου· α δε ητοιματας, τιτι  
require from thee; what and thou hast prepared, for whom  
εσται: <sup>21</sup> Ουτως ο θησαυριζων εαυτα, και μη  
shall be? Thus he laying up treasure for himself, and not  
εις θεον πλουτων. <sup>22</sup> Ειπε δε προς τους μαθητας  
for God being rich. He said and to the disciples

αυτου· Δια τουτο υμιν λεγω, μη μεριμνα-  
of himself; Through this to you I say, not be you anxious  
τη ψυχη υμων, τι φαγητε· μηδε τω σωματι,  
for the life of you, what you may eat, nor for the body,  
τι ενδυσησθε. <sup>23</sup> Η ψυχη πλειον εστι της  
what you may put on. The life greater it is of the  
τροφης· και το σωμα του ενδυματος. <sup>24</sup> Κατα-  
food, and the body of the clothing. Ob-

νοησατε τους κορακας, οτι ου σπειρουσιν, ουδε  
serve you the ravens, that not they sow, nor  
οριζουσιν· οis ουκ εστι ταμειον, ουδε αποθη-  
reap, for whom not is a store-house, nor a barn;

κη· και ο θεος τρεφει αυτους. Ποσω μαλλον  
and the God feeds them. How much more

υμεις διαφερετε των πατεινων; <sup>25</sup> Τις δε εξ υμων  
you are valuable of the birds? Which and of you

μεριμνων δυναται προσθειναι επι την ηλικιαν  
being anxious is able to add to the age

αυτου πηχυν ενα: <sup>26</sup> Ει ουν ουτε ελαχιστον  
of himself span one? If then not even least

δυνασθε, τι περι των λοιπων μεριμνατε:  
you are able, why about the remaining ones are you anxious?

<sup>27</sup> Κατανοησατε τα κρινα, πως αυξανει· ου  
Observe you the lilies, how it grows; not

κοπια, ουδε νηθει. Λεγω δε υμιν, ουδε Σολο-  
it labors, nor it sleeps. I say but to you, not even Solo-

μων εν παση τη δοξη αυτου περιεβαλετο ως εν  
mon in all the glory of himself was clothed like one

τουτων. <sup>28</sup> Ει δε τον χορτον εν τω αγρω,  
of these. If and the grass in the field,

σημερον οντα και αυριον εις κλιβανον βαλλο-  
to-day existing and to-morrow into an oven is being

μενον, ο θεος ουτως αμφιεννυσι, ποσω μαλλον  
cast, the God so clothes, how much more

υμας, ολιγοπιστοι: <sup>29</sup> Και υμεις μη ζητεите,  
you, O you of weak faith? And you not seek,

Abundance of Good things  
laid up for many Years;  
† rest, eat, drink, and enjoy  
thyself.

<sup>20</sup> But God said to him,  
‘Foolish man! This NIGHT  
they will demand † thy  
LIFE from thee; † and who  
then will possess what thou  
hast provided?’

<sup>21</sup> Thus is HE who  
AMASSES TREASURE  
for himself, and is not † rich  
with respect to God.”

<sup>22</sup> And he said to \* the  
DISCIPLES, “For this rea-  
son I charge you, Be not  
anxious about \* your LIFE,  
what you shall eat, nor for  
\* the BODY, what you shall  
put on.

<sup>23</sup> \* For the LIFE is of  
more value than FOOD, and  
the BODY than RAINING.

<sup>24</sup> Observe the RAVENS;  
For they neither sow nor  
reap; have no Storchens  
nor Granary; but God  
feeds them. How much  
more valuable are you  
than the BIRDS!

<sup>25</sup> And which of you, by  
being anxious, can prolong  
his LIFE † one Moment?

<sup>26</sup> If, then, you are not  
able to do the least, why  
are you anxious about the  
REST?

<sup>27</sup> Observe the LILIES!  
How do they grow? They  
neither labor nor spin; and  
yet I say to you, that not  
even Solomon in ALL his  
SPLENDOR, was arrayed  
like one of these.

<sup>28</sup> If, then, God so dec-  
orate the HEBS of the  
FIELD, (which flourishes  
To-day, and To-morrow will  
be cast into a Furnace,)  
how much more you, O you  
distrustful!

<sup>29</sup> And seek you not  
what you shall eat, \* and

\* VATICAN MANUSCRIPT.—<sup>27</sup> the DISCIPLES.  
<sup>23</sup> For the LIFE. <sup>29</sup> and.

<sup>23</sup> the LIFE.

<sup>23</sup> your BODY.

† <sup>25</sup> Literally, to add a cubit or span to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the measure of my days? Thou hast made my days hand-breadths." To add a cubit to one's stature would be an extraordinary accession of height.

† <sup>19</sup> Eccl. xl. 9; 1 Cor. iv. 32; James v. 5.  
James iv. 14. † <sup>20</sup> Psa. xxxix. 6. Jer. xvii. 11.  
1 Tim. vi. 18, 19; James ii. 5.

† <sup>20</sup> Job xx. 23; xlviii. 8; Psa. lli. 7;  
† <sup>21</sup> Matt. vi. 20; ver. 33;

τι φαγητε η τι πιητε· και μη μετεωριζεσθε.

What you may eat or what you may drink; and not be you in anxiety.

20 Ταυτα γαρ παντα τα εθνη του κοσμου επιζητει· υμων δε ο πατηρ οιδεν, οτι χρησετε τουτων.

of you and the father knows, that you have need of these.

21 Πλην ζητεите την βασιλειαν του θεου, και ταυτα \* [παντα] προστεθησεται υμιν.

But seek you the kingdom of the God, and [all] shall be superadded to you.

22 Μη φοβου, το μικρον ποιμνιον· οτι ευδοκησεν ο πατηρ υμων δουναι υμιν την βασιλειαν.

Not fear, the little flock; for it has pleased the father, of you to give to you the kingdom.

23 Πωλησατε τα υπαρχοντα υμων, και δοτε ελεημοσυνην. Ποιησατε εαυτοις βαλαντια μη

sell you the possessions of you, and give you alms. Make for yourself bags not

παλαιουμενα, θησαυρον ανεκλειπτον εν τοις ουρανοις, οπου κλεπτης ουκ εγγιζει, ουδε σης

growing old, a treasure exhaustless in the heavens, where a thief not approaches, nor moth

διαφθειρει. 24 Οπου γαρ εστιν ο θησαυρος υμων, εκει και η καρδια υμων εσται.

destroys. 24 Where for is the treasure of you, there also the heart of you will be.

25 Εστιωσαν υμων αι σφυρες περιεζωσμεναι, και οι λυχνου καιομενοι· 26 και υμεις ομοιοι

Let be of you the loins having been girded, and the lamps burning; and you like

ανθρωποι προσδεχομενοι τον κυριον εαυτων, ποτε αναλυσει εκ των γαμων· ινα ελθοντος

to men looking for the lord of themselves, when he will return from the marriage feasts; that having come

και κρουσαντος, ευθως ανοιξωσιν αυτον. 27 Μακαριοι οι δουλοι εκεινοι, ους ελθων ο

and having knocked, immediately it may be opened to him. 27 Blessed the slaves those, whom having come the

κυριος ευρησει γρηγορουντας· αμην λεγω υμιν, οτι περιζωσεται, και ανακλιει αυτους, και

lord shall find watching; indeed I say to you, that he will gird himself, and will make to recline them, and

παρελθων διακονησει αυτοις. 28 Και εαν ελθω εν τη δευτερα \* [φυλακη,] και εν τη τριτη

going forth he will minister to them. And if he may come in the second [watch,] or in the third

φυλακη \* [ελθω,] και ευρησθω· μακαριοι εισιν οι δουλοι εκεινοι. 29 Τουτα δε γνωσχετε, οτι,

watch [may come,] and may find thus; blessed are the slaves those. Tell and know you, that,

ει ηξει ο οικοδεσποτης, ποια ωρα ο κλεπτης ηξει, ει γρηγορησαν αν, και ουκ αν αφηκε

if he shall come the householder, in what hour the thief comes, he would watch, and not would allow

διορυγηναι τον οικον αυτου. 40 Και υμεις \* [ουν] διουρυγηναι τον οικον αυτου. 40 Και υμεις \* [ουν]

to dig through the house of himself. And you [therefore]

what you shall drink; and be not in restless suspense.

30 For all these things do the NATIONS of the WORLD seek; and Your FATHER knows That you need them.

31 † But seek \* his KINGDOM; and these shall be superadded to you.

32 Fear not, LITTLE Flock; † For it has pleased your FATHER to give you the KINGDOM.

33 Sell your POSSESSIONS, and give ALMS; † make for yourselves Purses which grow not old, an unfailing Treasure in the HEAVENS, where no Thief approaches, nor Moth destroys.

34 For where your TREASURE is, there your HEART will also be.

35 † Stand with Your LOINS girded, and † and LAMPS burning;

36 and be you like Men waiting for their MASTER, when he will return from the NUPTIAL FEASTS; that when he comes and knocks, they may instantly open to him.

37 † Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are \* they!

39 † Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his HOUSE.

40 † Be you also pre-

\* VATICAN MANUSCRIPT.—31. his KINGDOM; and these. 31. all—omit. 33. they. 38. Watch—omit. 38. may come—omit. 40. therefore—omit.

† 31. Matt. vi. 23. † 32. Matt. xi. 25, 26. † 33. Matt. vi. 20; Luke xvi. 9; 1 Tim. vi. 13. † 35. Eph. vi. 14; 1 Pet. i. 13. † 35. Matt. xxv. 1, etc. † 37. Matt. xiv. 40. † 38. Matt. xiv. 43; 1 Thess. v. 2; Rev. iii. 3; xv. 11. † 40. Mark xiii. 35; Luke xxi. 34.

γινεσθε ετοιμοι· <sup>be</sup> <sup>prepared,</sup> <sup>because,</sup> <sup>in the hour</sup> <sup>not</sup> <sup>you think,</sup> <sup>the</sup>  
<sup>son of the</sup> <sup>man</sup> <sup>comes,</sup> <sup>Said and</sup> <sup>[to him,</sup>  
<sup>the Peter,</sup> <sup>Olord,</sup> <sup>to</sup> <sup>us</sup> <sup>the</sup> <sup>parabio</sup>  
<sup>this</sup> <sup>thou sayest,</sup> <sup>or also</sup> <sup>to</sup> <sup>all?</sup>

42 Εἰπε δε ὁ κυριος· Τίς ἀρα ἐστὶν ὁ πιστος  
<sup>Said and the</sup> <sup>Lord;</sup> <sup>Who then</sup> <sup>is</sup> <sup>the</sup> <sup>faithful</sup>  
<sup>steward</sup> <sup>and</sup> <sup>wise,</sup> <sup>whom</sup> <sup>will appoint</sup> <sup>the</sup> <sup>lord</sup>  
<sup>over the</sup> <sup>domestics</sup> <sup>of himself</sup> <sup>the</sup> <sup>to give</sup> <sup>in</sup> <sup>season</sup>  
<sup>the</sup> <sup>measure of food?</sup> <sup>Blessed</sup> <sup>the</sup> <sup>slave</sup> <sup>that,</sup>  
<sup>whom</sup> <sup>coming</sup> <sup>the</sup> <sup>lord</sup> <sup>of him</sup> <sup>will find</sup> <sup>doing</sup> <sup>thus.</sup>

41 Ἀληθως λεγω ὑμιν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρ-  
<sup>Truly</sup> <sup>I say</sup> <sup>to you,</sup> <sup>that</sup> <sup>over</sup> <sup>all</sup> <sup>to the</sup> <sup>be-</sup>  
<sup>longing</sup> <sup>of himself</sup> <sup>he</sup> <sup>will appoint</sup> <sup>him.</sup> <sup>If</sup> <sup>but</sup>  
<sup>should say</sup> <sup>the</sup> <sup>slave</sup> <sup>that</sup> <sup>in</sup> <sup>the</sup> <sup>heart</sup> <sup>of himself:</sup>  
<sup>Delays</sup> <sup>the</sup> <sup>lord</sup> <sup>of me</sup> <sup>to come;</sup> <sup>and</sup> <sup>shall begin</sup>  
<sup>to strike</sup> <sup>the</sup> <sup>servants</sup> <sup>and</sup> <sup>the</sup> <sup>maidens,</sup> <sup>to eat</sup>  
<sup>and</sup> <sup>also</sup> <sup>to drink</sup> <sup>and</sup> <sup>to be drunken;</sup> <sup>will come</sup> <sup>the</sup> <sup>lord</sup>  
<sup>the</sup> <sup>slave</sup> <sup>that</sup> <sup>in</sup> <sup>a day,</sup> <sup>to which</sup> <sup>not</sup> <sup>he looks,</sup>  
<sup>and</sup> <sup>in</sup> <sup>an hour</sup> <sup>which</sup> <sup>not</sup> <sup>he knows;</sup> <sup>and</sup> <sup>shall cut</sup> <sup>asunder</sup>  
<sup>him,</sup> <sup>and</sup> <sup>the</sup> <sup>part</sup> <sup>of him</sup> <sup>with</sup> <sup>the</sup> <sup>unbelievers</sup>  
<sup>will place.</sup> <sup>That</sup> <sup>and</sup> <sup>the</sup> <sup>slave</sup> <sup>who</sup> <sup>having</sup> <sup>knows</sup> <sup>the</sup>  
<sup>will</sup> <sup>of the</sup> <sup>lord</sup> <sup>of himself,</sup> <sup>and</sup> <sup>not</sup> <sup>having</sup> <sup>prepared,</sup>  
<sup>neither</sup> <sup>having</sup> <sup>done</sup> <sup>according to the</sup> <sup>will</sup> <sup>of him,</sup> <sup>shall be</sup> <sup>bea-</sup>  
<sup>ten</sup> <sup>many;</sup> <sup>he</sup> <sup>but</sup> <sup>not</sup> <sup>having</sup> <sup>known,</sup> <sup>having</sup> <sup>done</sup> <sup>and</sup> <sup>so</sup>  
<sup>deserving</sup> <sup>of stripes</sup> <sup>shall be</sup> <sup>beaten</sup> <sup>few.</sup> <sup>To all</sup> <sup>and to</sup> <sup>whom</sup>  
<sup>is given</sup> <sup>much,</sup> <sup>much</sup> <sup>will be required</sup> <sup>from</sup> <sup>him;</sup>  
<sup>and</sup> <sup>to</sup> <sup>whom</sup> <sup>they</sup> <sup>have</sup> <sup>entrusted</sup> <sup>much,</sup> <sup>more</sup> <sup>they</sup>  
<sup>will ask</sup> <sup>him.</sup>

43 Πῦρ ἤλθου βαλεῖν εἰς τὴν γῆν· καὶ τί  
<sup>Fire</sup> <sup>I came</sup> <sup>to throw</sup> <sup>into</sup> <sup>the</sup> <sup>earth;</sup> <sup>and</sup> <sup>what</sup>  
<sup>do I wish,</sup> <sup>if</sup> <sup>already</sup> <sup>it</sup> <sup>were</sup> <sup>kindled.</sup> <sup>A dipping</sup> <sup>and</sup> <sup>I have</sup>

pared; For at an Hour you think not, the SON of MAN comes."

41 Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

42 And the LORD said, "Who then is the FAITHFUL, the WISE Steward, whom the LORD will appoint over his DOMESTICS, to DISPENSE the proper allowance of food in its Season.

43 Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

44 † I tell you truly, That he will appoint him over ALL his PROPERTY.

45 But if that SERVANT should say in his HEART, 'My MASTER delays to come,' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

46 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware, † and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

47 And † THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, he shall be beaten with many stripes;

48 † but HE who KNEW not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

49 I came to throw Fire on the LAND; and what do I wish,—if it were already kindled?

50 But I have an Im-

\* VATICAN MANUSCRIPT.—41. to him—omit.  
 whom.

42. the FAITHFUL Steward, the wise,

† 43. Matt. xiv. 45; xxv. 21.  
 xiv. 51.

† 44. Matt. xxiv. 47.  
 † 47. Deut. xiv. 2; James iv. 17.

† 46. Num. xv. 30; Matt.  
 † 48. Lev. v. 17; 1 Tim. i. 12.

βαπτισθῆναι· και πως συνεχομαι, εἰς οὐ  
to be dipped; and how I am pressed, till

τελεσθῇ. <sup>51</sup> Δοκεῖτε, ὅτι εἰρηνην παρεγενομένην  
may be frustrated. Do you think, that peace I came

δοῦναι ἐν τῇ γῇ· Οὐχι, λέγω ὑμῖν, ἀλλ' ἢ  
to give in the earth? No, I say to you, but rather.

διαμερισμον. <sup>52</sup> Ἐσονται γὰρ ἀπο τοῦ νῦν  
division. Shall be for from the now

πεντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ  
five in house one having been divided, three against

δύο, και δυο ἐπὶ τρεῖς. <sup>53</sup> Διαμερισθῆσεται  
two, and two against three. Will be divided

πατὴρ ἐφ' υἱόν, και υἱὸς ἐπὶ πατρί· μητὴρ ἐπὶ  
a father against a son, and a son against a father: a mother against

θυγατρί, και θυγατὴρ ἐπὶ μητρί· πενθερά  
a daughter, and a daughter against a mother: a mother-in-law

ἐπὶ τὴν νυμφὴν αὐτῆς, και νυμφὴ ἐπὶ  
against the daughter-in-law of herself, and a daughter-in-law against

τὴν πενθεράν αὐτῆς.  
the mother-in-law of herself.

<sup>54</sup> Ἐλεγε δὲ και τοῖς ὄχλοις· 'Ὅταν ἰδῇτε τὴν  
He said and also to the crowds: When you see the

νεφέλην ἀνατελλούσαν ἀπὸ δυσμῶν, εὐθὺς  
cloud rising from west, immediately

λέγετε· Ὀμβρὸς ἐρχεται· και γινεται οὕτω.  
you say: A shower comes: and it happens so.

<sup>55</sup> Καὶ ὅταν νότον πνεοντα, λέγετε· 'Ὅτι καυ-  
And when South wind is blowing, you say: That burning

σων ἐστὶ· και γινεται. <sup>56</sup> Ὑποκριταί, τὴν  
heat shall be: and it happens. Hypocrites, the

προσῶπον τῆς γῆς και τοῦ οὐρανοῦ οἰδατε  
face of the earth and of the heaven you know

δοκιμαζειν· τὸν δὲ καιρὸν τούτου πως οὐ  
to discern: the but season this how not

δοκιματε; <sup>57</sup> Τί δε και ἀφ' ἑαυτῶν οὐ κρινετε  
do you discern? Why and even of yourselves not judge you

το δίκαιον; <sup>58</sup> Ὡς γὰρ θάπαγεις μετὰ τοῦ ἀντι-  
the right? When for thou goest with the oppo-

δικου σου ἐν' ἀρχόντῃ, ἐν τῇ ὁδῷ δὸς ἐργασίαν  
nent of thee to a ruler, in the way give thou labor

ἀπ' αὐτοῦ· μήποτε κατασῶρῃ σε  
to be set free from him: lest he may drag thee

πρὸς τὸν κριτὴν, και ὁ κριτὴς σε παραδῶ τῷ  
to the judge, and the judge thee may deliver to the

πρακτορί, και ὁ πρᾶκτωρ σε βαλῇ εἰς φυλα-  
office, and the officer thee may cast into prison.

κην. <sup>59</sup> Λέγω σοι, οὐ μὴ ἐξελθῇς ἐκεῖθεν,  
I say to thee, not nottiben mayest come out thence,

ἕως οὗ 'και το εσχάτον λεπτον ἀποδῶς.  
till even the last lepton thou hast paid.

mersion † to undergo; and how am I pressed, till it may be consummated?

<sup>51</sup> † Do you imagine That I am come to give Peace in the LAND? I will you, No; but rather Division.

<sup>52</sup> For from this TIME, five in \* One House will be divided; three against two, and two against three;—

<sup>53</sup> † a Father against a Son, and a Son against a Father; a Mother against \* the DAUGHTER, and a Daughter against \* the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

<sup>54</sup> And he said also to the CROWDS: † "When you see † \* a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

<sup>55</sup> And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.

<sup>56</sup> O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you \* cannot discern this TIME?

<sup>57</sup> And why do you not, even of yourselves, judge what is RIGHT?

<sup>58</sup> † When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

<sup>59</sup> I tell thee, thou wilt by no means be released, till thou hast paid even the LAST † Lepton?"

\* VATICAN MANUSCRIPT.—51. One House. 54. a Cloud.

52. the DAUGHTER.

53. the MOTHER.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Lc Bruyn tells us, there blew when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—HARMER. † 59. Lepton, in value about two mills, or half a farthing.

‡ 54. Mark x. 28.

‡ 51. Matt. x. 34.

‡ 53. Micah vii. 6.

‡ 54. Matt. xvi. 2

‡ 55. Prov. xxv. 8; Matt. v. 28.

ΚΕΦ. ιγ'. 13.

Ἐπαρσαν δε τινες εν αυτω τῷ καιρῷ, ἀπαγ-  
Were present and some in to him the season,  
 γελλοντες αυτω περι των Γαλιλαιων, ὧν το  
porting to him concerning the Galileans, of whom the  
 αἷμα Πιλατος ἐμίξε μετα των θυσιων αυτων.  
blood Pilate mingled with the sacrifices of them.  
 2 Καὶ ἀποκριβεις ὁ Ἰησοῦς εἶπεν αυτοις· Δοκεῖτε,  
And answering the Jesus said to them; Suppose you,  
 ὅτι οἱ Γαλιλαιοι οὗτοι ἁμαρτωλοι παρα παντας  
that the Galileans these sinners above all  
 τους Γαλιλαιους ἐγενοντο, ὅτι τοιαυτα πεπονθα-  
the Galileans were, because such things they have  
 σιν; 3 Οὐχι, λεγω ὑμιν· ἀλλ' εἰ μὴ μετανοήτε,  
suffered? No, I say to you; but except you reform,  
 παντες ὥσautως ἀπολεισθε. 4 Ἡ ἐκεῖνοι οἱ  
all in like manner you will perish. Or those the  
 δεκα καὶ οκτώ, ἐφ' οὓς ἐκесе ν ὁ πύργος εν τῷ  
ten and eight, on whom fell the tower in the  
 Σιλωαμ, καὶ ἀπεκτεῖνεν αυτοὺς, δοκεῖτε, ὅτι  
Siloam, and killed them, suppose you, that  
 οὗτοι ὀφειλῆται ἐγενοντο παρα παντας ἀνθρώ-  
they offenders were above all men  
 πους τους κατοικοῦντας εν Ἱερουσαλὴμ; 5 Οὐχι,  
those dwelling in Jerusalem? No,  
 λεγω ὑμιν· ἀλλ' εἰ μὴ μετανοήτε, παντες  
I say to you; but except you reform, all  
 ὁμοίως ἀπολεισθε. 6 Ἐλεγε δε ταυτην την  
in like manner you will perish. He spoke and this the  
 παραβολὴν· Συκὴν εἶχε τις εν τῷ ἀμπελωνί  
parable; A fig-tree had one in the vineyard  
 αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζῆτων καρπὸν  
of himself having been planted; and came seeking fruit  
 εν αὐτῇ, καὶ οὐκ εὔρεν. 7 Εἶπε δε πρὸς τον  
on her, and not found. He said and to the  
 ἀμπελουργόν· Ἰδου, τρία ἐτη ἐρχομαι ζῆτων  
vine-dresser; Lo, three years came seeking  
 καρπὸν εν τῇ συκῇ, ταυτῇ, καὶ οὐχ εὔρισκω·  
fruit on the fig-tree this, and not to find;  
 ἐκκοψον αὐτήν· ἵνατι καὶ την γῆν καταργεῖ;  
cut down her; why and the earth it renders useless?  
 8 Ὁ δε ἀποκριβεις λεγει αὐτῷ· Κυριε, ἀφε  
He and answering says to him: O lord, leave  
 αὐτην καὶ τουτο το ἐτος, ἕως ὅτου σκαψῶ περι  
her also this the year, till I may dig about  
 αὐτην, καὶ βαλῶ κοπρία· 9 καὶ μὲν ποιήσῃ  
her, and I may put dung; and if indeed it may bear  
 καρπὸν· εἰ δε μὴγε, εἰς το μελλον ἐκκοψεις  
fruit: if and not, in the future thou mayest cut down  
 αὐτήν. 10 Ἦν δε διδασκων εν μιᾷ των συνα-  
er. He was and teaching in one of the syna-

CHAPTER XIII.

1 And some were present at That PERIOD, informing him concerning the GALILEANS, † Whose BLOOD Pilate mingled with their SACRIFICES.  
 2 And \* he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALILEE, Because they suffered Such things?  
 3 I tell you, No; but, unless you reform, you will all in like manner be destroyed.  
 4 Or, Those EIGHTEEN, on whom † the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All THOSE MEN who DWELL in Jerusalem?  
 5 I tell you, No; but, unless you reform, you will all in like manner be destroyed."  
 6 And he spoke This PARABLE; † "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.  
 7 And he said to the VINE-DRESSER, 'Behold, I have come Three Years seeking Fruit on this FIG-TREE, and find none; cut it down, why should it render the GROUND unproductive?'  
 8 And HE answering, said to him, 'Sir, leave it This YEAR also, till I dig about it, and manure it;  
 9 and \* perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down."  
 10 And he was teaching

\* VATICAN MANUSCRIPT.—2. he answering. if not, thou mayest.

9. AFTER THAT it may bear Fruit; but

† 1. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them, as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices." † 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 25.

t 6. Isa. v. 2; Matt. xxi. 13.

γυνῶν ἐν τοῖς σαββάσι. <sup>11</sup> Καὶ ἰδὼν, γυνὴ ἡν  
 γυνὴ in the sabbaths. And lo, a woman was  
 πνεῦμα ἔχουσα ἀσθενείας ἐτη δέκα καὶ ὀκτῶ  
 spirit having of infirmity years ten and eight;  
 καὶ ἡν συγκυπτουσα, καὶ μὴ δυναμένη ἀνακλῖναι  
 and was being bent double, and not being able to raise up  
 εἰς τὸ πάντελες. <sup>12</sup> Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς,  
 for all time. Seeing and her the Jesus,  
 πρόπεφωησε, καὶ εἶπεν αὐτῇ· Γυναί, ἀπολε-  
 he called to, and said to her; O woman, thou hast  
 λυσαι τῆς ἀσθενείας σου. <sup>13</sup> Καὶ ἐπεθήκεν  
 been loosed of the infirmity of thee. And he placed  
 αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνῴρθωθη,  
 to her the hands; and immediately she stood erect,  
 καὶ ἐδόξαζε τὸν θεόν. <sup>14</sup> Ἀποκριθεὶς δὲ ὁ ἀρχι-  
 and glorified the God. Answering and the syna-  
 γωγάρχης, ἀγανακτῶν, ὅτι τῷ σαββάτῳ θερά-  
 agogue-ruler, being angry, because in the sabbath healed  
 πνεῦσεν ὁ Ἰησοῦς, εἶλεγε τῷ ὄχλῳ· Ἐξ ἡμερῶν  
 the Jesus, he said to the crowd; Six days  
 εἰσιν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταῖς οὖν  
 are, in which it is proper to work; in these therefore  
 ἐρχομενοὶ θεραπευέσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ  
 coming be you healed, and not in the day of the  
 σαββάτου. <sup>15</sup> Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ  
 sabbath. Answered therefore to him the lord, and  
 εἶπεν· Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ  
 said; O hypocrites, each one of you in the sabbath  
 οὐ λύει τὸν βουνὸν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς  
 not looses the ox or himself or the ass from the  
 φάτνης, καὶ ἀπαγαγὼν ποτίζει; <sup>16</sup> Ταύτην δὲ,  
 stall, and having led he drinks? This and,  
 θυγατέρα Ἀβραάμ οὖσαν ἥν ἐδήσεν ὁ σατανᾶς  
 a daughter of Abraham being, whom bound the adversary  
 ἰδοὺ δέκα καὶ ὀκτῶ ἐτη, οὐκ εἶδει λυθῆναι ἀπὸ  
 lo ten and eight years, not ought to be loosed from  
 τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;  
 the bond this in the day of the sabbath?  
<sup>17</sup> Καὶ ταῦτα λεγόντος αὐτοῦ, κατήσχυοντο  
 And these things saying of him, were ashamed  
 πάντες οἱ ἀντικείμενοί αὐτῷ· καὶ πᾶς ὁ ὄχλος  
 all the opponents to him; and all the crowd  
 ἐχαιρεν ἐπὶ πᾶσι τοῖς ἐνδοξοῖς τοῖς γινομένοις  
 rejoiced for all the glorious things those being done  
 ὑπ' αὐτοῦ.  
 by him.

<sup>18</sup> Εἶλεγε δὲ· Τινὶ ὁμοία εἰσιν ἡ βασιλεία τοῦ  
 He said and, To what like is the kingdom of the  
 θεοῦ; καὶ τινὶ ὁμοιωσώ αὐτὴν; <sup>19</sup> Ὅμοια ἐστὶ  
 God, and to what shall I compare her, Like it is  
 κικλήσκου σιναπεως, ὃν λαβὼν ἄνθρωπος ἐβάλεν  
 a grain of mustard, which having taken a man he cast  
 εἰς κήπον αὐτοῦ· καὶ ἡξήσῃ, καὶ ἐγενέτο εἰς  
 into a garden of himself; and it grew, and became into  
 δένδρον \* [μεγά,] καὶ τὰ πετεινά τοῦ οὐρανοῦ  
 a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES on the sabbath.

<sup>11</sup> And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

<sup>13</sup> And Jesus seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

<sup>13</sup> † And he placed his HANDS on her; and immediately she stood erect, and praised GOD.

<sup>14</sup> And the SYNAGOGUE-RULER, being angry, because JESUS had healed on the sabbath, answering, said to the crowd, † "There are Six Days in which you ought to labor, in these, therefore, come and be cured, † and not on the sabbath."

<sup>15</sup> \* But the LORD answered him, and said, "Hypocrites! † does not every one of you, on the sabbath, loose his ox or his ass from the STALL, and lead him to DRINK?"

<sup>16</sup> And was it not proper, that this woman, † being a Daughter of Abraham, whom the ADVERSARY has bound, behold, Eighteen Years, to be released from this BOND on the sabbath?"

<sup>17</sup> And on his saying this, All his OPPOSERS were ashamed; and All the CROWD rejoiced at All those GLORIOUS WORKS which were PERFORMED by him.

<sup>18</sup> And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

<sup>19</sup> It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

\* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 13. great—omit.

‡ 13. Mark xvi. 18; Acts ix. 17. † 14. Exod. xi. 9. † 14. Matt. xii. 10; Mark iii. 2; Luke vi. 7; xiv. 3. † 15. Luke xv. 5. † 16. Luke xix. 9. † 18. Matt. xiii. 31; Mark iv. 30.

κατεσκηνωσεν εν τοις κλαδοις αυτου. <sup>20</sup> Και  
lodged in the branches of it. And  
παλιν ειπε· Τινι ὁμοιωσω την βασιλειαν του  
again he said: To what shall I compare the kingdom of the  
θεου; <sup>21</sup> Ὅμοια ἐστι ζυμη, ἣν λαβουσα γυνή  
of God? Like it is to leaven, which having taken a woman  
ἐνεκρυψεν εις αλευρου σατα τρια, ἕως οὗ ἐξυ-  
mised into of meal measures three, till was  
μωθη ὅλον. <sup>22</sup> Καὶ διεπορευετο κατα πολεις  
leavened whole. And he passed throughout cities  
καὶ κωμας, διδασκων, καὶ πορειαν ποιουμενος  
and towns, teaching, and went on making  
εις Ἱερουσαλημ. <sup>23</sup> Εἶπε δε τις αὐτῷ· Κυριε,  
for Jerusalem. Said and one to him: O Lord,  
εἰ ὀλιγοὶ οἱ σωζομενοι; Ὁ δε εἶπε πρὸς αὐτους·  
are few those being saved: He and said to them:  
<sup>24</sup> Ἀγωνιζεσθε εἰσελθειν δια της στενῆς θυρας·  
Agonize you to enter through the strait door:  
ὅτι πολλοὶ, λεγω ὑμιν, ζητησουσιν εἰσελθειν,  
for many, I say to you, will seek to enter,  
καὶ οὐκ ἰσχυσουσιν. <sup>25</sup> Ἀφ' οὗ αν ἐγερθη δ  
and not will be able. From, when may be raised the  
οικοδεσποτης, καὶ ἀποκλεισῃ την θυραν, καὶ  
householder, and may have shut the door, and  
ἀρξῃσθε ἐξω ἑσταναι, καὶ κρουειν την θυραν,  
you may begin without to stand, and to knock the door,  
λεγοντες· Κυριε, \* [κυριε,] ἀνοιξον ἡμιν· καὶ  
saying: O Lord, [O Lord,] open thou to us: and  
ἀποκριθεις ερει ὑμιν· Οὐκ οἶδα ὑμας, ποθεν  
answering he will say to you: Not I know you, whence  
εστε. <sup>26</sup> Τότε ἀρξεσθε λεγειν· Εἰθαγομεν ἐνω-  
you are. Then you will begin to say: We ate in pre-  
πιον σου καὶ ἐν ταῖς πλατειαις ἡμῶν ἐδίδαξας.  
sence of thee and in the wide places of as thou hast taught.  
<sup>27</sup> Καὶ ερει· Λεγω ὑμιν, οὐκ οἶδα \* [ὑμας,]  
And he will say: I say to you, not I know [you,]  
ποθεν εστε· ἀποστῆτε ἀπ' ἐμου παντες οἱ  
whence you are: depart you from me all the  
ἐργαται της ἀδικίας. <sup>28</sup> Ἐκεῖ ἐσται ὁ κλαυθμος  
workers of the wrong. There will be the weeping  
καὶ ὁ βρυγμος των ὀδοντων, ὅταν ὀψῃσθε Ἀβρααμ  
and the gnashing of the teeth, when you may see Abraham  
καὶ Ἰσαακ καὶ Ἰακωβ καὶ παντας τους προφητας  
and Isaac and Jacob and all the prophets  
ἐν τη βασιλειᾳ του θεου, ὑμας δε ἐκβαλομενους  
in the kingdom of the God, you and being cast  
ἐξω. <sup>29</sup> Καὶ ἔξουσιν ἀπο ἀνατολων καὶ δυσμων,  
outside. And they will come from east and west,  
καὶ ἀπο βορρᾶ καὶ νοτου· καὶ ἀνακλιθησονται  
and from North and South: and will recline  
ἐν τη βασιλειᾳ του θεου. <sup>30</sup> Καὶ ἰδου, εἰσιν  
in the kingdom of the God. And lo, they are

built their nests in its BRANCHES."

<sup>20</sup> And again he said, "To what shall I compare the KINGDOM of God?"

<sup>21</sup> It resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented."

<sup>22</sup> † And he passed through Cities and Villages, teaching, and traveling towards Jerusalem.

<sup>23</sup> And some one said to him, "Master, are those few who are BEING saved?" And HE said to them,

<sup>24</sup> † "Earnestly endeavor to enter through the NARROW Door; For many, I tell you, will seek to enter in, and will not be able.

<sup>25</sup> When the HOUSEHOLDER shall rise and close the DOOR, and you shall begin to stand without, and to knock at the DOOR, saying, † 'Master, open to us;' and he shall answer and say to you, 'I do not recognize you; whence are you?'

<sup>26</sup> you will then begin to say, 'We have eaten and drank in thy presence, and thou hast taught in our OPEN SQUARES.'

<sup>27</sup> † But he will say \* to you, 'I do not know from whence you are. Depart from me, all you WORKERS of Wickedness.'

<sup>28</sup> There will be the WEEPING and the GNASHING of TEETH, † when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM of GOD, and you cast out.

<sup>29</sup> And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of GOD.

<sup>30</sup> † And behold, they

\* VATICAN MANUSCRIPT.—25. Lord—omit.  
27. you—omit.

† 21. See Note on Matt. xiii. 33.

† 22. Matt. ix. 35; Mark vi. 6.

† 27. Matt. vii. 23; xiv. 41.  
Mark x. 31.

† 24. Matt. vii. 13.

† 28. Matt. viii. 11.

† 25. Luke vi. 45.

† 30. Matt. xix. 30; x. 10.

27. speaking to you, I know not.

εσχατοι, οἱ εσονται πρωτοι· και εισι πρωτοι, οἱ  
last who shall be first, and they are first, who  
εσονται εσχατοι. <sup>31</sup> Εν αὐτῇ τῇ ἡμέρᾳ προσηλ-  
wē be last. In this the day approached  
θον τινες Φαρισαιοι, λεγοντες αὐτῷ· Εξέλθε,  
certain of Pharisees, saying to him; Come out,  
και πορευου εντευθεν· ὅτι Ἡρωδης θελει σε  
an I go thou hence; for Herod wishes thee  
αποκτεῖναι. <sup>32</sup> Καὶ εἰπεν αὐτοῖς· Πορευθεντες  
to kill. And he said to them; Having gone  
εἰπατε τῇ ἀλῶν περὶ ταύτης· Ἰδου, ἐκβαλλῶ δαι-  
say ye to the fox this; Lo, I cast out de-  
μνια και ιασεις ἐπιτελῶ σημερον και αὐριον,  
mons and cures perform to-day and to-morrow,  
και τῇ τρίτῃ τελειουμαι. <sup>33</sup> Πλὴν δεῖ με  
and in the third I shall have ended, But it behoves me  
σημερον και αὐριον και τῇ ἐρχομένη πορευεσθαι·  
to-day and to-morrow and in the coming to go;  
ὅτι οὐκ ἐνδεχεται προφητὴν ἀπολεσθαι ἐξω  
for not it is possible a prophet to perish out  
Ἱερουσαλὴμ. <sup>34</sup> Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ  
of Jerusalem. Jerusalem, Jerusalem, the  
ἀποκτείνουσα τοὺς προφῆτας, και λιθολοῦσα  
killing the prophets, and stoning  
τοὺς ἀπεσταλμένους πρὸς αὐτήν, πῶσας ἡθε-  
those having been sent to her, how often I de-  
λῆσα ἐπισυναγαῖ τα τέκνα σου, ὃν τρόπον  
c. 12.] to gather the children of thee, what manner  
ὄρνις τὴν ἑαυτῆς νοσσιαν ὑπὸ τὰς πτερύγας;  
a bird the of herself brood under the wings;  
και οὐκ ἠθελῆσατε. <sup>35</sup> Ἰδου, ἀφίεται ὑμῖν ὁ  
and not you were willing. Lo, is left to you the  
οἶκος ὑμῶν. Λεγὼ δε ὑμῖν, ὅτι οὐ μὴ με ἴδητε,  
house of you. I say and to you, that not me you may see,  
ἕως \* [ἂν ἢ ὅτε] εἰπῇτε· Εὐλογημένος ὁ  
t. 1. [may come when] you may say; Having been blessed he  
ἐρχόμενος ἐν ὀνόματι κυρίου.  
coming in name of Lord.

ΚΕΦ. 13. 14.

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ ελθεῖν αὐτοῦ εἰς οἶκον  
And it happened in the to come him into a house  
τινὸς τῶν ἀρχόντων τῶν Φαρισαίων σαββατῷ  
of one of the rulers of the Pharisees in a sabbath  
φαγεῖν ἄρτον, και αὐτοὶ ἦσαν παρατηροῦντες  
to eat bread, and they were watching  
αὐτόν. <sup>2</sup> Καὶ ἰδου, ἀνθρώπος τις ἦν ὑδρωπικὸς  
him. And lo, a man certain was dropsical  
ἐμπροσθεν αὐτοῦ. <sup>3</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
in presence of him. And answering the Jesus  
εἶπε πρὸς τοὺς νομικοὺς και Φαρισαίους, λεγόν-  
and to the lawyers and Pharisees, saying;  
Εἰ ἐξεστὶ τῷ σαββατῷ θεραπευεῖν; Οἱ δὲ  
If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

<sup>31</sup> On That day, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

<sup>32</sup> And he said to them, "Go, and tell that † fox, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD \* Day I shall have finished.

<sup>33</sup> But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

<sup>34</sup> † O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

<sup>35</sup> Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, † 'Blessed be HE who COMES in the Name of Jehovah.'

#### CHAPTER XIV.

<sup>1</sup> And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

<sup>2</sup> And behold, there was a certain dropsical Person in his presence.

<sup>3</sup> And Jesus answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure on the SAB- BATH \* Day, or not?"

<sup>4</sup> But THEY were silent.

\* VATICAN MANUSCRIPT.—32. Day, not? But.

35. may come, when—omit.

3. Day, or

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him); for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce. \* 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lightfoot.

† 34. Matt. xxiii. 37.

‡ 35. Psa. cxviii. 26.

‡ 3. Matt. xii. 16.



ἤσυχασαν. <sup>4</sup>Και ἐπιλαβομενος ἰασατο αὐτον, <sup>5</sup>καὶ ἀπελυσε. <sup>6</sup>Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· Τίνας ὑμῶν ὄνος ἢ βους εἰς φρεὰρ ἐμπεσείται, καὶ οὐκ εὐθὺς ἀνασπάσει αὐτον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; <sup>7</sup>Καὶ οὐκ ἰσχύσαν ἀνταποκριθῆναι \* [αὐτῷ] πρὸς ταῦτα.

<sup>7</sup> Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, <sup>8</sup>ὅτι ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθεὶς εἰς τὴν πρώτην τοκλίσαν, ἀλλὰ ἐντιμότερος σου ἢ κεκλημένης ἑσέως· καὶ ἐλθὼν ὁ σε καὶ αὐτὸν καλεσας, εἰρήνη σοι· Δὲς τοῦτω τόπον· καὶ τότε ἀρῇ μετ' αἰσχυνῆς τὸν ἐσχατὸν τοκλίσαν· <sup>9</sup>ἀλλ' ὅταν κληθῇς, πορεύεαι ἀναπεσεῖς εἰς τὸν ἐσχατὸν τόπον, ἵνα ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἰπῇ σοι φίλε, προσαναβῇθι ἀνωτερον. Τότε ἐστὶ σοι δόξα ἕως ἑνώπιον τῶν συνανακειμένων σοι. <sup>10</sup>Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. <sup>11</sup>Ἐλεγε δὲ καὶ τῷ κεκληκότε αὐτὸν· Ὅταν ποιῇς ἀριστον ἢ δεῖπνον, μὴ φωνεῖς τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεὶς σου, μηδὲ γείτονας πλουσίους· ἀλλὰ τοὺς πτωχοὺς καὶ τοὺς πενήτους καὶ τοὺς τυφλοὺς καὶ τοὺς χωλοὺς καὶ τοὺς κλημένους· καὶ οὕτως ἔσται ἡ δόξα σου μεγάλη, ὅτι ἐπὶ τοῖς ἁγίοις ἐστὶν.

And taking hold of him, he cured, and dismissed him.

<sup>5</sup> And \* he said to them, † "If a Son or an Ox of any of you shall fall into a Pit, will he not immediately draw him out on the sabbath day?"

<sup>6</sup> And they could not reply to this.

<sup>7</sup> And he spoke a Parable to those who had been invited, observing how they were choosing out the chief places; saying to them,

<sup>8</sup> "When thou art invited by any one to a Marriage-feast, do not recline in the † chief place; lest one more honorable than thou may have been invited by him;

<sup>9</sup> and he who invited Thee and Him, should come and say to thee, 'Give this man a Place;' and then with shame thou shouldst begin to occupy the Lowest Place.

<sup>10</sup> † But when thou art invited, go and recline in the lowest Place; that when he who invited thee comes, he may say to thee, 'Friend, go up to a higher place;' then thou wilt have honor in the presence of \* all those reclining with thee.

<sup>11</sup> † For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

<sup>12</sup> And he said also to him who had invited him, "When thou makest a Dinner or a Supper, call not thy friends, nor thy brethren, nor thy relatives, \* nor thy neighbors; lest they also should

\* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox.  
10. All those. 12. not rich.

† 8. Rather, to lie down first: to place themselves first on the couches, whereon the Jews were used to lay at their meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. Josephus telling us how craftily Herod treated Hyrcanus, says, that he deceived him by "calling him father, and making him take his place first at feasts."—Pearce.

† 5. Exod. xlii. 5: Dent. xlii. 4: Luke xlii. 15. : 10. Prov. xxv. 6, 7. : 11. Job xli. 23: Psal. xlii. 27: Prov. xxix. 23: Matt. xxiii. 12: Luke xviii. 14: James iv. 6: 1 Pet. v. 5.

αὐτοκαλεσῶσι, καὶ γένηται σοι ἀνταποδομα.  
should invite again, and be made to thee a recompense.

¶ ΑΛΛ' ὅταν ποιῇς δόχην, καλεῖ πτωχοῦς,  
But when thou mayest make a feast, invite poor ones,  
ἀναπηροῦς, χωλοῦς, τυφλοῦς. 14 καὶ μακάριος  
maimed ones, lame ones, blind ones: and blessed

ἐστίν, ὅτι οὐκ ἐχουσὶν ἀνταποδοῦναι σοί·  
they will be, because not they have to recompense to thee:  
ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν  
it will be recompensed for to thee in the resurrection of the

δικαίων. 15 Ἀκούσας δὲ τὶς τῶν συνανακείμενων  
just. Hearing and one of those reclining

ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον  
these, said to him: Blessed, who shall eat bread

ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ·  
in the kingdom of the God. He and said to him:

Ἀνὴρ ποῖς τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε  
A man certain made a supper great, and invited

πολλοὺς. 17 Καὶ ἀπεστείλε τὸν δούλον αὐτοῦ  
many. And he sent the slave of himself

τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις·  
in the hour of the supper to say to those having been invited

Ἐρχεσθε, ὅτι ἤδη ἑτοιμα ἐστὶ \* [πάντα.] 18 Καὶ  
Come you, for now ready is [all.] And

ἤρξαντο ἀπὸ μίας παραίτεσθαι πάντες. Ὁ  
they began from one to excuse themselves all. The

πρῶτος εἶπεν αὐτῷ· Ἄγρον ἠγοράσα, καὶ ἐχὼ  
first said to him: A field I bought, and I have

ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτὸν· ἐρωτῶ σε,  
need to go out and to see him: I beseech thee,

ἐχε με παρητημένον. 19 Καὶ ἕτερος εἶπε· Ζευγὴ  
have me having been excused. And another said: Yokes

βουῶν ἠγοράσα πεντε, καὶ πορευομαι δοκιμασαι  
of oxen I bought five, and I go to try

αὐτὰ· ἐρωτῶ σε, ἐχε με παρητημένον. 20 Καὶ  
them: I beseech thee, have me having been excused. And

ἕτερος εἶπε· Γυναίκα ἐγῆμα, καὶ διὰ τοῦτο οὐ  
another said. A wife I married, and because of this not

δυναμαι ελθεῖν. 21 Καὶ παραγεγόμενος ὁ δούλος  
I am able to come. And having come the slave

ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε  
that reported to the lord of himself these. Then

ὀργισθεὶς ὁ οἰκοδεσποτὴς εἶπε τῷ δούλῳ αὐτοῦ·  
being angry the householder said to the slave of himself:

Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥυμὰς τῆς  
Go out quickly into the wide places and streets of the

πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπηροῦς καὶ  
city, and the poor ones and maimed ones and

χωλοὺς καὶ τυφλοὺς εἰσαγάγε ὧδε. 22 Καὶ εἶπεν  
lame ones and blind ones bring in hither. And said

22 And the SERVANT

invite: Thee again,\* and a  
Recompense be made thee.

13 But when thou mak-  
est a Feast, invite the Poor,  
the Crippled, the Lame,  
the Blind;

14 and thou wilt be hap-  
py; Because they have no  
means to repay thee, there-  
fore thou shalt be repaid  
at the RESURRECTION of  
the RIGHTEOUS."

15 And one of THOSE  
RECLINING with him,  
hearing this, said to him,  
† "Happy he who shall eat  
† Bread in the KINGDOM  
of God."

16 † And HE said to him,  
"A certain Man made a  
great SUPPER, and invited  
many.

17 And † he sent his  
SERVANT, at the HOUR of  
the SUPPER, to say to  
THOSE who had been IN-  
VITED, "Come, for it is  
now ready."

18 And they all began,  
with one accord, to excuse  
themselves. The FIRST  
said to him, 'I have bought  
a Field, and I must go out  
and see it; I beseech thee  
to have Me excused'

19 And another said, 'I  
have bought five Yoke of  
Oxen, and I am going to  
try them; I entreat thee  
to have Me excused.'

20 And another said, 'I  
have married a Wife, and,  
therefore, I cannot come.'

21 And that SERVANT  
having returned, related all  
to his MASTER. Then the  
HOUSEHOLDER, being an-  
gry, said to his SERVANT,  
'Go out quickly into the  
OPEN SQUARES and Streets  
of the CITY, and bring in  
hither † the POOR, and  
Crippled, and \* Blind, and  
Lame.'

22 And the SERVANT

\* VATICAN MANUSCRIPT.—17. All—omit.

21. Blind and Lame.

† 13. Instead of *ἄρτον*, bread, some one hundred MSS., with some Versions and Fathers, read *ἐσθλα*, a dinner. This is probably the best reading, as they were now at dinner.—*Clarke*.

† 21. Faint traces remain of indiscriminate invitations to Oriental entertainments at this day. See Matt. xxii. 9; Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the tables of the great. "The Arabs never set by any thing that is brought to table, but call in their neighbors and the poor, and finish every thing." An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.

‡ 15. Rev. xix. 9.

‡ 16. Matt. xxii. 2.

‡ 17. Prov. ix. 2 3.

ὁ δούλος· Κυριε, γεγονεν ὡς ἐπεταξας, καὶ  
the slave. O lord, it is done as thou didst order, and  
ἐτι τοῦτος ἐστί. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν  
still room is. And said the lord to the

δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ  
slave; Go out into the ways and hedges, and  
ἀναγκατόν εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου.  
urge to enter, that may be filled the house of me.

24 Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνον  
I say for to you, that no one of the men those  
τῶν κεκλημένων γευσταὶ μου τοῦ δείπνου.  
the having been invited shall taste of me the supper.

25 Συνεπορευόντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ  
Were going with and him crowds great, and

στραφεὶς εἶπε πρὸς αὐτούς· 26 Εἰ τις ἐρχεται  
turning he said to them; If any one comes

πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ  
to me, and not hates the father of himself, and

τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ  
the mother, and the wife, and the children, and

τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἐτι δὲ καὶ τὴν  
the brothers, and the sisters, still more and even the

ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.  
of himself life, not is able of me a disciple to be.

27 Καὶ ὅστις οὐ βασταζει τὸν σταυρὸν αὐτοῦ,  
And whoever not bears the cross of himself,

καὶ ἐρχεται ὀπίσω μου, οὐ δύναται μου εἶναι  
and comes after me, not is able of me to be

μαθητὴς. 28 Τίς γὰρ ἐξ ὑμῶν, θέλων πυρρὸν  
a disciple. Who for of you, wishing a tower

οικοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν  
to build, not first having sat down computes the

δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; 29 ἵνα μήποτε  
cost, if he has to finish; that lest

θεντὸς αὐτοῦ θεμελίον, καὶ μὴ ἰσχυρόντος ἐκτε-  
having laid of him a foundation, and not being able to

λεῖναι, πάντες οἱ θεωροῦντες ἀρξύνται ἐμπαίζειν  
finish, all those beholding should begin to deride

αὐτῷ, 30 λέγοντες· Ὅτι οὗτος ὁ ἀνθρώπος ἤρξατο  
him, saying; That this the man be-  
οικοδομεῖν, καὶ οὐκ ἰσχύεν ἐκτελεῖσαι. 31 Ἡ

τις βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ  
what king going to engage with another

βασίλει εἰς πόλεμον, οὐχὶ καθίσας πρῶτον  
king in battle, not having sat down first

said, 'Sir, \*I have done what thou didst command, and yet there is Room.'

23 And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that \*the HOUSE may be filled;'

24 for I tell you, † That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

25 And great Crowds were going with him; and turning he said to them,

26 † "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, † and still more even \* his OWN LIFE, he cannot be my DISCIPLE.

27 † \* Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My Disciple.

28 For who of you wishing to build a Tower, does not first sit down and estimate the EXPENSE, to know whether he has the means to complete it?

29 lest having laid a Foundation, and not being able to finish, ALL who see it begin to deride him,

30 saying, 'This man began to build, but was not able to finish.'

31 Or What King, going to encounter Another King in Battle, \* will not first

\* VATICAN MANUSCRIPT.—21. I have done what thou didst command. 23. the woman. 26. his own life. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult.

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me;" and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xlii. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*; see also Deut. xli. 15—17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 290) concerning the duty of a high-priest; that he was to "ostrange himself from all his relations, and not out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Pearce.

† 24. Matt. xli. 41; xlii. 8; Acts xlii. 46. Rev. xii. 11.

† 26. Deut. xlii. 6; xxviii. 9; Matt. x. 37; 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23;

Βουλεύεται, εἰ δυνάτος ἐστὶν ἐν δεκά χιλιάσιν  
 counsel, if able he is with ten thousand  
 ἐπαντῆσαι τὴν μετὰ εἰκοσι χιλιάδων ἐρχομένην  
 to meet the (one) with twenty thousand coming  
 ἐπ' αὐτόν; <sup>32</sup> Εἰ δὲ μήγε, ἐπὶ αὐτοῦ πορεύσεται  
 against him? If but not, while of him far off  
 οὗτος, πρεσβείαν ἀποστείλας, ἐρωτᾷ \* [τα] πρὸς  
 being, an embassy having sent, he asks (the) to  
 εἰρήσῃν. <sup>33</sup> Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ  
 peace. So then all of you, who not  
 ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπαρχουσιν, οὐ  
 bids farewell to all the of himself possessions, not  
 θυνάτῃ μου εἶναι μαθητής. <sup>34</sup> Καλὸν τὸ ἅλας  
 is able of me to be a disciple. Good the salt,  
 εἰν δε το ἅλας κωρανῶν, ἐν τινὶ ἀρτυθήσεται;  
 if but the salt should be tasteless, by what shall it be salted?  
<sup>35</sup> Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν.  
 Neither for land, nor for manure fit it is;  
 εἴη βαλλοῦσιν αὐτό. Ὁ ἐχὼν ὠτα ἀκουεῖν,  
 out they cast it. He having ears to hear,  
 ἀκουέτω.  
 let him hear.

ΚΕΦ. ιε'. 15.

<sup>1</sup> Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶ-  
 Were and drawing near to him all the tax-gath-  
 ραὶ καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. <sup>2</sup> Καὶ  
 ers and the sinners, to hear him. And  
 διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς,  
 murmured the Pharisees and the scribes,  
 λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται,  
 saying: That this sinners receives,  
 καὶ συνεσθίει αὐτοῖς. <sup>3</sup> Εἶπε δὲ πρὸς αὐτοὺς  
 and eats with them. He said and to them  
 τὴν παραβολὴν ταύτην, λέγων. <sup>4</sup> Τίς ἀνθρώπος  
 the parable this, saying: What man  
 ἐξ ὑμῶν ἐχὼν ἑκατόν πρόβατα, καὶ ἀπολέσας  
 of you having a hundred sheep, and having lost  
 ἓν ἐξ αὐτῶν, οὐ καταλείπει τα ἐνενήκοντα ἐννέα  
 one of them, not leaves behind the ninety-nine  
 ἐν τῇ ἐρημῇ, καὶ πορεύεται ἐπὶ το ἀπολωλός,  
 in the desert, and goes after that having been lost,  
 ἕως εὕρῃ αὐτό; <sup>5</sup> Καὶ εὕρων, ἐπιτίθῃσιν ἐπὶ τοὺς  
 till he may find it? And having found, he lays on the  
 ὤμους ἑαυτοῦ χαίρων· <sup>6</sup> καὶ ἐλθὼν εἰς τὸν οἶκον  
 shoulders of himself rejoicing: and coming into the house  
 συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων  
 he calls together the friends and the neighbors, saying  
 αὐτοῖς· Συγχαρῆτε μοι, ὅτι εὗρον τὸ πρόβατον  
 to them: Rejoice with me, for I found the sheep  
 μου τὸ ἀπολωλός. <sup>7</sup> Λέγω ὑμῖν, ὅτι οὕτω χαρά  
 of me that having been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet him who comes against him with Twenty Thousand.

<sup>32</sup> And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

<sup>33</sup> So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

<sup>34</sup> † SALT is good; † but if \* the SALT should become insipid, how shall it recover its savor?

<sup>35</sup> It is not fit for Land, nor for Manure; they throw it away. He who has Ears to hear, let him hear."

CHAPTER XV.

<sup>1</sup> † And All the TRIBUTERS and the SINNERS were drawing near to hear him.

<sup>2</sup> And \* both the PHARISEES and SCRIBES murmured, saying, "This man receives Sinners, † and eats with them."

<sup>3</sup> Then he spoke this PARABLE to them, saying,

<sup>4</sup> † "What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY-NINE in the DESERT, and go after THAT which is LOST, till he finds it?

<sup>5</sup> And having found it, he lays it on his SHOULDERS, rejoicing.

<sup>6</sup> And coming to the HOUSE, he calls together his FRIENDS and NEIGHBORS, saying to them, 'Rejoice with me, For I have found THAT SHEEP of mine † which was LOST.'

<sup>7</sup> I say to you, That

\* VATICAN MANUSCRIPT.—32. the—omit.

34. also the SALT.

2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gidul, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt, and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it was perfectly lost its savor; the inner part, which was connected to the rock, retained its savor; as I found by proof."

† 1. Matt. v. 13; Mark ix. 30. † 1. Matt. ix. 10.  
 † 2. Matt. xviii. 12. † 6. 1 Pet. ii. 10, 25.

† 2. Acts xi. 3; Gal. ii. 12.

εσται εν τῷ ουρανῷ ἐπὶ ἑνὶ ἀμαρτωλῷ μετανο-  
will be in the heaven over one sinner reform-  
ουντι, ἢ ἐπὶ ἐννενήκονταεννέα δικαίοις, οἵτινες  
ing, than over ninety-nine just ones, who  
οὐ χρεῖαν ἔχουσι μετανοίας. <sup>8</sup> Ἡ τις γυνή,  
no need have of reformation. Or what woman,  
δραχμᾶς ἔχουσα δέκα, εἰάν ποτε ἀπολεσῇ δραχμὴν  
drachmas having ten, if she may lose drachma  
μίαν, οὐχὶ ἀπτεῖ λυχνόν, καὶ σαροὶ τὴν οἰκίαν,  
one, not lights a lamp, and sweeps the house,  
καὶ ζητεῖ ἐκμελῶς, ἕως οὗ εὕρῃ; <sup>9</sup> Καὶ  
and seeks carefully, till she finds it? And  
εὕρουσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτο-  
having found she calls together the friends and the neigh-  
νας, λεγούσα· Συγχαρτε μοι, ὅτι εὗρον τὴν  
burs, saying; Rejoice with me, for I found the  
δραχμὴν, ἣν ἀπώλεσα. <sup>10</sup> Οὕτω, λέγω ὑμῖν,  
drachma, which I lost. Thus, I say to you,  
χάρὰ γίνεται ἐνὸπριον τῶν ἀγγέλων τοῦ θεοῦ  
joy is produced in presence of the messengers of the God  
ἐπὶ ἑνὶ ἀμαρτωλῷ μετανοοῦντι.  
over one sinner reforming.

<sup>11</sup> Εἶπε δὲ· Ἄνθρωπος τις εἶχε δύο υἱούς.  
He said and; A man certain had two sons.  
<sup>12</sup> Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πάτερ,  
And said the younger of them to the father: O father,  
δος μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ  
give to me the falling to part of the property. And  
διείλεν αὐτοῖς τὸν βίον. <sup>13</sup> Καὶ μετ' οὐ πολλὰς  
he divided to them the living. And after not many  
ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός,  
days having gathered together all the younger son,  
ἀπεδημῆσεν εἰς χώραν μακρὰν· καὶ ἐκεῖ  
went abroad into a country distant; and there  
διεσκορτίσεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσωτῶς.  
wasted the property of himself, living dissolutely.  
<sup>14</sup> Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγενετο λιμός.  
Having expended and of him all, came a famine  
ισχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς  
mighty throughout the country that; and he  
ἤρξατο ὑπερτερεῖσθαι. <sup>15</sup> Καὶ πορευθεὶς ἐκολληθῇ  
began to be in want. And having gone he united  
ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπε-  
with one of the citizens of the country that; and he  
ψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βοσκεῖν χοίρους.  
sent him into the fields of himself to feed swine.  
<sup>16</sup> Καὶ ἐπεθυμῇ γεμῖσθαι τὴν κοιλίαν αὐτοῦ ἀπὸ  
And he longed to fill the belly of himself from  
τῶν κερατιῶν, ὧν ἡσθίων οἱ χοῖροι· καὶ οὐδεὶς  
the pods, which were eating the swine; and no one  
ἐδίδου αὐτῷ. <sup>17</sup> Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε·  
gave to him. To himself and coming, he said;

thus there will be more Joy in HEAVEN over One reforming Sinner, † than for Ninety-nine Righteous persons who need no Reformation.

<sup>8</sup> Or, what Woman, having ten † Drachmas, if she loses one of them, does not light a Lamp, and sweep the house, and search carefully, till she finds it?

<sup>9</sup> And having found it, she calls together her FRIENDS and NEIGHBORS saying, 'Rejoice with me, For I have found the DRACHMA which I had lost.'

<sup>10</sup> Thus, I say to you, there is Joy in the Presence of the ANGELS of God over One reforming Sinner."

<sup>11</sup> And he said, "A certain Man had Two Sons.

<sup>12</sup> And the YOUNGEST of them said to his FATHER, 'Father, give me the PORTION of the ESTATE FALLING to me. And \* HE divided † his LIVING between them.

<sup>13</sup> And not Many Days after, the YOUNGEST SON having gathered all together, went abroad into a distant Country, and there wasted his PROPERTY in profligate living.

<sup>14</sup> And having spent all, a great Famine occurred in that country; and he began to be in want.

<sup>15</sup> Then he went and attached himself to one of the CITIZENS of that COUNTRY, and he sent him into his FIELDS † to feed Swine.

<sup>16</sup> And he longed \* to be fed with the CAROB PODS, which the SWINE were eating; but no one gave to him.

<sup>17</sup> And coming to him-

\* VATICAN MANUSCRIPT—12. HE divided.

16. to be fed with the.

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i. e. about 14 cents, or 7d.

† 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to show us to what a very low condition he was reduced.—Pease.

‡ 7. Luke v. 32.

: 12. Mark xii. 44.

Ποσοι μισθιοι του πατρος μου περισσεουσιν  
How many hired servants of the father of me have an abundance  
ερτων? εγω δε ὡδε λιμῶ ἀπολλυμαι. <sup>18</sup> Ἀνασ-

τας πορευσομαι προς τον πατερα, μου, και ερω  
I will go to the father of me, and will say  
αυτω· Πατερ, ἡμαρτον εἰς τον ουρανον και  
to him, O father, I sinned against the heaven and  
ερωπιον σου· <sup>19</sup> ουκετι εἰμι αξιος κληθηναι υἱος

σου ποιησον με ὡς ἑνα των μισθιων σου. <sup>20</sup> Καὶ  
in presence of thee; no longer I am fit to be called a son  
of thee, make me as one of the hired servants of thee. And  
ἀρστας ἦλθε προς τον πατερα εαυτου. Ἐτι  
having arisen he went to the father of himself. While

δε αυτου μακραν ἀπεχοντος, εἶδεν αυτον ὁ πα-  
ter of him at a distance being, saw him the fa-  
τηρ αυτου, και εσπλαγχνισθη· και δραμων  
thir of him, and was moved with pity, and running

επεσε εν επι τον τραχηλον αυτου, και κατεφι-  
he fell on the neck of him, and repeatedly  
λησεν αυτον. <sup>21</sup> Εἶπε δε αυτω ὁ υἱος· Πατερ,

ἡμαρτον εἰς τον ουρανον και ερωπιον σου· και  
I sinned against the heaven and in presence of thee; and  
ουκετι εἰμι αξιος κληθηναι υἱος σου. <sup>22</sup> Εἶπε δε ὁ  
no longer I am fit to be called a son of thee. Said but the

πατηρ προς τους δουλους αυτου· Εξενεγκατε  
father to the slaves of himself; Bring you out  
την στολην την πρωτην, και ενδυσατε αυτον,

και δυτε δακτυλιον εἰς την χειρα αυτου, και  
and give you a finger-ring into the hand of him, and  
υποδηματα εἰς τους ποδας. <sup>23</sup> Καὶ ενεγκαντες  
shoes for the feet. And having brought

τον μοσχον τον σιτευτον θυσατε· και φαγοντες  
the calf the fattened do you sacrifice; and eating  
ευφρανθημεν· <sup>24</sup> ὅτι οὗτος ὁ υἱος μου νεκρος ην,

εγω δε εὐφραν· <sup>25</sup> ὅτι οὗτος ὁ υἱος μου νεκρος ην,  
I was joyful: for this the son of me dead was,  
και <sup>26</sup> [αν]εζησε· και απολωλος ην, και εὑρεθη.

και <sup>27</sup> ην <sup>28</sup> εὐφρανθησθαι. <sup>29</sup> Ην δε ὁ υἱος  
And they began to be merry. Was and the son  
αυτου ὁ πρεσβυτερος εν αγρω· και ὡς ερχομενος

ηγγισε τη οικια, ηκουσε συμφωνιας και χορων.  
near to the house, he heard a sound of music and dancers.

<sup>28</sup> Καὶ προσκαλεσαμενος ἑνα των παιδων, επυν-  
And having called to one of the servants, he in-  
θανετο τι εἰη ταυτα; <sup>29</sup> Ὁ δε εἶπεν αυτω·

Ὅτι ὁ ἀδελφος σου ἵκει· και εθυσεν ὁ πατηρ  
That the brother of thee is come: and has sacrificed the father  
σου τον μοσχον τον σιτευτον. ὅτι υἱογοντα

αυτον ἀπελαβεν. <sup>29</sup> Ὁργισθη δε, και οὐκ εθε-  
him he received. He was angry and, and not was dis-

self, he said, 'How many of my FATHER'S hired ser-  
vants have an abundance of Bread, and I am perish-  
ing here with Hunger!

<sup>18</sup> I will arise and go to my FATHER, and will say to him, Father, I have sinned against HEAVEN, and before thee.

<sup>19</sup> I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

<sup>20</sup> And he arose, and went to his FATHER. But while he was yet at some distance, his FATHER saw him, and was moved with pity; and running, he fell on his neck, and repeatedly kissed him.

<sup>21</sup> And the son said to him, 'Father, I have sinned against HEAVEN, and before thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

<sup>22</sup> But the FATHER said to his SERVANTS, 'Bring out quickly that CHIEF ROBE, and clothe him; and attach a Ring to his HAND, and Sandals to his FEET;

<sup>23</sup> and bring the FATTENED CALF, and kill it; and let us eat, and be joyful;

<sup>24</sup> For This my son was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful.

<sup>25</sup> Now his OLDER SON was in the Field, and as he was coming and approached the HOUSE, he heard Music and † Dancing.

<sup>26</sup> And summoning one of the SERVANTS, he asked him the reason of this.

<sup>27</sup> And HE said to him, 'Thy BROTHER is come; and thy FATHER has killed the FATTENED CALF, Because he has received him in health.'

<sup>28</sup> And he was enraged,

\* VATICAN MANUSCRIPT—21. thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS. But. <sup>22</sup> out quickly. <sup>24</sup> again—omit.

† 2. Chorus, probably ought to be rendered a choir of singers. Le Clerc denies that the word means dancing at all. Symphonies, translated music, may mean the musical instruments, which accompanied the choir of singers.

λεν εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν  
 passed to enter. The therefore father of him going out  
 παρεκάλει αὐτόν. 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ  
 besought him. He and answering said to the  
 πατρὶ· Ἰδοὺ, τοσαῦτα ἐτὴ δουλεύω σοί, καὶ  
 father: Lo, so many years do I serve for thee, and  
 οὐδεποτε ἐντολὴν σου παρελθόν· καὶ ἐμοὶ οὐδε-  
 never a command of thee I passed by: and to me never  
 ποτε ἐδωκας ἐρίφον, ἵνα μετὰ τῶν φίλων μου  
 thou gavest a kid, that with the friends of me  
 εὐφρανθῶ. 30 Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ κατα-  
 I might be joyful. When and the son of thee this, the having  
 φάγων σου τὸν βίον μετὰ πόρνων, ἦλθεν, ἐθυ-  
 devoured of thee the living with harlots, came, thou hast  
 σας αὐτῷ τὸν μόσχον τὸν σιτεῦτον. 31 Ὁ δὲ  
 sacrificed for him the calf the fattened. He and  
 εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ,  
 said to him: O child, thou always with me art,  
 καὶ πάντα τὰ ἐμὰ ἅ εστιν. 32 Εὐφρανθήναι δὲ  
 and all the mine things is. To be joyful but  
 καὶ χαρῆναι εἶδει, ὅτι ὁ ἀδελφὸς σου οὗτος  
 and to be glad it is proper, for the brother of thee this  
 νεκρὸς ἦν, καὶ \* [αὐ] ἐξησε· καὶ ἀπολωλὼς ἦν,  
 dead was, and [again] is alive: and having been lost was,  
 καὶ εὑρέθη.  
 and is found.

ΚΕΦ. 15. 16.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ.  
 He said and also to the disciples of himself.  
 Ἄνθρωπος τις ἦν πλουσίος, ὃς εἶχεν οἰκονομὸν·  
 A man certain was rich, who had a steward;  
 καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ  
 and this was accused to him as wasting the  
 ὑπάρχοντα αὐτοῦ. 2 Καὶ φωνήσας αὐτόν, εἶπεν  
 possessions of him. And having called him, he said  
 αὐτῷ· Τί τοῦτο ἀκούω περὶ σου; ἀποδοῦ τὸν  
 to him; What this I hear concerning thee? render the  
 λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησῃ ἐτι  
 account of the stewardship of thee: not so: who wilt be able longer  
 οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τί  
 to be steward. Said and in himself the steward: What  
 ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονο-  
 shall I do, for the lord of me takes the steward.  
 μίαν ἀπ' ἐμοῦ; Σκαττεῖν οὐκ ἰσχύω, ἐπαιτεῖν  
 ship from me? To dig not I have strength, to beg  
 αἰσχυνομαι. 4 Εἰδὼν τι ποιήσω, ἵνα, ὅταν  
 I am ashamed. I know what I will do, that, when  
 μετασταθῶ τῆς οἰκονομίας, δεξῶνται με εἰς  
 I may be put out of the stewardship, they may receive me into  
 τοὺς οἴκους αὐτῶν. 5 Καὶ προδκαλεσάμενος  
 the houses of themselves. And having summoned  
 ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου  
 one each of the debtors of the lord  
 ἑαυτοῦ, ἐλεγε τῷ πρώτῳ· Ποσὸν οφείλεις τῷ  
 of himself, he said to the first, How much owest thou to the

and refused to enter. \* And his FATHER going out, en-  
 treated him.

29 And HE answering,  
 said to his FATHER, 'Be-  
 hold, so many years have I  
 served for thee, and never  
 disobeyed thy command;  
 and yet thou never gavest  
 Me a Kid, that I might be  
 joyful with my FRIENDS;

30 But when THIS SON  
 of thine came, who has  
 CONSUMED Thy LIVING  
 with PROSTITUTES, thou  
 hast killed for him the  
 \*FATTED Calf.'

31 And HE said to him,  
 'Child, thou art always  
 with me, and ALL that is  
 MINE is thine.

32 It was proper to be  
 joyful and be glad; For  
 THIS BROTHER of thine  
 was dead, but is restored to  
 life; he was even lost, but  
 is found.'

CHAPTER XVI.

1 And he said also to  
 \* the Disciples, "There  
 was a certain rich Man,  
 who had a Steward; and he  
 was accused to him of  
 wasting his possessions."

2 And having called him,  
 he said to him, 'What is  
 this that I hear of thee?  
 render an ACCOUNT of thy  
 STEWARDSHIP; for thou  
 canst be a Steward no  
 longer.'

3 And the STEWARD  
 said within himself, 'What  
 shall I do? For my MASTER  
 takes the STEWARDSHIP  
 away from me; I have not  
 strength to dig: \* and I am  
 ashamed to beg.

4 I know what I will do,  
 that when I am deprived of  
 the STEWARDSHIP, they  
 may receive me into their  
 own HOUSES.'

5 And calling each one  
 of his MASTER'S DEBTORS,  
 he said to the FIRST, 'How  
 much dost thou owe my  
 MASTER?'

\* VATICAN MANUSCRIPT.—28. And his FATHER.  
 —omit. 1. the Disciples. 3. and I am.

30. FATTED Calf.

32. again

κυρια μου; Ὁ δὲ εἶπεν· Ἑκατόν βατοὺς ελαίου.  
lord mine? He said, A hundred baths of oil.

Καὶ εἶπεν αὐτῷ· Δεξάι σου τὸ γράμμα, καὶ  
And he said to him; Receive of thee the bill, and

καθίστας ταχέως γράψον πεντήκοντα, ἵ Επειτα  
adding down quickly write thou fifty. Then

ἕτερόν εἶπε· Σὺ δε πόσον οφείλεις; Ὁ δὲ εἶπεν·  
to another he said; Thou and how much owest thou? He and said;

Ἑκατόν κορούς σίτου. \* [Καὶ] λέγει αὐτῷ·  
A hundred cors of wheat. [And] he says to him;

Δεξάι σου τὸ γράμμα, καὶ γράψον ογδοήκοντα.  
Receive of thee the bill, and write eighty.

Ἔ καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονομὸν τῆς  
And praised the lord the steward of the

δικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ  
a just, because prudently he had done: for the sons of the

αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ  
age this more prudent above the sons of the

φωτός εἰς τὴν γενεάν τὴν αὐτῶν εἰσι. Ἐγὼ  
light for the generation that of themselves are. And I

ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ  
to you say; Make you to yourselves friends out of the

μαμμάς τῆς ἀδικίας· ἵνα, ὅταν ἐκλιπῇτε, δεξώ-  
mammas of the unjust: that, when you may fail, they may

ταί ὑμᾶς εἰς τὰς αἰωνίους σκῆνας. 10 Ὁ πιστός  
receive you into the age-lasting tabernacles. He faithful

ἐν ελαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ  
in least also in much faithful is: and he

ἐν ελαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικός ἐστιν.  
in least unjust, also in much unjust is.

11 Εἰ οὖν ἐν τῇ ἀδικῇ μαμμῷ πιστοὶ οὐκ  
If therefore in the unrighteous mammon faithful not

ἐγενεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ  
you have been, the true who to you will trust? and

εἰ ἐν τῇ ἀλλοτρίῳ πιστοὶ οὐκ ἐγενεσθε, τὸ  
if in the another faithful not you have been, the

ἄλλοτερον τίς ὑμῖν δώσει;  
you who to you will give?

13 Οὐδεὶς οἰκετὴς δύναται δυσὶ κυρίοις δουλεύ-  
No one domestic is able two lords to serve:

εἴη ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον  
either for the one he will hate, and the other

ἀγαπήσει· ἢ ἓνος ἀρθεῖται, καὶ τοῦ ἑτέρου  
he will love: or one he will cling to, and the other

καταφρονησεῖ. Οὐ δύνασθε θεῷ δουλεῖν καὶ  
he will slight. Not you are able God to serve and

6 And HE said, † 'A Hundred Baths of Oil.' And \* HE said to him, 'Take back \* Thy ACCOUNT, and sit down quickly, and write one for fifty.'

7 Then he said to another, 'And how much dost thou owe?' And HE said, † 'A Hundred Cors of Wheat.' He says to him, 'Take back \* Thy ACCOUNT, and write one for eighty.'

8 And the MASTER applauded the UNJUST STEWARD, Because he had acted prudently; For the sons of this AGE are more prudent as to THAT GENERATION which is their own, than † the sons of LIGHT.

9 And I say to you, † Make for yourselves FRIENDS with the DECEITFUL WEALTH, that, when \* it fails, they may receive you into AIONIAN Mansions.

10 † HE who is FAITHFUL in a little, is also faithful in much; and HE who is UNJUST in a little, is also unjust in much.

11 If, therefore, you have not been faithful in the DELUSIVE Riches, who will confide the TRUE to you.

12 And if you have not been faithful in THAT which is ANOTHER'S, who will give you THAT which is \* YOUR OWN?

13 † No Domestic can serve Two Masters; for he will either hate the ONE, and love the OTHER; or he will attend to one, and neglect the OTHER. You cannot serve God and Mammon.

\* VATICAN MANUSCRIPT—δ. HE said.  
7. Thy LETTINGS, and.

δ. Thy LETTINGS, and.  
12. our own.

7. And—omit.

† 6. The *batá* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part. See Exod. xiv. 11, 14. It is equal to the *ephah*, i. e., to seven gallons and a half of our measure.—Clarke. Josephus states that it contained seventy-two sextarii, or about thirteen and a half gallons. † 7. The *cor* was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *batá* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about seventy-five gallons and five pints English.

† 8. John xii. 36; Eph. v. 8; 1 Thess. v. 5. † 9. Dan. iv. 27; Matt. vi. 19; xix. 21; 1 Tim. vi. 17—19. † 10. Matt. xxv. 21; Luke xix. 27. † 13. Matt. vi. 24.



μαμωνᾶ. <sup>14</sup> Ἦκουον δε ταυτα παντα και οι  
mammon. Heard and these all also the  
Φαρισαιοι, φιλαργυρι υπαρχοντες· και εξεμυκ-  
Pharisees, money-lovers being; and they  
τηριζον αυτον. <sup>15</sup> Και ειπεν αυτοις· Ὑμεις  
mocked him. And he said to them; You  
εσθε οι διδαιοντες εαυτους ενωπιον των  
are those justifying yourselves in presence of the  
ανθρωπων· ο δε θεος γινωσκει τας καρδιας υμων·  
men: the but God knows the hearts of you:  
οτι το εν ανθρωποις υψηλον, βδελυγμα ενωπιον  
for that by men highly prized, an abomination in presence  
του θεου.  
of the God.

<sup>16</sup> Ο νομος και οι προφηται εως Ιωαννου· απο  
The law and the prophets till John: from  
τοτε η βασιλεια του θεου ευαγγελιζεται, και  
then the kingdom of the God is preached, and  
πας εις αυτην βιαζεται. <sup>17</sup> Ευκοπωτερον δε  
every one into her presses. Easier but  
εστι τον ουρανον και την γην παρελθειν, η του  
itis the heaven and the earth to pass away, than of the  
νομου μιαν κεραϊαν πεσειν. <sup>18</sup> Πας ο απολυνων  
law one fine point to fail. Every one who dismissing  
την γυναικα αυτου, και γαμων ετεραν, μοι-  
the wife of himself, and marrying another, commits  
χευει· και πας ο απολελυμενην απο ανδρος  
adultery: and every one who her being divorced from an husband  
γαμων, μοιχευει.  
marrying, commits adultery.

<sup>19</sup> Ανθρωπος δε τις ην πλουσιος, και εγεδι-  
A man now certain was rich, and was  
δυσκετο πορφυρα και βυσσον, ευφραινομενος  
clothed purple and fine linen, feasting  
καθ' ημεραν λαμπρως. <sup>20</sup> Πτωχος δε τις \* [ην]  
every day sumptuously. A poor and certain [was]  
ονοματι Λαζαρος, \* [ος]· εβεβλητο προς τον  
named Lazarus, [who] was laid at the  
πυλων αυτου ηλωμενος, <sup>21</sup> και επιθυμων  
gate of him being covered with sores, and longing  
χορτασθηναι απο των ψιχιων των πιπτοντων  
to be fed from the crumbs those falling  
απο της τραπεζης του πλουσιου· αλλα και οι  
from the table of the rich: but even the  
κυνες ερχομενοι απελειχον τα ελκη αυτου.  
dogs coming licked the sores of him.

<sup>22</sup> Εγενετο δε αποθανειν τον πτωχον, και απε-  
It happened and to die the poor, and to  
νεχθηναι αυτον υπο των αγγελων εις τον κολ-  
be borne away him by the messengers into the bo-

14 And the PHARISEES, † being money-lovers, also heard all these things, and they ridiculed him.

15 And he said to them, "You are THOSE who JUSTIFY yourselves before MEN; but GOD knows your HEARTS; For THAT which is HIGHLY PRIZED among Men is an Abomination before GOD.

16 † The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed, and every one presses towards it.

17 † And it is easier for HEAVEN and EARTH to pass away, than for one Point of the LAW to fail.

18 † EVERY ONE who DISMISSES his WIFE, and marries another, commits adultery; and \* HE who MARRIES her being divorced from her husband, commits adultery.

19 † Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

20 And a certain Poor man, named Lazarus, was laid at his GATE, full of sores,

21 and longing to be fed with \* THOSE CRUMBS which FELL from the RICH man's TABLE; but even the DOGS came and licked his sores.

22 And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

\* VATICAN MANUSCRIPT.—15. the Lord.  
20. who—omit.

21. THINGS which FELL.

15. HE WHO MARRIES.

20. was—omit.

† 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings, but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—Mc'ulloch. Dr. Lightfoot and others have shown that the Jews in their Gemara have a parable much to the same purpose.—Doddridge.

† 14. Matt. xxiii. 34.  
vii. 20.

† 17. Matt. v. 18.

† 15. Luke x. 23.

† 18. Matt. v. 32; xix. 9;

† 16. Matt. iv. 17; xi. 12, 13; Luke  
† 1 Cor. vii. 10, 11.

των Αβρααμ. Απεθαιε δε και ο πλουσιος, και  
 oom Abraham. Died and also the rich, and  
 εταφη. 23 Και εν τῷ ᾧδρῳ επαραι τους οφθαλ-  
 was buried. And in the answers having lifted the eyes  
 μους αὐτον, ὑπαρχων εν βασανοις, δρᾷ τον  
 of himself, being in torments, sees the  
 Αβρααμ απο μακροθεν, και Λαζαρον εν τοις κολ-  
 Abraham from a distance, and Lazarus in the bo-  
 wais αυτου. 24 Και αυτος φωνησας ειπε· Πατερ  
 some of him. And he crying out he said; O father  
 Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα  
 Abraham, do thou pity me, and send Lazarus, that  
 βαψῃ το ακρον του δακτυλου αυτου ὕδατος,  
 he may dip the tip of the finger of himself of water,  
 και κταψυξῃ την γλωσσαν μου· ὅτι οδυνημαι  
 and may cool the tongue of me; for I am in pain  
 εν τῷ φλογι ταυτη. 25 Ειπε δε Αβρααμ· Τεκνον,  
 to the same thin. Said and Abraham; O child,  
 μνησθητι, ὅτι ἀτελαβες τα αγαθα σου εν τη  
 remember, that thou didst receive the things good of thee in the  
 ζωῃ σου, και Λαζαρος ὁμοιως τα κακα· νυν  
 life of thee, and Lazarus in like manner the things bad; now  
 δε ὁδε παρακαλεται, συ δε οδυνασαι. 26 Και  
 but thou is comforted, thou art in pain. And  
 ἐπι πασι τούτοις, μεταξυ ἡμων και υμων χασμα  
 between all these, between of us and of you a chasm  
 μεγα εστηρικται, ὥπως οἱ θελοντες διαβηραι  
 great has been fixed, so that those wishing to pass over  
 ἐνθεν προς ὑμας, μη δυνανται, μηδε οἱ ἐκείθεν  
 hence to you, not able, nor those thence  
 προς ἡμας διατερωσιν. 27 Ειπε δε· Ερωτω ουκ  
 to us cross over. He said then; I beseech thee  
 σε, πατερ, ινα πεμψῃς αυτον εις τον οικον του  
 thee, O father, that thou wouldst send him to the house of the  
 πατρος μου· 28 εχω γαρ πεντε αδελφους· ὥπως  
 father of me; I have for five brothers; that  
 διαμαρτυρηται αυτοις, ινα μη και αυτοι ελθωσιν  
 he may testify to them, that not also they may come  
 εις τον τοπον τεινον της βασανου. 29 Λεγει  
 into the place this of the torment. Says  
 \* [αυτῷ] Αβρααμ· Εχουσι Μωσεια και τους  
 [to him] Abraham· They have Mooses and the  
 προφητας· ακουσατωσαν αυτων. 30 Ο δε ειπεν·  
 prophets· let them hear them. He and said;  
 Ουχι, ποτερ, Αβρααμ· αλλ' εαν τις απο νεκρων  
 No, O father, Abraham· but if one from dead ones  
 πορευθῃ προς αυτοις, μετανοησουσιν. 31 Ειπε δε  
 may go to them, they will reform. He said but

† BOSOM. And the rich man also died, and was buried;

23 and in HADES, being in Torments, he lifted up his EYES, and sees \* Abraham at a distance, and Lazarus in † the FOLDS of his mantle.

24 And crying out he said, 'Father Abraham, pity me, and send Lazarus, that he may dip the TIP of his FINGER in Water, and cool my TONGUE; For I am tortured in this FLAME.'

25 But Abraham said, 'Child, recollect That thou, during thy LIFE, † didst receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now \* here he is comforted, and thou art tormented.'

26 And besides all this, a great Chasm is situated between us and you; so that THOSE WISHING to pass over hence to you are unable; nor can \* those cross over thence to us.'

27 Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;

28 For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'

29 \* But Abraham says, † 'They have Moses and the PROPHETS; let them hear them.'

30 And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'

31 And he said to him,

\* VATICAN MANUSCRIPT—27. Abraham. 23. But Abraham.

23. here he is comforted, and.

25. t. oe.:

† 22. The expression, "Abraham's bosom," alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honorable person lay first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person, and the father of the Jewish nation, to be in his bosom signifies (in allusion to the order in which guests were placed at an entertainment) the highest state of felicity next to that of Abraham himself.

—Bardes. † 23. You helpst, being plural, the idea seems to be as expressed in the text see Parkhurst.

‡ 25. Job xli. 12; Luke vi. 24. 31: xvii. 17.

‡ 29. Isa. viii. 20; xxiv. 16; John v. 20, 45; Acts xv.

αὐτῷ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκού-  
to him· If Moses and the prophets not they  
ουσιν, οὐδὲ εἰ τις ἐκ νεκρῶν ἀναστῇ, πείσ-  
hear· neither if one out of dead ones should rise, will  
θῆσονται.  
they be convinced.

ΚΕΦ. ιζ'. 17.

1 Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνευδεκτόν  
He said and to the disciples: Impossible  
ἐστὶ τὸν μὴ ἐλθεῖν τὰ σκανδαλά· οὐαὶ δέ, δι'  
It is of the not to come the enares; woe but, through  
οὐ ἐρχεται. 2 Ἀσπιστελεῖ αὐτῷ, εἰ μύλος οἰκίος  
whom they come. It is profitable for him, if a millstone upper  
περικεῖται περὶ τὸν τραχήλον αὐτοῦ, καὶ ἐρρίπ-  
was hung about the neck of him, and have been  
ταί εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα  
throws into the sea, than that he should ensnare one  
τῶν μικρῶν τούτων. 3 Προσεχετε ἑαυτοῖς. Ἐάν  
of the little ones these. Take heed to yourselves. If  
δε ἁμαρτῇ \* [εἰς σε] ὁ ἀδελφός σου, ἐπιτιμήσῃ  
and should sin [against thee] the brother of thee, rebuke  
αὐτῷ· καὶ εἰς μετανοήσῃ, ἀφες αὐτῷ. 4 Καὶ  
him; and if he should reform, forgive him. And  
εἰς ἑπτάκις τῆς ἡμέρας ἁμαρτῇ εἰς σε, καὶ  
if seven times of the day he should sin against thee, and  
ἑπτάκις \* [τῆς ἡμέρας] ἐπιστρέψῃ, λέγων·  
seven times [of the day] he should turn, saying;  
Μετανόη· ἀφήσεις αὐτῷ.  
I reform; thou shalt forgive him.

5 Καὶ εἶπον οἱ ἀποστολοὶ τῷ κυρίῳ· Προσθε-  
And said the apostles to the lord; Do thou add  
ἡμῖν πίστιν. 6 Εἶπε δὲ ὁ κύριος· Εἰ εἶχετε  
to us faith. Said and the lord; If you had  
πίστιν ὡς κοκκὸν σιναπεύων, ἐλεγετέ αὐ τῇ  
faith as a grain of mustard, you might say to the  
συκαμίνῳ ταυτῇ· Ἐκρίζωθητι, καὶ φυτευθῇ ἐν  
sycamine-tree this; Be thou uprooted, and be thou planted in  
τῇ θαλάσσῃ· καὶ ὑπακούσεν αὐ ὁ κύριος. 7 Τίς δὲ  
the sea; and it would obey you. Which but  
ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα,  
of you a slave having ploughing or feeding cattle,  
ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ εἰρεῖ· Εὐθεὺς  
who having come out of the field will say; Immediately  
παρελθὼν ἀναπεσαι; 8 Ἀλλ' οὐχὶ εἰρεῖ αὐτῷ  
going do thou recline? But not will say to him  
Ἐτοιμασόν τι δεῖπνῶ, καὶ περιζώσαμενος  
Make ready what I may sup, and having girded  
διακονεῖ μοι, ἕως φαγῶ καὶ πινῶ· καὶ μετὰ ταῦτα  
do thou serve me, till I may eat and drink; and after these  
φαγεῖσαι καὶ πινεῖσαι; 9 Μὴ χάριν ἔχει τῷ δούλῳ  
shall eat and drink thou? Not favor has the slave  
ἐκεῖνῳ, ὅτι ἐποίησε τὰ διαταχθέντα; \* [Οὐ  
that, because he did the things having been commanded? [No  
δοκῶ.] 10 Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα  
I think.] So also you, when you shall have done all

'If they hear not Moses and the PROPHETS, neither will they be convinced, though one should rise from the Dead.'

CHAPTER XVII.

1 And he said to \* his DISCIPLES, † "It is impos- sible for SNARKS Not \* to come; but Woe to him through whom they come!

2 It would be better for him, if an upper Millstone were hanged about his neck, and he be thrown into the SEA, than that he should insnare one of these LITTLE ONES.

3 Take heed to your- selves; ‡ If thy BROTHER sin, † rebuke him; and if he reforms, forgive him.

4 And if seven times in a DAY he sins against thee, and seven times he turns to thee again, saying, 'I reform;' thou shalt forgive him."

5 And the APOSTLES said to the LORD, "In- crease our Faith."

6 † And the LORD said, "If you had Faith as a Grain of Mustard, you might say to this SYCA- MINE-TREE, Be thou up- rooted and planted in the SEA; and it would obey you.

7 But which of you hav- ing a Servant ploughing or feeding cattle, will say to him as he comes in from the FIELD, 'Come immedi- ately, and recline!'

8 But will he not say to him, 'make ready my sup- per; gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink!'

9 Does he thank \* that SERVANT 'Because he did what was commanded?

10 So also you, when you shall have done All the

\* VATICAN MANUSCRIPT.— 1. his disciples.  
3. against thee—omit. 4. of the day—omit  
not—omit.

1. should come; nevertheless Woe-  
the SERVANT. 2. him. 1 think

† 31. John xii. 10, 11.  
xviii. 15, 21.  
xli. 21; Mark ix. 23; xl. 23.

‡ 1. Matt. xviii. 6, 7; Mark ix. 43; 1 Cor. xi. 10.  
‡ 3. Lev. xix. 17; Prov. xvii. 10; James v. 12

‡ 2. Matt.  
‡ 6. Matt. xvii. 20;

τα διαταχθέντα ὑμῖν, λεγέτε· Ὅτι δούλοι  
the things having been commanded you, say you: That slaves  
αἰχρεῖοι ἐσμεν· ὅτι ὁ ἀφειλομεν ποιῆσαι,  
unprofitable we are: because what we were bound to do,  
ἡμεῖς ποιεῖομεν.  
we have done.

11 Καὶ ἐγένετο ἐν τῇ πορεύεσθαι αὐτὸν εἰς  
And it happened in the to go him to  
Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μεσσοῦ  
Jerusalem, and he passed through midst  
Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου  
of Samaria and Galilee. And entering

αὐτοῦ εἰς τινὰ κώμην, ἀπήντησαν αὐτῷ δέκα  
of him into a certain village, met him ten  
ἄνθρωποι, οἱ ἐστήσαν πορρωθεν. 13 Καὶ  
lepers men, who stood far off. And  
αὐτοὶ ἔβαν φωνήν, λεγόντες· Ἰησοῦ ἐπιστάτα  
they lifted up a voice, saying: Jesus master,  
ἐλεῆσον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς·  
pity us. And seeing he said to them·

Πορεύθεντες ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσι.  
Going show you yourselves to the priests.  
Καὶ ἐγένετο ἐν τῇ ὑπαγεῖν αὐτοὺς, ἐκαθαρίσθη-  
And it happened in the to go them, they were cleansed.

σαν. 15 Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰαθῇ, ὑπέ-  
One and of them, seeing that he was cured, turned  
τρέψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·  
back, with a voice loud glorifying the God:

16 καὶ ἐπέθεν ἐπὶ προσώπον παρα τοὺς πόδας  
and fell on face at the feet  
αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμα-  
of him, giving thanks to him: and he was a Sama-  
ρείτης. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ  
ritean. Answering and the Jesus said: Not.

οἱ δέκα ἐκαθαρίσθησαν· οἱ δὲ ἐννεα πού· 18 Οὐχ  
the ten were cleansed? the but nine where? Not  
εὗρηθσαν ὑποστρέψαντες δοῦναι δοξᾶν τῷ θεῷ,  
were found having returned to give glory to the God,  
εἰ μὴ ὁ ἀλλογενὴς οὗτος· 19 Καὶ εἶπεν αὐτῷ·  
except the foreigner this? And he said to him:  
Ἀράστας πορεύου· \* [ἡ πίστις σου σέσωκε σε.]  
Arising go thou: [the faith of thee has saved thee.]

20 Ἐπερωτήθη δὲ ὑπὸ τῶν φαρισαίων, πότε  
Having been asked and by the Pharisees, when  
ἐρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς,  
comes the kingdom of the God, he answered them,  
καὶ εἶπεν· Οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ  
and said: Not comes the kingdom of the God  
μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε,  
with careful watching: nor will they say, Lo here,  
ἢ, \* [ἰδοὺ] ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ θεοῦ  
or, [lo] there, lo for, the majesty of the God

THINGS COMMANDED you, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood <sup>†</sup>at a distance;

13 And they lifted up their Voice, saying, "Jesus, Master, pity us."

14 And seeing them, he said to them, <sup>†</sup>"Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising God with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Sami-ritan.

17 And JESUS answering, said, "Were not the TEN cleansed? but where are the NINE?"

18 Were none found: o return to give Praise to God, except this ALIEN?"

19 And he said to him; "Arise, go thy way; \* thy FAITH has saved thee."

20 And having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, "THE KINGDOM of GOD comes not with outward show;

21 nor shall they say, 'Behold here! or there!'<sup>†</sup> for, behold, <sup>†</sup>GOD'S ROYAL MAJESTY is among you."

\* VATICAN MANUSCRIPT.—19. thy FAITH has saved thee.—omit.

21. lo.—omit.

† 21. In this verse it has been found necessary to depart from the usual signification of *hō basilēia tou theou*, the kingdom of God, and render as in the text. That this rendering is admissible and correct, see Note on Matt. lii. 2. *Basilēia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the King is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps those Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Isaiah* was by *Jehoiada* the priest. See the account, 2 Chron. xlii. 1—11."

† 12. Lev. xlii. 40.

† 14. Lev. xlii. 2; xiv. 2; Matt. viii. 4; Luke v. 14.

ἐντος ὧμων ἐστιν. <sup>22</sup> Εἶπε δὲ πρὸς τοὺς μαθη-  
in the midst of you in. He said and to the disci-

τας· Ἐλευσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν  
ples: Will come days, when you will desire one

τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν· καὶ  
of the days of the son of the man to see; and

οὐκ ὀψεσθε. <sup>23</sup> Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, ἢ,  
not you will see. And they will say to you; Lo here, or,

ἰδοὺ ἐκεῖ· μὴ ἀπελθῆτε, μὴ δὲ διώξητε. <sup>24</sup> Ὡσπερ  
lo there, not you may go away, nor may you follow. Even as

γὰρ ἡ ἀστραπή, ἡ ἀστραπτουσα ἐκ τῆς ὑπ'  
for the lightning, that flashing out of the under

οὐραρον, εἰς τὴν ὑπ' οὐρανὸν λαμπεῖ· οὕτως  
heaven, to the under heaven shines; so

ἐσται ὁ υἱὸς τοῦ ἀνθρώπου <sup>25</sup> [ἐν τῇ ἡμέρᾳ αὐτοῦ.]  
will be the son of the man [in the day of him.]

<sup>26</sup> Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ  
First but it behoves him many things to suffer, and

ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. <sup>27</sup> Καὶ  
to be rejected from the generation this. And

καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νωε, οὕτως ἐσται  
as it happened in the days of Noe, so it will be

καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.  
also in the days of the son of the man.

<sup>28</sup> Ἦσθιον, ἐπινον, ἐγαμον, ἐξεγαμίζοντο, ἀχρί  
They ate, they drank, they married, they were given in marriage, till

ἡς ἡμέρας εἰσηλθε Νωε εἰς τὴν κιβωτὸν· καὶ  
of which day entered Noe into the ark; and

ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.  
came the flood, and destroyed all.

<sup>29</sup> Ὅμοιος καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λωτ·  
In like manner also as it happened in the days of Lot,

ἦσθιον, ἐπινον, ἠγοράζον, ἐπώλουν, ἐφύτευον,  
they ate, they drank, they bought, they sold, they planted,

φκοδομουν· <sup>30</sup> ἢ δὲ ἡμέρᾳ ἐξηλθε Λωτ ἀπὸ  
they built: in the but day went out Lot from

Σόδομων, ἐβρεξε πυρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ  
Sodom, it rained fire and brimstone from heaven, and

ἀπώλεσεν ἅπαντας· <sup>31</sup> κατὰ ταῦτα ἐσται ἢ  
destroyed all: according to these it will be in the

ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλυπτέται. <sup>32</sup> Ἐν  
day the son of the man is revealed. In

ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐσται ἐπὶ τοῦ δώματος, καὶ  
that the day, who will be on the roof, and

τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβατὼ ἀραι  
the goods of him in the house, act let him descend to take

αὐτὰ· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρέ-  
them; and he in the field, in like manner not let him

ψατῶ εἰς τὰ οὐκισμ. <sup>33</sup> Μνημονεύετε τῆς γυναι-  
for the things behind. Remember you of the wife

κος Λωτ. <sup>34</sup> Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ  
of Lot. Whoever may seek the life of himself

<sup>22</sup> And he said to the  
DISCIPLES, † Days will  
come, when you will desire  
to see one of the DAYS of  
the SON of MAN, and you  
will not see it.

<sup>23</sup> † And they will say  
to you, \* Behold, there! \*  
or \* behold, here! follow  
not.

<sup>24</sup> † For as THAT LIGHT-  
NING FLASHING out of  
ONE part under Heaven,  
shines to the OTHER part  
under Heaven; so will the  
SON of MAN be.

<sup>25</sup> † But first he must  
suffer Much, and be re-  
jected by this GENERA-  
TION.

<sup>26</sup> † And as it was in  
the DAYS of Noah, so will  
it be also in the DAYS of  
the SON of MAN.

<sup>27</sup> They were eating,  
they were drinking, they  
were marrying, they were  
given in marriage, till the  
DAY that Noah entered the  
ARK, and the DELUGE  
came, and destroyed them  
all.

<sup>28</sup> In like manner also  
as it was in the DAYS of  
Lot; they were eating, they  
were drinking, they were  
buying, they were selling,  
they were planting, they  
were building;

<sup>29</sup> but † on the DAY that  
Lot went out from Sodom,  
it rained Fire and Sulphur  
from Heaven, and des-  
troyed them all.

<sup>30</sup> Thus will it be in the  
Day when the SON of MAN  
is revealed.

<sup>31</sup> On That DAY, † let  
not him who shall be on  
the ROOF, and his FURNI-  
TURE in the HOUSE, des-  
cend to take it away; and  
in like manner, let not him  
who shall be in the \* Field  
turn back.

<sup>32</sup> † Remember Lot's  
WIFE.

<sup>33</sup> † Whoever may seek  
to \* save his LIFE, will

\* VATICAN MANUSCRIPT.—22. There! or behold here! follow not. For. 24. In his  
DAY—omit. 31. Field. 33. Insure his LIFE.  
22. Matt. ix. 15. 25. Matt. xxiv. 23; Mark xlii. 21; Luke xxi. 8. † 24. Matt.  
xxiv. 27. † 25. Mark viii. 31; ix. 31; x. 33; Luke ix. 22. † 26. Gen. vii. Matt.  
xxiv. 37. † 27. Gen. xix. 10, 24. † 31. Matt. xxiv. 17; Mark xlii. 15. † 32. Gen.  
xix. 25. † 33. Matt. x. 33; xxi. 23; 22. xlii. 25; Luke ix. 24; John x. 1. 25.

σωσται, ἀπολέσει αὐτήν· καὶ ὅς εἰς ἀπολέσῃ  
to save, will lose her; and whoever may lose  
αὐτήν, ζωογονήσει αὐτήν. <sup>31</sup> Λέγω ὑμῖν· Ταύτη  
her, will preserve her. I say to you: In this  
τῇ νυκτὶ ἔσονται δύο ἐπὶ κλινῆς μίας· εἰς παρα-  
the night will be two on bed one; one will  
ληφθῆσεται, καὶ ὁ ἕτερος ἀφεθῆσεται. <sup>32</sup> Δύο  
be taken, and the other will be left. Two  
ἔσονται ἀλθουσάιν ἐπὶ τὸ αὐτό· ἡ μία παραληφ-  
will be grinding on the same; the one will be  
θῆσεται, καὶ ἡ ἕτερα ἀφεθῆσεται. <sup>33</sup> Καὶ ἀποκ-  
taken, and the other will be left. And an-  
ριθόντες λέγουσιν αὐτῷ· Που, κύριε; Ὁ θε-  
serving they said to him; Where, O Lord? He and  
εἶπεν αὐτοῖς· Ὁπου τὸ σῶμα, ἐκεῖ συναχθήσονται  
said to them; Where the body, there will be gathered  
ταὶ οἱ αἵτοι.  
the eagles.

ΚΕΦ. ιη'. 18.

<sup>1</sup> Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ  
I spoke and also a parable to them, in order that  
δεῖν πάντοτε προσερχέσθαι, καὶ μὴ ἐκκακεῖν,  
ought always to pray, and not to be weary;  
<sup>2</sup> λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν  
saying: A judge certain was in a certain city, the God  
μὴ φοβούμενος, καὶ ἀνθρώπων οὐκ ἐντρέπομενος.  
not fearing, and man not regarding.  
<sup>3</sup> Χθρὰ δὲ ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἤρχετο  
A widow and was in the city that; and she went  
πρὸς αὐτόν, λέγουσα· Ἐκδικήσον με ἀπὸ τοῦ  
to him, saying: Do justice me from the  
ἀντιδικοῦ μου. <sup>4</sup> Καὶ οὐκ ᾔθελεν ἐπὶ χρόνον.  
opponent of me. And not he would for a time.  
Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεόν  
Afterwards but thus he said in himself, If even the God  
οὐ φοβούμαι, καὶ ἀνθρώπων οὐκ ἐντρέπομαι·  
not I fear, and man not regard;  
<sup>5</sup> διαίτη τοῦ παρεχέμεν μοι κόπον τὴν χθρὰν ταύτην,  
through the to render to me trouble the widow this,  
ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη  
I will do justice her; that not to end coming  
ἱλασθῇ με. <sup>6</sup> Εἶπε δὲ ὁ κύριος· Ἀκούσατε,  
she should prefer me. Said and the Lord: Hear you,  
τί ὁ κριτὴς τῆς ἀδικίας λέγει. <sup>7</sup> Ὁ δὲ θεός  
that the judge the unjust says. The and God  
οὐ μὴ ποιήσει τὴν ἐκδικήσιν τῶν ἐκλεκτῶν  
not will do the justice for the chosen ones  
αὐτῶν τῶν βουντῶν πρὸς αὐτόν ἡμέρας καὶ  
of himself those saying to him day and  
νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; <sup>8</sup> Λέγω  
night, and bearing long towards them? I say  
ὑμῖν, ὅτι ποιήσει τὴν ἐκδικήσιν αὐτῶν ἐν τάχει.  
I you, that he will do the justice for them in an instant.  
Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα ἐβρῆσται  
But the son of the man coming indeed will he find  
τὴν πίστιν ἐπὶ τῇ γῇ;  
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

<sup>34</sup> † I tell you, in That night there will be two on \* a Bed; One will be taken, and the OTHER left.

<sup>35</sup> Two will be grinding together; the ONE will be taken, and the OTHER left."

<sup>36</sup> And answering, they said to him, † "Where, Lord?" And HE said to them, "Where the BODY is, there \* also the EAGLES will be assembled."

CHAPTER XVIII.

<sup>1</sup> And he also spoke a Parable to them, to show that they OUGHT † to pray continually, and not be weary;

<sup>2</sup> saying, "There was a certain Judge in a certain City, who feared not God, nor respected Man.

<sup>3</sup> And there was a Widow in that City; and she went to him, saying, 'Obtain justice for me from my OPPONENT.'

<sup>4</sup> And he would not for a time; but afterwards he said within himself 'Though I fear not God nor regard Man;

<sup>5</sup> yet, because this WIDOW importunes me, I will do her justice, lest at last her coming should weary me!'"

<sup>6</sup> And the LORD said, "Hear what the UNJUST JUDGE says;

<sup>7</sup> and † will not God do justice for THOSE CHOSEN ONES of his, who are CRYING to him Day and Night, and he is compassionate towards them?

<sup>8</sup> I tell you, † That He will speedily do them JUSTICE. But when the SON of MAN comes, will he find this BELIEF on the LAND?"

\* VATICAN MANUSCRIPT.—34. a Bed.

‡ also will.

† 24. Matt. xiv. 40, 6; 1 Thes. iv. 17.  
Eph. vi. 13  
27. 1 Pet. iii. 8, 9.

‡ 36. Matt. xiv. 29.

‡ 8. Luke xi. 8.

‡ 7. Rev. vi. 10.

‡ 1. Luke xi. 8.  
‡ 2. H. b. x

9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταυτήν· 10 Ἄνθρωποι δὲ οὐκ ἀνέβησαν εἰς τὸ ἱερὸν προσευξάσθαι· 11 Ὁ Φαρισαῖος, καὶ ὁ ἕτερος τελωνῆς. 12 Ὁ Φαρισαῖος, σταθεὶς πρὸς ἑαυτόν, ταῦτα προσηύχετο· Ὁ θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμι ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἀραγες, ἀδικοὶ, μοιχοί, ἡ καὶ ὡς οὗτος ὁ τελωνῆς. 13 Νηστεύω δις τοῦ σαββατοῦ, ἀποδεκατῶ πάντα ὅσα κτῶμαι. 14 Καὶ ὁ τελωνῆς μακροθεν ἔστως οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐγείρει· ἀλλ' ἐτυπτεν \* [εἰς] τὸ στήθος αὐτοῦ, λέγων· Ὁ θεὸς, ἱλασθήτι μοι τῇ ἁμαρτωλώ. 15 Λέγων ὅμως, κατεβῆ οὗτος δεδικαιωμένος εἰς τὸν οἶκόν αὐτοῦ, ἡ γὰρ ἐκεῖνος· ὅτι καὶ ὁ ὑψῶν ἑαυτόν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτόν, ὑψωθήσεται.

He spoke and also to some those trusting in themselves that they are just ones, and despising the others, the parable this: Men two went up into the temple to pray: the one a Pharisee, and the other a tax-gatherer. The Pharisee, standing by himself, these he prayed: 'O God, I give thanks to thee, that not I am like the others of the men, plunderers, unjust ones, adulterers, or even like this the tax-gatherer. I fast twice of the week, I tithe all what I acquire. And the tax-gatherer at a distance having been standing not would not even the eyes to the heaven lift up: but he smote [on] the breast of himself, saying: 'O God, be propitious to me the sinner. I say

Thy God, I give thanks to thee, that not I am like the others of the men, plunderers, unjust ones, adulterers, or even like this the tax-gatherer. I fast twice of the week, I tithe all what I acquire. And the tax-gatherer at a distance having been standing not would not even the eyes to the heaven lift up: but he smote [on] the breast of himself, saying: 'O God, be propitious to me the sinner. I say

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Thy God, I give thanks to thee, that not I am like the others of the men, plunderers, unjust ones, adulterers, or even like this the tax-gatherer. I fast twice of the week, I tithe all what I acquire. And the tax-gatherer at a distance having been standing not would not even the eyes to the heaven lift up: but he smote [on] the breast of himself, saying: 'O God, be propitious to me the sinner. I say

Thy God, I give thanks to thee, that not I am like the others of the men, plunderers, unjust ones, adulterers, or even like this the tax-gatherer. I fast twice of the week, I tithe all what I acquire. And the tax-gatherer at a distance having been standing not would not even the eyes to the heaven lift up: but he smote [on] the breast of himself, saying: 'O God, be propitious to me the sinner. I say

Thy God, I give thanks to thee, that not I am like the others of the men, plunderers, unjust ones, adulterers, or even like this the tax-gatherer. I fast twice of the week, I tithe all what I acquire. And the tax-gatherer at a distance having been standing not would not even the eyes to the heaven lift up: but he smote [on] the breast of himself, saying: 'O God, be propitious to me the sinner. I say

9 And he spoke this PARABLE also to SOME, who TRUSTED in themselves That they were righteous, and despised OTHERS.

10 "Two Men went up into the TEMPLE to pray; the ONE a Pharisee, and the OTHER a Tribute-taker.

11 The PHARISEE standing by himself, prayed thus; 'O God, I thank thee, That I am not like OTHER MEN,—Rapacious, Unjust, Dissolute, or even like This TRIBUTE-TAKER.

12 I fast twice in the WEEK, I tithe all that I acquire.'

13 \* But the TRIBUTE-TAKER, standing at a distance, would not even lift up his EYES to HEAVEN, but smote his BREAST, saying, 'O God, be propitious to me a SINNER.

14 I tell you, this man went down to his HOUSE justified \* more than the other; † For EVERY ONE who EXALTS himself will be humbled; and HE who HUMBLER himself will be exalted."

15 † And they brought to him their INFANTS also, that he might touch them; but the DISCIPLES seeing it, rebuked them.

16 But JESUS calling them to him, said, "Permit the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD.

17 † Indeed I say to you, Whoever does not receive the KINGDOM of GOD like a Little child, he will by no means enter it."

\* VATICAN MANUSCRIPT.—13. But

13. on—omit

14. more than the other.

† 11. The following from *Bereishith Rabba*, will illustrate this Pharisaic pride:—"Rabbi Simeon, the son of Joehai, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one."

‡ n. Luke x. 29; xvi. 15. † 14. Job xxii. 29; Matt. xxiii. 12; Luke xiv. 11; James iv. 6; 1 Pet. v. 5, 6. † 15. Matt. xix. 13, Mark x. 13. † 16. 1 Cor. xiv. 20; 1 Pet. ii. 2. † 17. Mark x. 15.

18 <sup>†</sup>Και ἐπερωτήσῃ τις αὐτὸν ἀρχὸν, λέγων·  
And asked certain him ruler, saying;  
Διδασκαλε ἀγαθε, τί ποιήσας ζωὴν αἰώνιον  
Teacher good, what shall I do li'e age-lasting  
κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με  
to inherit? Said and to him the Jesus; Why me  
λέγεις ἀγαθός; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ  
callest thou good? no one good, if not one, the  
θεός. 20 Τὰς ἐντολάς οἶδας· "Μὴ μοιχεύ-  
God. The commandments thou knowest: "Not thou mayest  
ῃς· μὴ φονεύῃς· μὴ κλέψῃς· μὴ  
commit adultery, not thou mayest kill; not thou mayest steal; not  
ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου, καὶ  
false-martur-shis; time the father of thee, and  
τὴν μητέρα \* [σου.] 21 Ὁ δὲ εἶπε· Ταῦτα πάντα  
the mother [of thee.] He and said, These all  
ἐφύλαξα μὴν ἐκ νεότητος μου. 22 Ἀκουσας δὲ  
I observed from youth of me. Having heard and  
\* [ταῦτα] ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἐτι ἐν σοὶ λεί-  
[these] the Jesus, said to him, Yet one to thee is  
πει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτω-  
wanting; all what thou hast sell, and give them to poor  
χοις, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δευρό,  
one, and thou shalt have treasure in heaven; and come,  
ἀκολουθεῖ μοι. 23 Ὁ δὲ ἀκουσας ταῦτα, περιλυ-  
follow me. He and having heard these, greatly  
πενεγενετο· ἦν γὰρ πλουσιος σφόδρα. 24 Ἰδὼν δὲ  
grieved became: he was for rich exceedingly. Seeing and  
αὐτὸν ὁ Ἰησοῦς \* [περιλυπὸν γενομένον,] εἶπε·  
him the Jesus [greatly grieved becoming,] said.  
Πῶς δυσκόλως οἱ τα χρημάτα ἔχοντες εἰσελευ-  
How with difficulty those the riches having shall  
σονται εἰς τὴν βασιλείαν τοῦ θεοῦ. 25 Εὐκοπώτε-  
enter into the kingdom of the God. Easier  
ρον γὰρ ἐστὶ, κάμηλον δια τρυμαλίας βραφίδος  
for it is, a camel through hole of a needle  
εἰσελθεῖν, ἢ πλουσιον εἰς τὴν βασιλείαν τοῦ  
to enter, than a rich man into the kingdom of the  
θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ ἀκουσαντες· Καὶ  
God to enter. Said and those having heard: And  
τίς δύναται σωθῆναι; 27 Ὁ δὲ εἶπε· Τα ἀδύνατα  
who is able to be saved? He but said: The things impossible  
παρα ἀνθρώποις, δύνατα ἐστὶ παρα τῷ θεῷ.  
with men, possible is with the God.  
28 Εἶπε δὲ ὁ Πέτρος· Ἰδού, ἡμεῖς ἀφηκάμεν  
Said and the Peter: Lo, we left  
πάντα, καὶ ἠκολούθησαμεν σοὶ. 29 Ὁ δὲ εἶπεν  
all, and followed thee. He and said  
αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς  
to them. Indeed I say to you, that no one is who  
ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα,  
left house, or parents, or brethren, or wife,  
ἢ τέκνα, ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς  
or children, on account of the kingdom of the God, who

18 † And a Certain Ruler asked him, saying, "Good Teacher, what shall I do to inherit aionian Life?"

19 And JESUS said to him, "Why dost thou call Me good? There is none good, except one,—God."

20 Thou knowest the COMMANDMENTS; † Do not commit adultery; Do not kill, Do not steal, Do not testify falsely, Honor thy FATHER and MOTHER."

21 And HE said, "All these have I kept from my Youth."

22 And JESUS having heard, said to him, "Yet in one thing thou art wanting; † sell all that thou hast, and give to the Poor, and thou shalt have Treasure in \* HEAVEN; and come follow me."

23 And hearing this, HE became very sorrowful; for he was exceedingly rich.

24 And \* JESUS seeing him, said, "With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God!"

25 It is easier for a Camel to pass through a Needle's Eye, than for a Rich man to enter the KINGDOM of God."

26 And THOSE HEARING him, said, "Who then can be saved?"

27 And HE said, † "The THINGS IMPOSSIBLE with Men are possible with GOD."

28 Then PETER said, † "Behold, we have forsaken \* our OWN, and followed thee."

29 And HE said to them, "Indeed, I say to you, That no one has forsaken a House, or a \* Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of GOD,

\* VATICAN MANUSCRIPT.—20. of thee—omit.

22. these—omit.

23. HEAVEN.

24. Jesus seeing him, said.

24. becoming greatly grieved—omit.

28. our OWN, and.

29. Wife, or Brothers, or Parents, or Children.

1. 18. Matt. xix. 16; Mark x. 17.

1. 20. Exod. xx. 12, 16; Deut. v. 16—20; Rom. xiii. 9.

1. 21. Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 19.

1. 27. Jer. xxxii. 17; Zech. viii. 6.

1. 29. Matt. ix. 18—22; xix. 27.



οὐ μὴ ἀπολαβῇ πολλαπλασιασὸν ἐν τῷ καιρῷ  
not not may receive many times more in the season  
τούτῳ, καὶ ἐν τῷ αἰωνί τῷ ἐρχομένῳ ζωὴν  
this, and in the age the coming life  
αἰώνιον.  
age-lasting.

31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς  
Having taken and the twelve, he said to  
αὐτοὺς· Ἴδου, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ  
them: Lo, we go to Jerusalem, and  
τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν  
will be fulfilled all the having been written through the  
προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. 32 Παραδοθή-  
prophets in the son of the man. He will be deliv-  
σεται γὰρ τοῖς ἐθνεσιν, καὶ ἐμπαίχθησεται, καὶ  
ered up for to the Gentiles, and will be derided, and  
ὕβρισθησεται, καὶ ἐμπτυσθήσεται. 33 Καὶ μαρ-  
will be shamefully treated, and will be spit on: and having  
τήγασαντες ἀποκτενεύουσιν αὐτὸν· καὶ τῇ ἡμέρᾳ  
been scourged they will kill him: and the day  
τῇ τρίτῃ ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τού-  
the third he will stand up. And they not one of  
τῶν συνῆκαν· καὶ ἡ τοῦ ῥήματος τούτου κεκρυμμε-  
they understood: and was the thing this having been hid-  
νον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.  
den from them, and not they knew the things being spoken.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερίχου,  
It happened and in the to draw nigh him to Jericho,  
τυφλὸς τις ἐκαθῆτο παρὰ τὴν ὁδὸν προσαιτῶν.  
a blind man certain sat by the way begging.

36 Ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο,  
Hearing and a crowd passing along, he asked,

τί εἰη τούτο; 37 Ἀπηγγείλαν δὲ αὐτῷ, ὅτι  
what may be this? They told and him, that

Ἰησοῦς ὁ Ναζαρεὺς παρέρχεται. 38 Καὶ ἐβόησε,  
Jesus the Nazarene passes by. And he shouted,

λέγων· Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησον με. 39 Καὶ  
saying: Jesus, Son of David, pity me. And

οἱ προάγοντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ.  
those going before rebuked him, that he might be silent.

Αὐτὸς δὲ πολλῶν μᾶλλον ἐκραῖεν· Τίε Δαυὶδ,  
He but much more cried out: Son of David,

ἐλέησον με. 40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν  
pity me. Stopping and the Jesus commanded

αὐτὸν ἀχθῆναι πρὸς αὐτόν. Ἐγγισάντος δὲ  
him to be led to himself. Having come and

αὐτοῦ, ἐπηρώτησεν αὐτόν, 41 \* [λέγων·] Τί σοὶ  
of him, he asked him, [saying:] What for thee

θελεῖς ποιῆσω; Ὁ δὲ εἶπε· Κύριε, ἵνα ἀνα-  
thou desirest I should do? He and said: O Lord, that I may

βλέψω. 42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀναβλέ-  
see again. And the Jesus said to him: See thou

ψόν· ἡ πίστις σου σεώκωκε σε. 43 Καὶ παραχρῆμα  
again: the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this time, and in the coming age eternal life."

31 † And taking the twelve aside, he said to them, "Behold, we go up to Jerusalem, and All the THINGS WRITTEN through the PROPHETS, will be accomplished in the SON of MAN."

32 For † he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him; and the THIRD DAY he will rise again."

34 † But they understood none of these things; and this MATTER was concealed from them, and they did not recognize WHAT WAS SPOKEN."

35 † And it occurred, as he APPROACHED Jericho, a certain blind man sat begging by the ROAD."

36 And hearing a CROWD passing along, he inquired what it meant."

37 And they told him, "Jesus the NAZARENE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And THOSE GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And JESUS stopping, commanded him to be led to him. And having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And he said, "Master, to restore my sight."

42 And JESUS said to him, "Receive thy sight, † thy FAITH has cured thee."

43 And instantly he saw

\* VATICAN MANUSCRIPT.—41. saying—omit.

† 31. Matt. xvi. 21; xvii. 23; xx. 17; Mark x. 32.

† 32. Matt. xxvii. 1; Luke xxiii.

1. John xviii. 23; Acts iii. 13.

† 34. Mark ix. 31; Luke ii. 50, 51, 45; John x. 6; xii. 16.

† 35. Matt. xx. 29; Mark x. 46.

† 42. Luke xvii. 29.

ἀνεβλεψε, και ηκολουθει αυτην, δοξαζων τον θεον και πας ο λαος ιδων, εδωκεν αινον τη θεω.  
he saw again, and followed him, glorifying the God, and all the people seeing, gave praise to the God.

ΚΕΦ. ΙΒ'. 10.

<sup>1</sup> Και ειτελων διηρχετο την 'Ιεριχω. <sup>2</sup> Και ιδου, αυτη ονοματι κολουμενος Ζαχαιος· και αυτος ην αρχιτελωνης, και ουτος ην πλουσιος. <sup>3</sup> Και εζητει ιδειν τον Ιησουν, τις εστι· και ουκ ηδυνατο απο του οχλου, οτι τη ηλικια μικρος ην. <sup>4</sup> Και προδραμων εμπροσθεν, ανεβη επι συκομοριαν, ινα ιδη αυτον οτι εκεινης ημελλε διερχισθαι. <sup>5</sup> Και ως ηλθεν επι του τοπου, αναβλεψας ο Ιησους \* [ειδεν αυτον, και] ειπε προς αυτον· Ζαχαιε, σπευσας καταβηθι· σημερον γαρ εν τη οικη σου δει με μειναι. <sup>6</sup> Και σπευσας κατεβη, και υπεδεξατο αυτον χαιρων. <sup>7</sup> Και ιζοντες απαντες διεγογγυζον, λεγοντες· 'Οτι παρα αμαρτωλω ανδρι εισηλθε καταλυσαι. <sup>8</sup> Σταθεις δε Ζαχαιος ειπε προς τον κυριον· Ισου, τα ημιση των υπαρχοντων μου, κυριε, διδωμι τοις πτωχοις· και ει τινος τι εσυκοφαντησα αποδιδωμι τετραπλουν. <sup>9</sup> Ειπε δε προς αυτον ο Ιησους· 'Οτι σημερον σωτηρια τη οικη τουτω εγενετο· καθοτι και αυτος υιος Αβρααμ εστιν· <sup>10</sup> ηλθε γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος. <sup>11</sup> Ακουσωντων δε αυτων ταυτα, προσθεις ειπε παραβολην, δια το εγγυς αυτον ειναι Ιερουσαλημ, και δοκειν αυτους, οτι παραχρημα

again, and followed him, † glorifying God; and all the PEOPLE seeing it, gave Praise to God.

CHAPTER XIX.

<sup>1</sup> And having entered, he was passing through JERICHO; <sup>2</sup> and beheld, a Man named Zacheus, (he was rich, and a Chief Tribute-taker,) <sup>3</sup> sought to see who JESUS was, and could not on account of the CROWD, for he was of low STATURE. <sup>4</sup> And running \* BEFORE, he climbed a SYCAMORE to see him; For he was about to pass by it. <sup>5</sup> And when \* JESUS came to the PLACE, looking up he said to him, "Zacheus, hasten down, for To-day I must abide at thy HOUSE." <sup>6</sup> And he hastened down, and received him rejoicing. <sup>7</sup> And seeing it, they all murmured, saying, † "He has gone in to lodge with a Sinful man." <sup>8</sup> But Zacheus standing up, said to the LORD, "Behold, Master, the HALF of \* MY POSSESSIONS I give to the POOR; and if I have extorted anything from any one, † I restore fourfold." <sup>9</sup> And \* JESUS said to him, "To-day has Salvation come to this HOUSE, since he also is † a Son of Abraham." <sup>10</sup> † For the SON of MAN has come to seek and to save THAT which was LOST." <sup>11</sup> And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the KINGDOM of GOD

\* VATICAN MANUSCRIPT.—4. BEFORE.  
† MY POSSESSIONS I give to the POOR.

5. JESUS.  
9. JESUS.

8. saw him, and—omit.

† 41. Luke v. 26; Acts iv. 21; xi. 13.  
† 1. 1 Sam. xii. 3; 2 Sam. xii. 6.  
† 11. 11.

† 7. Matt. ix. 11; Luke v. 20.  
† 9. Rom. iv. 11, 12, 13; Gal. iii. 7.

† 8. Ex. 4.  
† 10. Luke

μελλει ἡ βασιλεια του θεου αναφανεσθαι.  
 is about the kingdom of the God to appear.  
 12 ΕΙΠΕΝ ΟΥΝ ΑΝΘΡΩΠΟΣ ΤΙΣ ΕΥΓΕΝΗΣ ΕΠΟΡΥΘΗ  
 He said therefore: A man certain well-born went  
 εις χωραν μακραν, λαβειν εαυτω βασιλειαν, και  
 into a country distant, to receive for himself royal dignity, and  
 υποστρεψαι. 13 Καλεσας δε δεκα δουλους εαυ-  
 to return. Having called and ten slaves of him-  
 του, εδωκεν αυτοις δεκα μνας, και ειπε προς  
 self, he gave to them ten minas, and he said to  
 αυτους· Πραγματευσασθε εως ερχομαι. 14 ΟΙ  
 them: Do you business till I come. The  
 δε πολιται αυτου εμισουν αυτον, και απεστειλαν  
 but citizens of him hated him, and sent  
 πρεσβειαν οπισω αυτου, λεγοντες· Ου θελομεν  
 an embassy after him, saying: Not we are willing  
 τουν βασιλευσαι εφ' ημας. 15 Και εγενετο  
 this to reign over us. And it happened  
 εν τω επανελθειν αυτον λαβοντα την βασιλειαν,  
 in the to return him having received the royal dignity,  
 και ειπε φωνηθηται αυτω τους δουλους τουντος,  
 and he ordered to be called to himself the slaves those,  
 οις εδωκε το αργυριον· ινα γνη, τις τι  
 to whom he gave the silver: that he might know, what each  
 διεπραγματευσατο. 16 Παρεγενετο δε ο πρω-  
 had gained by trading. Came and the first,  
 τος, λεγων· Κυριε, ἡ μνα σου προσειργασατο  
 saying: O Lord, the mina of thee has gained  
 δεκα μνας. 17 Και ειπεν αυτω· Ευ, αγαθε δουλε·  
 ten minas. And he said to him: Well, O good slave:  
 οτι εν ελαχιστω πιστος εγενου, ισθι εξου-  
 because in least faithful thou hast been, be thou autho-  
 σιαν εχων επανω δεκα πολειων. 18 Και ηλθεν  
 rity having over ten cities. And came  
 ο δευτερος, λεγων· Κυριε, ἡ μνα σου εποιησε  
 the second, saying: O Lord, the mina of thee has made  
 πεντε μνας. 19 Ειπε δε και τω τω· Και συ  
 five minas. He said and also to this: Also thou  
 γινου επανω πεντε πολειων. 20 Και ετερος  
 be over five cities. And another  
 ηλθε, λεγων· Κυριε, ιδου ἡ μνα σου, ἣν ειχον  
 came, saying: O Lord, lo the mina of thee, which I had  
 αποκειμενην εν σουδαριω. 21 Εφοβουμην γαρ  
 being laid up in a napkin. I feared for  
 σε, οτι ανθρωπος αυστηρος ει· αιρεις, ο  
 thee, because a man harsh thou art; thou takest up, what  
 ουκ εθηκας, και θεριζεις, ο ουκ εσπειρας.  
 not thou didst lay down, and thou reapest, what not thou didst sow.  
 22 Λεγει δε αυτω· Εκ του στοματος σου κρινω  
 He says and to him: Out of the mouth of thee I will judge

was about immediately to appear.  
 12 Therefore he said, † "A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return  
 13 And he called Ten of his Servants, and gave them Ten † Minas, and said to them, † "Trade till I come."  
 14 But his CITIZENS hated him, and sent an Embassy after him, saying, † "We are not willing for this man to reign over us."  
 15 And it occurred, that at his RETURN, having received the ROYALTY, he ordered those SERVANTS to be called to him, to whom he gave the SILVER, that he might know what † they had gained by traffic.  
 16 Then the FIRST came, saying, † "Sir, thy MINA has gained Ten Minas."  
 17 And he said to him, † "Well done, good Servant! because thou hast been † faithful in a very small matter, possess authority over Ten Cities."  
 18 And the SECOND, came, saying, † "Sir, thy MINA has made Five Minas."  
 19 And he said also to this, † "Be thou also over Five Cities."  
 20 And † the OTHER came, saying, † "Sir, behold thy MINA, which I had laid up in a Napkin;  
 21 † for I feared thee, because thou art a harsh Man; thou takest up what thou didst not lay down, and reapest what thou didst not sow."  
 23 And he said to him, † "Out of thine own MOUTH

\* VATICAN MANUSCRIPT.—15. they had gained.

17. Well done.

20. the OTHER.

† 13 Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassy after him, to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—Newcome. † 13. The LXX use the original word *minas* for the Hebrew *maḥaḥ* from which it is evidently derived, and it appears from Ezek. xiv. 12, to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—A. Clarke. Horne makes the *minas* equal to £3. 2s. 6d., or fifteen dollars.

† 17. Matth. xxv. 21; Luke xvi. 10.

† 21. Matth. xxv. 24.

† 22. Matth. xii. 37.

σε, πονηρε δουλε· πρεις, οτι εγω ανθρωπος  
thee, O evil slave; thou knowest, that I a man

αυστηρος ειμι, αιρων δ ουκ εθηκα, και θερι-  
harsh am, taking up what not I laid down, and reap-

ζων δ ουκ εσπειρα· <sup>23</sup> και διατι ουκ εδωκας το  
ing what not I sowed; and why not thou gavest the

αργυριον μου επι την τραπεζαν, και εγω ελθων  
silver of me on the table, and I coming

συν τοκω αυ επραξα αυτο; <sup>24</sup> Και τοις παρεσ-  
with interest might have exacted it? And to those having

τωσιν ειπεν· Αρατε απ' αυτου την μναν, και  
stood by he said; Take you from him the mina, and

δοτε τω τας δεκα μνας εχοντι. <sup>25</sup> (Και ειπον  
give you to the ten minas having. (And they said

αυτω· Κυριε, εχει δεκα μνας.) <sup>26</sup> Λεγω \* [γαρ]  
to him; O lord, he has ten minas.) I say [for]

υμιν οτι παντι τω εχοντι δοθησεται· απο δε  
to you that to every one the having will be given; from but

του μη εχοντος, και ο εχει, αρθησεται \* [απ'  
of the not having, even what he has, will be taken [from

αυτου.] <sup>27</sup> Πλην τους εχθρους μου εκεινους,  
him.] But the enemies of me those,

τους μη θελησαντας με βασιλευσαι επ' αυτους,  
the not willing me to reign over them,

αγαγετε ωδε, και κατασφαζατε εμπροσθεν μου.  
bring you hither, and slay in presence of me.

<sup>28</sup> Και ειπον ταυτα, επορευετο εμπροσθεν,  
And having said these, he went before,

αναβαινων εις Ιεροσολυμα. <sup>29</sup> Και εγενετο ως  
going up to Jerusalem. And it happened as

ηγγισεν εις Βηθθαγη και Βηθανια, προς το  
he drew near to Bethphage and Bethany, to the

ορος το καλουμενον ελαιων, απεστειλε δυο  
mountain that being called of olive-trees, he sent two

των μαθητων αυτου, <sup>30</sup> ειπων· Ύπαγετε εις  
of the disciples of himself, saying; Go you into

την καταναντι κωμην· εν η εισπορευομενοι  
the over-against village; in which entering

ευρησετε πωλον δεδεμενον, εφ' ον ουδεις  
you will find a colt having been tied, on which no one

πωποτε ανθρωπων εκαθισε· λυσαντες αυτον  
over of men not; having loosed him

αγαγετε. <sup>31</sup> Και εαν τις υμας ερωτα· Διατι  
bring you. And if any one you may ask: Why

λενετε; οδτως ερειτε \* [αυτω·] 'Οτι ο κυριος  
do you loose? thus say you [to him:] That the lord

αυτου χρειαν εχει. <sup>32</sup> Απελθοντες δε οι απεσ-  
of him need has. Having gone and those having

ταλμενοι ευρον, καθως ειπεν αυτοις. <sup>33</sup> Αυον-  
have not found, as he said to them. Look-

I will judge thee, Wicked  
Servant. † Didst thou know  
that I am a harsh Man.  
taking up what I laid not  
down, and reaping what I  
did not sow?

23 Why, then, didst thou  
not place my MONEY in  
the BANK, that coming I  
might have exacted the  
Same with Interest?

24 And he said to THOSE  
STANDING BY, 'Take from  
him the MINA, and give it  
to HIM who has † the TEN  
Minas.'

25 (And they said to  
him, 'Sir, he has Ten  
Minas.')

26 'I say to you, ‡ That  
to EVERY ONE who HAS,  
more shall be given; and  
from HIM who HAS not,  
even what he has shall be  
taken away.

27 But \* THOSE EN-  
MIES of mine, who were  
not WILLING that I should  
reign over them, bring  
hither, and slaughter them  
in my presence.'

28 And having said these  
things, ‡ he went on be-  
fore, going up to Jerusa-  
lem.

29 ‡ And it occurred, as  
he drew near to Bethphage  
and Bethany, at THAT  
MOUNTAIN which is CAL-  
LED the Mount of Olives,  
he sent two of \* the DIS-  
CIPLES,

30 saying, "Go to the  
VILLAGE OVER AGAINST  
you, in which, having en-  
tered, you will find a Colt  
tied, on which no Man ever  
sat; loose, and bring him.

31 And if any one asks  
you, 'Why do you loose  
him?' you shall thus say,  
'Because the MASTER  
wants him.'

32 And THOSE who were  
SENT, went away, and  
found it even as he had  
told them.

\* VATICAN MANUSCRIPT.—26. For—omit.  
29. the DISCIPLES. 31. to him—omit.

26. from him—omit.

27. τῶν αὐτῶν.

† 24. Perhaps it would be well to supply the word *gained* here—"Give it to him who has gained ten Minas; for I say to you, That to every one who has *gained*, shall be given; and from him who has not *gained*, even what he has *received* shall be taken away."—*Clarke*.

: 22. Matt. xiv. 26.

: 26. Matt. xiii. 12; xiv. 20; Mark iv. 25; Luke vi. 14.

: 28. Mark x. 32.

: 30. Matt. xxi. 1; Mark xi. 1.

των δε αυτων τον πωλον, ειπον οι κυριοι αυτου  
ing and of them the colt, said the lords of him  
προς αυτους· Τι λυετε τον πωλον· <sup>31</sup>Οι δε ειπον·  
to them; Why loose you the colt: They and said:  
‘Ο κυριος αυτου χρεϊαν εχει. <sup>32</sup>Και ηγαγον  
The lord of him need has. And they led  
αυτον προς τον Ιησουν· και επιρριψαντες εαυ-  
him to the Jesus: and having thrown of them-  
των τα ιματια επι τον πωλον, επεβιβασαν τον  
sides the mantles on the colt, they set on the  
Ιησουν. <sup>33</sup>Πορευομενου δε αυτου, υπεστρωννυσον  
Jesus. Going and of him, they spread under  
τα ιματια αυτων εν τη οδω. <sup>37</sup>Εγγιζοντες δε  
the mantles of them in the way. Drawing near and  
αυτου ηδη προς τη καταβασει του ορους των  
of him now to the descent of the mountain of the  
ελαιων, ηρξαντο εσταν το πλθος των μαθητων  
olive-trees, began all the multitude of the disciples  
χαιροντες αιειν τον Θεον φωνη μεγαλη περι  
rejoicing to praise the God with a voice loud for  
πασων ων ειδον δυναμεις. <sup>38</sup>Λεγοντες· Ευλογη-  
all which they saw mighty works, saying: Worthy  
ημερος ο ερχομενος βασιλευς εν ονοματι κυριου·  
of blessing the coming king in name of Lord:  
ειρηνη εν ουρανω, και δοξα εν υψιστοις. <sup>39</sup>Και  
peace in heaven, and glory in highest. And  
τινες των Φαρισαιων απο του οχλου ειπον προς  
some of the Pharisees from the crowd said to  
αυτον· Διδακαλε, επιτιμησον τοις μαθηταις  
him: O teacher, rebuke the disciples  
σου. <sup>40</sup>Και αποκριθεις ειπεν \* [αυτοις]· Λεγω  
of thee. And answering he said [to them:] I say  
υμιν, οτι εαν ουτοι σιωπησωσιν, οι λιθοι κек-  
to you, that if these should be silent, the stones will  
ραζονται.  
cry out.

<sup>41</sup>Και ως ηγγισεν, ιδων την πολιν, εκλαυσεν  
And as he drew near, seeing the city, he wept  
επ’ αυτη, λεγων· <sup>42</sup>‘Οτι ει εγνων και συ,  
over her, saying. That if thou hadst known even thou,  
\* [και γε] εν τη ημερα \* [σου] ταυτη, τα προς  
[at least] in the day [of thee] this, the things to  
ειρηνην σου· νυν δε εκρυβη απο εφθαλμων  
peace of thee; now but it is hidden from eyes  
σου. <sup>43</sup>‘Οτι ηξουσιν ημεραι επι σε, και περι-  
of thee. For will come days on thee, and will  
βαλουσιν οι εχθροι σου χαρακα σοι, και περικυκ-  
throw around the enemies of thee a rampart to thee, and will sur-  
λωσουσι πε, και συνεξουσι σε παντοθεν· <sup>44</sup>Και  
round thee, and will press thee on every side, and  
εδαφίουσι σε, και τα τεκνα σου εν σοι·  
will level with the ground thee, and the children of thee in thee.  
και ουκ αφησουσιν εν σοι λιθον επι λιθω· ανθ’  
and not they will leave in thee a stone on a stone, because

33 And as they were  
loosing the colt, the own-  
ers of it said to them,  
“Why do you untie the  
colt?”

34 And they said,  
“Because the MASTER  
wants him,”

35 And they led it to  
JESUS; and having cast  
their own MANTLES ON  
the colt, they set JESUS  
on it.

36 ‡ And as he was go-  
ing, they spread their GAR-  
MENTS on the ROAD.

37 And when he was  
now approaching, at the  
DESCENT of the MOUNT of  
OLIVES, all the MULTI-  
TITUDE of the DISCIPLES  
began to rejoice, and praise  
God with a loud Voice, for  
all the Miracles which they  
had seen,

38 saying, † “Blessed be  
the COMING KING in the  
Name of Jehovah! Peace  
in Heaven, and Glory in  
the highest heaven.”

39 And some of the  
PHARISEES, among the  
CROWD, said to him,  
“Teacher, rebuke thy DIS-  
CIPLES.”

40 But answering he  
said; † “I tell you, That if  
these should be silent,  
‡ the STONES would imme-  
diately cry out.”

41 And as he drew near,  
beholding the CITY, ‡ he  
wept over it,

42 saying, “O, that thou  
hadst known, even thou,  
at this DAY, the THINGS  
which are for thy Peace! ·  
But now they are hidden  
from thine Eyes.

43 For the Days will  
come on thee, when thine  
ENEMIES shall throw a  
Rampart around thee, and  
enclose thee and press  
thee in on every side,

44 and will lay thee  
level with the ground, and  
thy CHILDREN in thee  
and they will not leave a  
Stone upon a Stone in thee

\* VATICAN MANUSCRIPT.—34. Because the MASTER.  
least—omit. 42. of thee—omit.

† 35. 2 Kings ix. 15; Matt. xxi. 7; Mark xi. 17; John xii. 18.  
‡ 38. Psal. cxviii. 50; Luke xiii. 35. † 40. Hab. ii. 11.

40. to them—omit. 42. 41

† 38 Matt. xxi. 3  
‡ 41 John xi. 35

ὅτι οὐκ ἔγνωσεν τὸν καιρὸν τῆς ἐπισκοπῆς σου.  
 And entering into the temple, he began to cast out  
 τους πωλοῦντας \* [ἐν αὐτῇ καὶ ἀγοράζοντας,]  
 λέγων αὐτοῖς· Γεγραπται· "Ὁ οἶκος μου  
 οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιή-  
 σατε σπηλαῖον ληστῶν." 47 Καὶ ἦν διδασκων  
 το καθ' ἡμέραν ἐν τῇ ἱερῇ· οἱ δὲ ἀρχιερεῖς καὶ  
 οἱ γραμματεῖς ἐζητοῦν αὐτὸν ἀπολεσαι, καὶ οἱ  
 πρῶτοι τοῦ λαοῦ. 48 Καὶ οὐχ εὗρισκον το τι  
 ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρεματο αὐτοῦ  
 ἀκούων.

ΚΕΦ. κ'. 20.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων  
 διδασκόντος αὐτοῦ τοῦ λαοῦ ἐν τῇ ἱερῇ, καὶ  
 εὐαγγελίζομενον, ἀπέστησαν οἱ ἀρχιερεῖς καὶ  
 οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ  
 εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπε ἡμῖν, ἐν  
 ποῖᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἡ τίς ἐστίν ὁ  
 δὸς σοι τὴν ἐξουσίαν ταυτήν; 3 Ἀπεκρίθεις  
 δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς κατὰ ἕνα  
 λόγον, καὶ εἰπατέ μοι· 4 Το βαπτισμὰ Ἰωάννου  
 ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνε-  
 λογισάμενοι πρὸς ἑαυτούς, λέγοντες· Ὅτι εἰ  
 εἰπώμεν· Ἐξ οὐρανοῦ εἰρή· Διατί \* [οὐκ] οὐκ  
 ἐπίστευσατε αὐτῷ; 6 Ἐὰν δὲ εἰπώμεν· Ἐξ  
 ἀνθρώπων· πᾶς ὁ λαὸς καταλιθασει ἡμᾶς·  
 πεπεισμένος γὰρ ἐστίν, Ἰωάννην προφήτην  
 εἶναι· 7 Καὶ ἀπεκρίθησαν μὴ εἶδεναι ποθεν.

because thou didst not know the SEASON of thy VISITATION.

45 † And going into the TEMPLE, he began to expel THOSE who SOLD,

46 saying to them, "It is written, † My HOUSE shall be a HOUSE of 'Prayer;' but you have made it a DEN of Robbers."

47 And he was teaching in the TEMPLE EVERY DAY; and † the HIGH-PRIESTS and the SCRIBES and the CHIEFS of the PEOPLE, were seeking to destroy him.

48 And they could not find HOW to do it, for all the PEOPLE were very attentive to hear him.

CHAPTER XX.

1 † And it occurred on one of \* those DAYS, as he was teaching the PEOPLE in the TEMPLE, and proclaiming glad tidings, the HIGH-PRIESTS, and the SCRIBES, with the ELDERS came upon him,

2 and said to him, saying, "Tell us, † by What Authority thou doest These things? or who is HE that EMPOWERED thee?"

3 And answering he said to them, "I also will ask you \* a Question; and answer me;

4 Was the IMMERSION of John. from Heaven, or from Men?"

5 And THEY reasoned among themselves, saying, "If we say, 'From Heaven,' he will retort, 'Why did you not believe him?'

6 But if we say, 'From Men,' all the PEOPLE will STONE us; † for they are persuaded that John was a Prophet."

7 And they answered, that they did not know whence it was.

\* VARIAN MANUSCRIPT—45. In it and buying—omit. the 2. 20. B. a Question. B. then—omit.

† 46. Matt. xxi. 12; Mark xi. 11, 15. 47. Isa. lv. 7. 47. Mark xi. 18. John vi. 12; viii. 37. 1. Matt. xxi. 23 2. Acts iv. 7; vii. 37. 2. Matt. xxi. 23; Luke vii. 17

46. shall be a house.

<sup>8</sup> Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω  
And the Jesus said to them: Neither I tell  
ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίᾳ.  
to you, by what authority these I do.

<sup>9</sup> Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παρα-  
He began and to the people to say the para-  
βολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα,  
bbl this: A man planted a vineyard,  
καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδημήσε  
and let out it to husbandmen: and went abroad  
χρόνους ἱκανούς. <sup>10</sup> Καὶ ἐν κίρῳ ἀπεστείλε  
times many. And in season he sent

πρὸς τοὺς γεωργούς δούλον, ἵνα ἀπο τοῦ καρποῦ  
to the husbandmen a slave, that from of the fruit  
τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοί,  
of the vineyard they might give to him: the but husbandmen,  
θεύραντες αὐτὸν, ἐξάπεστείλαν κενόν. <sup>11</sup> Καὶ  
having beaten him, sent away empty. And  
προσέθετο πεμψαὶ ἕτερον δούλον· οἱ δὲ κακείνῳ  
he proceeded to send another slave: they but also this  
θεύραντες καὶ ἀτιμασάντες, ἐξάπεστείλαν κενόν.  
having beaten and having dishonored, sent away empty.

<sup>12</sup> Καὶ προσέθετο πεμψαὶ τρίτον· οἱ δὲ καὶ τοῦ-  
And he proceeded to send a third: they but also this  
τον τραυματίσαντες ἐξεβάλον. <sup>13</sup> Εἶπε δὲ ὁ  
having wounded cast out. Said and the

κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πεμψὼ τὸν  
lord of the vineyard; What shall I do? I will send the  
υἱόν μου τὸν ἀγαπητόν· ἵσως τούτου ἰδόντες  
son of me the beloved; perhaps this seeing  
ἐντραπήσονται. <sup>14</sup> Ἰδόντες δὲ αὐτὸν οἱ γεωργοί,  
they will regard. Seeing but him the husbandmen,

διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτος  
they reasoned with themselves, saying; This  
ἐστὶν ὁ κληρονομὸς· \* [θευτε,] ἀποκτείνωμεν  
is the heir; [come,] we may kill

αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. <sup>15</sup> Καὶ  
him, that to us may be the inheritance. And  
ἐκβάλοντες αὐτὸν ἐξω τοῦ ἀμπελῶνος, ἀπέκτει-  
casting him out of the vineyard, they  
ναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπε-  
killed. What then will do to them the lord of the vine-  
λῶνος; <sup>16</sup> Ἐλευσεται καὶ ἀπολέσει τοὺς γεωρ-  
yard? He will come and will destroy those husband-

γούς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.  
men those, and give the vineyard to others.  
Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο. <sup>17</sup> Ὁ δὲ,  
Having heard and they said; Not let it be. He but,

εμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γεγραμ-  
having looked to them, he said; What then is that having been  
μενον τούτο· “Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκο-  
written this; “A stone which rejected the build-  
δομουντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.”  
ing, this has been made into a head corner?”

<sup>18</sup> Πας ὁ πέσων ἐπ’ ἐκεῖνον τὸν λίθον, συνθλασ-  
All the falling upon that the stone, will be  
θήσεται· ἐφ’ ὃν δ’ ἀν πέσῃ, λικμησεί αὐτόν.  
be bruised; on whom but it may fall, will grind to powder him.

8 And JESUS said to them, “Neither do I tell you by What Authority I perform these things.”

9 And he began to speak this PARABLE to the PEOPLE. † “A Man planted a Vineyard, and leased it to Cultivators, and left the country for a long time.

10 And at the season he sent a Servant to the CULTIVATORS, that they should give him of the FRUIT of the VINEYARD. But the CULTIVATORS beat him, and sent him away empty.

11 And again he sent Another Servant; and THEY beat him also, and having shamefully treated him, sent him away empty.

12 And again he sent a third; and THEY wounded him also, and drove him out.

13 Then the OWNER of the VINEYARD said, ‘What shall I do? I will send my BELOVED SON; perhaps they will respect him.’

14 But when the CULTIVATORS saw him, they reasoned among themselves, saying, ‘This is the HEIR; let us kill him, that the INHERITANCE may become ours.’

15 And having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

16 He will come and destroy those CULTIVATORS, and give the VINEYARD to others.” And having heard it, they said, “Let it not be.”

17 And looking on them, HE said, “What is THIS then that is WRITTEN, † ‘A ‘Stone which the BUILDERS rejected, has become ‘the Head of the Corner.’

18 WHOMSOEVER FALLS ON THAT STONE will be bruised; but on whom it may fall, it will crush him to pieces.”

\* VATICAN MANUSCRIPT.—15. come—omit.

† 9. Matt. xxi. 33; Mark xii. 1.

† 17. Ps. cxviii. 22; Matt. xxi. 42.

<sup>19</sup> Καὶ ἐζητήσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
 And sought the high-priests and the scribes  
 ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ  
 to put on him the hands in this the  
 ὥρᾳ· καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ,  
 hour, but they feared the people; they knew for,  
 ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.  
 that to them the parable this he spoke.

<sup>20</sup> Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθε-  
 And having watched they sent spies,  
 τούς, ὑποκρινομένους ἑαυτοὺς δίκαιους εἶναι·  
 feigning themselves righteous to be;  
 ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παρα-  
 that they might lay hold of him of a word, in order to the  
 δοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγε-  
 deliver up him to the rule and to the authority of the gov-  
 μονος. <sup>21</sup> Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·  
 owner. And they asked him, saying;

Διδασκαλε, οἴδαμεν, ὅτι ὀρθῶς λέγεις καὶ  
 O teacher, we know, that rightly thou speakest and  
 διδάσκεις, καὶ οὐ λαμβάνεις προσωπὸν, ἀλλ' ἐπ'  
 thou teachest, and not thou dost accept a countenance, but in  
 ἀληθείᾳ τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. <sup>22</sup> Ἐξε-  
 truth the way of the God thou teachest. Is it

τιν ἡμῖν Καίσαρι φοροῦν δύναι, ἢ οὐ; <sup>23</sup> Κατα-  
 lawful for us to Cesar tax to give, or not? Per-  
 ροῦσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς  
 ceiving but of them the craftiness, he said to  
 αὐτούς· \* [Τί με πειράζετε;] <sup>24</sup> Δεῖξτε μοι  
 them: [Why me tempt you?] Show you to me

δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;  
 a denarius; of whom has it likeness and inscription?

Ἀποκριθεὶς δὲ εἶπον· Καίσαρος. <sup>25</sup> Ὁ δὲ εἶπεν  
 Answering and they said; Of Cesar. He and said

αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καίσαρος, Καίσαρι·  
 to them: Give you back the things of Cesar, to Cesar:

καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. <sup>26</sup> Καὶ οὐκ ἰσχύσαν  
 and the things of the God, to the God. And not they were able

ἐπιλαβεσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ·  
 to take hold of him of a word in presence of the people;

καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ,  
 and wondering at the answer of him,

ἐσγήσαν.  
 they were silent.

<sup>27</sup> Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,  
 Approaching and some of the Sadducees,

οἱ ἀντιλεγοντες ἀναστασιν μὴ εἶναι, ἐπερωτή-  
 those denying a resurrection not to be, asked

σαν αὐτὸν, <sup>28</sup> λέγοντες· Διδασκαλε, Μωσῆς  
 him, saying; O teacher, Moses

ἐγράψεν ἡμῖν, "εἰν τίνος ἀδελφὸς ἀποθανῇ  
 wrote for us, "If any one a brother should die

ἔχων γυναῖκα, καὶ οὗτος ἀτεκνὸς ἀποθάνῃ, ἵνα  
 having a wife, and this childless should die, that

λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξ-  
 should the brother of him the wife, and should

αὐτῷ γενῆσαι σπέρμα τῷ ἀδελφῷ αὐτοῦ." <sup>29</sup> Ἐντα-  
 to him to the brother of himself. seven

<sup>19</sup> In that very hour; the HIGH-PRIESTS and SCRIBES sought to lay HANDS on him, but they feared the PEOPLE; for they knew That he had spoken this PARABLE concerning them.

<sup>20</sup> † And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to DELIVER him up to the COMMAND and AUTHORITY of the GOVERNOR.

<sup>21</sup> And they asked him, saying, † "Teacher, we know That thou speakest and teachest correctly, and and dost not partially respect personal Appearance, but teachest the WAY of God in Truth;

<sup>22</sup> Is it lawful for us, or not, to pay Tribute to Cesar?"

<sup>23</sup> But perceiving Their CUNNING, he said to them,

<sup>24</sup> "Show me a Denarius. Whose Likeness and Inscription has it?" And \* THEY said, "Cesar's."

<sup>25</sup> And HE said to them, "Render, then, the THINGS of Cesar, to Cesar; and the THINGS of God, to God."

<sup>26</sup> And they were not able to take hold of \* a word before the PEOPLE; and they wondered at his ANSWER, and were silent.

<sup>27</sup> † Then SOME of the SADDUCEES, \* who SAY there is no Resurrection, approaching, asked him,

<sup>28</sup> saying, "Teacher, † Moses wrote for us, 'If a man's brother should die, having a Wife, and \* he be without children, that his BROTHER should take his WIFE, and raise up Offspring to his BROTHER.'

\* VULGATE MANUSCRIPT.—28. Why tempt you me—omit.

24. a word before the people. 27. who say that there is no Resurrection.

† 2. Matt. xii. 15.

† 1. Matt. xii. 16, Mark xii. 14.

Mark xii. 14.

† 28. Deut. xxi. 5.

† 1. They said, Cesar's.

25. he be without

† 27. Matt. xii. 24



οὐν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα,  
now brothers were; and the first having taken a wife,  
ἀπεθάνεν ἀτεκνός. <sup>30</sup> Καὶ \* [ἐλαβεν] ὁ δευτερός  
died childless. And [took] the second

\* [τὴν γυναῖκα, καὶ οὗτος ἀπεθάνεν ἀτεκνός.]  
[the wife, and this died childless]

<sup>31</sup> Καὶ ὁ τρίτος ἐλάβεν αὐτὴν· ὥσαυτως δὲ καὶ  
And the third took her: in like manner and also  
οἱ ἑπτα· οὐ κατελίπων τέκνα, καὶ ἀπεθάνον·  
the seven: not they left children, and died:

<sup>32</sup> Ὅστερον \* [δε πάντων] ἀπέθανε καὶ ἡ γυνή.  
Last [and of all] died also the woman.

<sup>33</sup> Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται  
In the therefore resurrection, of which of them will be  
γυνή; οἱ γὰρ ἑπτα εἶχον αὐτὴν γυναῖκα. <sup>34</sup> Καὶ  
a wife? the for seven had her a wife. And

\* [ἀποκριθεὶς] εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ  
[answering] he said to them the Jesus: The sons

τοῦ αἰῶνος τούτου γαμουσὶ καὶ ἐγαμίσκονται·  
of the age this marry and are given in marriage:

<sup>35</sup> οἱ δὲ καταζῶντες τοῦ αἰῶνος ἐκείνου  
those but having been accounted worthy of the age that

τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,  
to obtain, and of the resurrection that out of dead ones,

οὔτε γαμουσὶν, οὔτε ἐγαμίσκονται· <sup>36</sup> οὔτε γὰρ  
neither marry, nor are given in marriage: nor for

ἀποθανεῖν ἐτι δύνανται· ἰσαγγελοὶ γὰρ εἰσι,  
to die more are able: like angels for they are,

καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ  
and sons they are of the God, of the resurrection sons

όντες. <sup>37</sup> Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μω-  
being. That but rise the dead ones. even Mo-

σῆς ἐμνηύσεν ἐπὶ τῆς βατοῦ, ὡς λέγει κύριον,  
ses declared at the bush, when he calls a Lord,

τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαάκ, καὶ τὸν  
the God of Abraham, and the God of Isaac, and the

Θεὸν Ἰακώβ. <sup>38</sup> Θεὸς δὲ οὐκ ἐστὶ νεκρῶν, ἀλλὰ  
God of Jacob. A God now not he is of dead ones, but

ζῶντων· πάντες γὰρ αὐτῷ ζῶσιν. <sup>39</sup> Ἀποκριθέντες  
of living ones; all for to him live. Answering

δε τινες τῶν γραμματέων εἶπον· Διδάσκαλε,  
and some of the scribes said; O teacher,

καλῶς εἶπας. <sup>40</sup> Οὐκετι δὲ ἐτολμών ἐπερώτα  
well thou hast spoken. No longer and they presumed to ask

αὐτὸν οὐδέν.  
him nothing.

<sup>41</sup> Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λεγούσι τὸν  
He said and to them; How say they the

29 Now there were Seven Brothers; and the first, having taken a Wife, died childless.

30 And the second

31 and the third took her; and in like manner also the seven; they died, and left no Children.

32 And last, the woman died also.

33 At the RESURRECTION, therefore, To which of them does she become a Wife; for the seven had her for a Wife."

34 And JESUS said to them, "The CHILDREN of this AGE marry, and are given in marriage;

35 but THOSE DEEMED WORTHY to obtain that AGE, and THAT RESURRECTION from the Dead, neither marry, nor are given in marriage;

36 for they can die no more; ; because they are like angels; and are Sons of \* God, being Sons of the RESURRECTION.

37 But That the DEAD rise, even MOSES has declared, ; at the BUSH, when he calls JEHOVAH, 'the \* God of Abraham, and 'the \* God of Isaac, and 'the \* God of Jacob.'

38 Now he is not a God of the Dead, but of the Living; ; for to him all are alive."

39 Then some of the SCRIBES answering, said, "Teacher, thou hast spoken well."

40 \* And they dared not question him any more.

41 And he said to them, ; "How do they say, that

\* VATICAN MANUSCRIPT.—30. took—omit. 30. the wife, and this died childless—omit. 32. And of all—omit. 34. answering—omit. 36. God. 37. God. 37. God. 40. For after.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section in the book of Exodus, commencing at chap. iii. 2, where it is recorded that the angel of Jehovah appeared to Moses "in a flame of fire out of a bush." In Mark xii. 26, we read, Jesus asks, "Have you not read in the book of Moses at the bush, how God spoke to him?" evidently alluding to the place or section where it was to be found. So here he says "That the dead rise, even Moses has declared at the [section of] The Bush when he calls Jehovah." &c. Now Moses could only be said to declare this by recording what the angel said. See the account in Exodus. † 38. To him who regards the future resurrection of his people, as though it was present:—"God, who makes alive the dead, and calls always out of being as though they were." Rom. iv. 17.

† 36. 1 Cor. xv. 42, 43, 53; Rom. viii. 23; ; John iii. 2. † 41. Matt. xxi. 45; Mark xii. 34.

Χριστον υιον Δαυιδ ειναι; <sup>42</sup> Και αυτος Δαυιδ  
Anointed son of David to be? And yet himself David  
λεγει εν βιβλῳ ψαλμων· “Ειπεν ὁ κυριος τῷ  
says in a book of psalms; “Said the Lord to the  
κυριῳ μου· <sup>43</sup> Καθου ἐξ δεξιων μου ἕως αν θω  
lord of me; Sit thou at right hand of me till I may place  
τους εχθρους σου ὑποποδιον των ποδων σου.”  
the enemies of thee a footstool of the feet of thee.”  
<sup>44</sup> Δαυιδ ουν κυριον αυτον καλει, και πως υιος  
David therefore a lord him calls, and how a son  
αυτου εστιν· <sup>45</sup> Ακουτος δε παντος του λαου,  
of him he is? Hearing and all of the people,  
ειπε ταις μαθηταις αυτου· <sup>46</sup> Προσεχετε απο  
he said to the disciples of himself; Beware of  
των γραμματεων, των θελουτων περικατειν εν  
the scribes, these wishing to walk in  
στολαις, και φιλουτων ασπασμους εν ταις  
robes, and loving salutations in the  
αγοραις, και πρωτοκαθεδριας εν ταις συναγωγαίς,  
synagogues, and first seats in the synagogues,  
και πρωτοκλισιας εν τοις δειπνοις· <sup>47</sup> Οἱ κατεσ-  
and first places in the feasts; they de-  
θουσι τας οικιας των χηρων, και προφασει  
the houses of the widows, and for a show  
μακρα προσευχονται· οὗτοι ληφονται περισσο-  
long they pray; these will receive greater  
τερον κριμα.  
judgment.

ΚΕΦ. κα'. 21.

<sup>1</sup> Αναβλεψας δε ειδε τους βαλλοντας τα δωρα  
Looking and he saw those casting the gifts  
αὐτων εις το γαζουλακιον πλουσιος. <sup>2</sup> Ειδε  
of them into the treasury rich ones. He saw  
δε \* [και] τινα χηραν πενιχραν βαλλουσαν εκει  
and [also] a certain widow poor casting there  
δυσ λεπτα· <sup>3</sup> και ειπεν· Αληθως λεγω ὑμιν, οτι  
two lepta; and he said; Truly I say to you, that  
ἡ χηρα ἡ πτωχη αὐτη πλειον παντων εβαλεν.  
the widow that poor this more of all has cast.  
<sup>4</sup> Ἀπαντες γαρ οὗτοι εκ του περισσευοντος  
All for they out of the abundance  
αὐτοις εβαλον εις τα δωρα \* [του θεου·] αὐτη δε  
of them cast into the gifts [of the God;] she but  
εκ του ὑστερηματος αὐτης ἀπαντα τον βιον,  
out of the want of herself all the living.  
ὃν ειχεν, εβαλε. <sup>5</sup> Και τινων λεγοντων περι  
which she said, she cast. And some speaking about  
του ιερου οτι λιθοις καλοισ και αναθημασι  
the temple that with stones beautiful and offerings  
κεκοσμηται, ειπε· <sup>6</sup> Ταυτα ἃ θεωρεите, ελευ-  
it was adorned, he said; These which you behold, will  
σονται ἡμεραι εν αἷς ουκ αφεθησεται λιθος επι  
come days in which not will be left a stone upon  
λιθῳ, ὃς ου καταλυθησεται. <sup>7</sup> Επηρωτησαν δε  
a stone, which not will be thrown down. They asked and

the MESSIAH is to be a Son of David?

<sup>42</sup> \* For David himself says in the Book of Psalms, † “Jehovah said to my LORD, sit thou at my Right hand,

<sup>43</sup> † till I put thine ENEMIES underneath thy FEET.”

<sup>44</sup> David, therefore, call's him Lord, and how then is he \* His Son?

<sup>45</sup> † Then in the hearing of All the PEOPLE he said to \* the DISCIPLES,

<sup>46</sup> “Beware of THOSE SCRIBES who DESIRE to walk about in Long robes, and † love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

<sup>47</sup> † those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment.”

CHAPTER XXI.

<sup>1</sup> And looking up, † he saw the RICH CASTING their GIFTS into the TREASURY.

<sup>2</sup> And he saw a Certain poor Widow casting in there Two † Lepta.

<sup>3</sup> And he said, “I assure you, That this POOR WIDOW cast in more than all;

<sup>4</sup> for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in ALL the LIVING that she had.

<sup>5</sup> † And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

<sup>6</sup> “As for these things which you behold, the Days will come, in which † there will not be \* left here a Stone upon a Stone, that will not be thrown down.”

\* VATICAN MANUSCRIPT.—42. For David. 42. Lord. 44. His Son. 45. His DISCIPLES. 2. also—omit. 4. of God—omit. 6. left here.

† 2. In value about four mills, or nearly half a farthing.

† 42. Ps. cx. 1; Acts II. 34. † 43. Matt. xxiii. 31; Mark xii. 34. † 46. Luke vi. 43. † 47. Matt. xxiii. 34. † 1. Matt. xii. 41. † 5. Matt. xxiv. 1; Mark xiii. 1. † 6. Luke xii. 44.

αυτοις, λεγοντες· Διδασκαλε, ποτε ουν ταυτα  
him, saying; O teacher, when then these

εσται; και τι το σημειον, οταν μελλη ταυτα  
will be? and what the sign, when may be about these

γινεσθαι; <sup>9</sup> Ο δε ειπε· Βλεπετε, μη πλανηθητε.  
to be done? He but said, Look you, not you may be deceived.

Πολλοι γαρ ελευσονται επι τω ονοματι μου,  
Many for will come in the name of me,

λεγοντες· 'Οτι εγω ειμι, και ο καιρος ηγγικε.  
saying; That I am, and the season has approached.

Μη <sup>\*</sup>[ουν] πορευθητε οπισω αυτων. <sup>9</sup> 'Οταν δε  
Not [therefore] go you after them. When and

ακουσητε πολεμους και ακαταστασιας, μη πτο-  
you may hear of wars and commotions, not you may

ηθητε· δει γαρ ταυτα γενεσθαι πρωτον· αλλ'  
be terrified; must for these come to pass first; but

ουκ ευθως το τελος. <sup>10</sup> Τότε ελεγεν αυτοις·  
not immediately the end. Then he said to them;

Εγερθησεται εθνος επι εθνος, και βασιλεια  
Will rise a nation on a nation, and a kingdom

επι βασιλειαν· <sup>11</sup> σεισμοι τε μεγαλοι κατα το-  
on a kingdom; earthquakes and great in many

πους, και λιμοι, και λοιμοι εσονται· φοβητρα  
places, and famines, and pestilences will be; fearful sights

τε και σημεια απ' ουρανου μεγαλα εσται.  
also and signs from heaven great will be.

<sup>12</sup> Προ δε toutων παντων επιβαλουσιν εφ' υμας  
Before but this all they will lay on you

τας χειρας αυτων, και διωξουσι, παραδιδοντες  
the hands of them, and they will persecute, delivering up

εις συναγωγας και φυλακας, αγομενους επι  
to synagogues and prisons, dragging to

βασιλεις και ηγεμονας, ενεκεν του ονοματος  
kings and governors, on account of the name

μου. <sup>13</sup> Αποβησεται δε υμιν εις μαρτυριον.  
of me. It will turn out and to you for a testimony.

<sup>14</sup> Θεσθε ουν εις τας καρδιας υμων, μη προμε-  
Settle you therefore in the hearts of you, not to pre-

λεταν απολογηθηται. <sup>15</sup> Εγω γαρ δωσω υμιν  
meditate to make a defence. I for will give to you

στομα και σοφιαν, η ου δυνασονται αρτειπειν η  
a mouth and wisdom, which not will be able to gainsay or

αντιστηναι παντες οι αντικειμενοι υμιν. <sup>16</sup> Παρα-  
result all the opponents to you. You will

δοθησεσθε δε και υπο γονεων, και αδελφων,  
be delivered up and also by parents, and brothers,

και συγγενων, και φιλων· και θανατωσουσιν εξ  
and relatives, and friends: and they will put to death of

υμων. <sup>17</sup> Και εσεσθε μισουμενοι υπο παντων  
you. And you will be being hated by all

δια το ονομα μου. <sup>18</sup> Και θριξ εκ της κεφαλης  
through the name of me. And a hair from the head

7 And they asked him, saying, "Teacher, when then will these things be?" and "What will be the sign when these things are about to be accomplished?"

8 And HE said, "See that you be not deceived; for many will come in my NAME, saying, 'I am he, and the TIME draws near;'" go not after them.

9 And when you hear of Battles and Insurrections, be not alarmed; for these things must first occur; but the END comes not immediately."

10 Then he said to them, "Nation will rise against Nation, and Kingdom against Kingdom;

11 and in various Places there will be great Earthquakes, and Famines, and Pestilences; there will be also Fearful sights and great Signs from Heaven.

12 But before all these things they will lay their HANDS on you, and persecute you, delivering you up to Synagogues and to Prisons, dragging you before Kings and Governors on account of my NAME.

13 And it will turn out to you for a Testimony.

14 Settle it in your HEARTS, therefore, not to premeditate on your defence;

15 for I will give you Eloquence and Wisdom, which All your OPPONENTS will not be able to gainsay, or resist.

16 And you will be delivered up even by Parents, and Brothers, and Relatives, and Friends; and some of you they will put to death.

17 And you will be hated by all on account of my NAME;

18 But not a Hair of your HEAD will perish.

\* VATICAN MANUSCRIPT.—5. therefore—omit, and in various Places Famines, and.

† 8. Matt. xxiv. 4; Mark xiii. 3; Eph. v. 6; 2 Thesa. ii. 3.  
† 12. Matt. xiii. 9. † 13. Acts iv. 3; v. 18; xii. 6; xvi. 26; xxv. 23.  
† 15. Acts vi. 10.

11. there will be great Earthquakes,

† 10. Matt. xxiv. 7.  
† 16. Matt.

ἵνα οὐ μὴ ἀπολήται. <sup>19</sup> Ἐν τῇ ὑπομονῇ ὑμῶν  
of you not will perish. In the patient endurance of you  
κτῆσασθε τὰς ψυχὰς ὑμῶν.  
purchase you the lives of you.

<sup>20</sup> Ὅταν δὲ ἴδῃτε κυκλωμένην ὑπο στρατοπέ-  
When and you may see surrounded by encampments  
δων τὴν Ἱερουσαλήμ, τότε γινώτε, ὅτι ἤγγικεν  
the Jerusalem, then you may know, that has come near  
ἡ ἐρημωσις αὐτῆς. <sup>21</sup> Τότε οἱ ἐν τῇ Ἰουδαίᾳ,  
the desolation of her. Then those in the Judea,

φύγετωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐ-  
let them flee to the mountains; and those in midst of  
τῆς, ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώραῖς, μὴ  
her let them go out; and those in the country places, not  
εἰσερχεσθῶσαν εἰς αὐτήν. <sup>21</sup> Ὅτι ἡμέραι ἐκδι-  
let them enter into her. For days of

κρίσεως αὐτὰ εἰσι, τοῦ πλησθῆναι πάντα τὰ  
you vengeance these are, of the to be fulfilled all the things  
γεγραμμένα. <sup>22</sup> Οὐαὶ \* [δε] ταῖς ἐν γαστρὶ ἐχού-  
having been written. Woe [but] to the in womb hold-

σαις καὶ ταῖς θηλάζουσιν ἐν ἐκείναις ταῖς ἡμέ-  
ing and to the giving suck in those the days.  
ραις· ἐστὶ γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,  
will be for distress great upon the land,

καὶ ὄρη τῇ λαφ. τούτῳ· <sup>24</sup> καὶ πέθονται  
and wrath to the people this; and they will fall  
στοματὶ μαχαίρας, καὶ αἰχμαλωτίζουσιν  
by edge of a sword, and they will be led captive

εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλήμ ἐστὶ  
into all the nations; and Jerusalem will be  
πατούμενη ὑπο ἐθνῶν, ἀχρὶ πληρωθῶσι καιροὶ  
trodden down by Gentiles, till may be fulfilled seasons

ἐθνῶν. <sup>25</sup> Καὶ ἐστί σημεῖα ἐν ἡλίῳ καὶ σελήνῃ  
of Gentiles. And will be signs in sun and moon

καὶ ἀστροῖς· καὶ ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν  
and stars; and on the earth anguish of nations in  
ἀπορία πῆους θαλάσσης καὶ σάλου· <sup>26</sup> ἀποψυ-  
perplexity of a roar of sea and of tossing: faint-

χόντων ἀνθρώπων ἀπο φόβου καὶ προσδοκίας  
ing men from fear and expectation

τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις  
of the things coming on the habitable: the for powers

τῶν οὐρανῶν σαλευθήσονται. <sup>27</sup> Καὶ τότε οὐραν-  
of the heavens will be shaken. And then they will

ται τοῦ υἱοῦ τοῦ ἀνθρώπου ἐρχομένου ἐν νεφελῇ,  
see the son of the man coming in a cloud,

μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>28</sup> Ἀρχομένοι  
with power and glory great. Beginning

δε τούτων γίνεσθαι, ἀναψύσατε καὶ ἐγάρτατε  
and of these to occur, raise yourselves and lift up

τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολυτρώσις  
the heads of you; because draws near the deliverance

ὑμῶν. <sup>29</sup> Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν  
of you. And he spake a parable to them; See you the

σύκη καὶ πάντα τὰ δένδρα· <sup>30</sup> ὅταν προβαλῶσιν  
fig-tree and all the trees; when they shoot forth

<sup>19</sup> By your PATIENT  
ENDURANCE preserve your  
LIVES.

<sup>20</sup> † And when you see  
JERUSALEM surrounded by  
Encampments, then know  
That its DESOLATION has  
approached.

<sup>21</sup> Then let THOSE who  
are in JUDAEA, flee to the  
MOUNTAINS; let THOSE  
who are in the city, depart  
out; and let not THOSE  
who are in the COUNTRY  
PLACES enter it.

<sup>22</sup> For these are Days of  
Vengeance, † that ALL the  
THINGS WRITTEN may be  
ACCOMPLISHED.

<sup>23</sup> † But alas for the  
PREGNANT and NURSING  
WOMEN in THOSE DAYS! for  
there will be great Dis-  
tress on the LAND, and  
Wrath against this PEOPLE.

<sup>24</sup> And they will fall by  
the Edge of the Sword, and be  
led captive into ALL the  
NATIONS; and Jerusalem  
will be trodden down by  
Gentiles. † till \* the Times  
of Gentiles may be accom-  
plished.

<sup>25</sup> † And there will be  
Signs in the Sun and Moon  
and Stars; and on the  
EARTH Anguish of Nations  
in Perplexity; \* Roarings  
of the Sea and Waves;

<sup>26</sup> Men fainting from  
Fear and Apprehension of  
the THINGS COMING on  
the HABITABLE; † for the  
POWERS of the HEAVENS  
will be shaken.

<sup>27</sup> And then they will  
see the SON of MAN † com-  
ing in a Cloud with Power  
and great Glory.

<sup>28</sup> When these things are  
beginning to occur, raise  
yourselves, and lift up your  
HEADS; for your DELIV-  
ERANCE is drawing Near.

<sup>29</sup> And he spoke a Par-  
able to them;—"Behold  
the FIG-TREE, and All the  
TREES.

<sup>30</sup> When they now put

\* VATICAN MANUSCRIPT.—23. But—omit.  
the Times shall be those of the Gentiles. And

24. when they should be fulfilled; and  
25. Roarings of the Sea.

† 20. Matt. xiv. 15; Mark xiii. 14.

† 21. Dan. ix. 26; Zech. xi. 1.

† 24. Dan.

xii. 7; Rom. xi. 25.

† 25. Matt. xxiv. 29; Mark xiii. 24; 2 Pet. iii. 10, 12.

† 26. Matt.

xiv. 29.

† 27. Matt. xxiv. 30; Rev. i. 7.

ἤδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι  
now, beholding, from of yourselves you know, that  
ἤδη ἐγγύς το θέρους ἐστίν. <sup>31</sup> Οὕτω καὶ ὑμεῖς,  
now near the summer is. So also you,

ὅταν ἴδῃτε ταῦτα γινομένα, γινώσκετε, ὅτι  
when you may see these occurring, know you, that  
ἐγγύς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. <sup>32</sup> Ἀμὲν λέγω  
near is the kingdom of the God. Indeed I say

ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως  
to you, that not may pass away the generation this, till  
ἀν πάντα γενήται. <sup>33</sup> Ὁ οὐρανὸς καὶ ἡ γῆ  
all may be done. The heaven and the earth

παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρελ-  
shall pass away; the but words of me not may pass

ῶσι. <sup>34</sup> Προσεχετε δε ἑαυτοῖς, μήποτε Barth-  
away. Take heed but to yourselves, lest should be

θωσιν ὑμῶν αἱ καρδιαὶ ἐν κραικαλί, καὶ μεθρ,  
burdened of you the hearts with surfeiting, and drunkenness,

καὶ μεριμναῖς βιωτικαῖς· καὶ αἰφνιδίως ἐφ' ὑμᾶς  
and anxieties of life; and suddenly on you

ἐπιστῇ ἡ ἡμέρα ἐκείνη. <sup>35</sup> Ὡς γὰρ γὰρ ἐπε-  
may come the day that. As a snare for it will

λευσεται ἐπὶ πάντας τοὺς καθημερινούς ἐπὶ προ-  
come on all those dwelling on face

σῶπον πάσης τῆς γῆς. <sup>36</sup> Ἀγρυπνεῖτε οὖν ἐν  
of all of the earth. Watch you then in

παντὶ καιρῷ, δεόμενοι, ἵνα καταξιώθητε ἐκ-  
every season, praying, that you may be accounted worthy to

φυγεῖν ταῦτα πάντα, τὰ μελλόντα γίνεσθαι,  
escape these all the things being about to occur,

καὶ σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.  
and to stand in presence of the son of the man.

<sup>37</sup> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκῶν·  
He was and the days in the temple teaching;

τὰς δὲ νύκτας ἐξερχόμενος ἡλυζέτο· εἰς τὸ  
the and nights going out he lodged in the

ὄρος τὸ καλούμενον ἐλαιῶν. <sup>38</sup> Καὶ πᾶς ὁ  
mountain that being called of olive-trees. And all the

λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν  
people came early to him in the temple to hear

αὐτοῦ. ΚΕΦ. κβ'. 22. <sup>1</sup> Ἠγγίξε δὲ ἡ ἑορτὴ  
him. Drew near now the feast

τῶν ἀζύμων, ἡ λεγομένη πάσχα· <sup>2</sup> καὶ ἐζητοῦν  
of the unleavened cakes, that being called passover; and sought

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πῶς ἀνελῶσιν  
the high-priests and the scribes, the how they might kill

αὐτὸν· ἐφοβούντο γὰρ τὸν λαόν. <sup>3</sup> Εἰσηλθε δὲ  
him; they feared for the people. Entered and

σαταναρ εἰς Ἰουδᾶν τὸν ἐπικαλούμενον Ἰσκαριώ-  
adversary into Judas that being surnamed Iscariot

τῇν, ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. <sup>4</sup> Καὶ  
being of the number of the twelve. And

forth, observing it, you know of yourselves that the summer already is near.

<sup>31</sup> Thus, also, when you see these events occurring, know that the kingdom of God is near.

<sup>32</sup> Indeed I say to you, This GENERATION will not pass away, till all be accomplished.

<sup>33</sup> The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

<sup>34</sup> But take heed to yourselves, lest Your HEARTS be oppressed by Gluttony, and Drunkenness, and Anxieties of life, and that DAY should come unexpectedly upon you.

<sup>35</sup> For it will come, like a Snare, on ALL THOSE DWELLING on the Face of the Whole LAND.

<sup>36</sup> Be you watchful, therefore, at all times, praying that you may be regarded worthy to escape ALL these THINGS BEING ABOUT to occur, and to stand before the SON of MAN."

<sup>37</sup> Now he was teaching during the DAYS in the TEMPLE, and going out he lodged at NIGHTS in THAT MOUNTAIN which is called the Mount of Olives.

<sup>38</sup> And All the PEOPLE came early to him in the TEMPLE to hear him.

## CHAPTER XXII.

<sup>1</sup> Now that FEAST of UNLEAVENED BREAD, which is CALLED the Pass-over, was drawing near.

<sup>2</sup> And the HIGH-PRIESTS and SCRIBES sought how they might kill him; for they feared the PEOPLE.

<sup>3</sup> And the Adversary entered into that Judas, CALLED Iscariot, who was of the NUMBER of the TWELVE.

\* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape. 3. into that Judas, called Iscariot.

† 36. Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7.

‡ 37. John viii. 1; 2; Luke xxii. 50.

§ 3. Matt. xxvi. 16; Matt. xiv. 10; John xiii. 2, 27.

† 36. Matt. xxiv. 41; xxv. 13; Mark

‡ 1. Matt. xxvi. 2; Mark x. 1.

§ 3. Matt. xxvi. 16; Matt. xiv. 10; John xiii. 2, 27.

στελθων συνελαλησε τοις αρχιερευσιν και τοις  
going he talked with the high-priests and the  
στρατηγοις, το πως αυτον παραδω αυτοις.  
officers, the how him he might deliver up to them.

<sup>5</sup> Και εχαρησαν και συνεθεντο αυτω αργυριον  
And they were glad, and agreed to him silver  
δουλαι. <sup>6</sup> Και εξωμολογησε και εξητει ευκαι-  
to give. And he consented; and he sought oppor-

ριαν του παραδουαι αυτον αυτοις ατερ οχλου.  
tunity of the to deliver up him to them without of a crowd.

<sup>7</sup> Ηλθε δε η ημερα των αζυμων, εν η  
Came and the day of the unleavened cakes, in which

εδει θυσασθαι το πασχα. <sup>8</sup> και απεστειλε  
it is necessary to sacrifice the paschal lamb; and he sent

Πετρον και Ιωαννην, ειπων Πορευθεντες ετοι-  
Peter and John, saying, Going pre-

μασατε ημιν το πασχα, ινα φαγωμεν. <sup>9</sup> Οι δε  
prepare you for us the passover, that we may eat. They and

ειπον αυτω Που θελεις ετοιμασωμεν; <sup>10</sup> Ο δε  
said to him; Where wilt thou we make ready? He and

απεν αυτοις Ιδου, εισελθοντων υμων εις την  
said to them; Lo, having entered of you into the

τολιν, συναντησει υμιν ανθρωπος κεραμιον  
city, will meet you a man a pitcher

υδατος βαταζων ακλουθησατε αυτω εις την  
of water carrying; follow you him into the

οικιαν, ου εισπορευεται και ερειτε τω οικο-  
house, where he enters, and say you to the house

δεσποτη της οικιας. <sup>11</sup> Λεγει σοι ο διδασκαλος.  
master of the house: Says to thee the teacher:

Που εστι το καταλυμα, οπου το πασχα μετα  
Where is the guest-chamber, where the passover with

των μαθητων μου φαγω; <sup>12</sup> Κακεινος υμιν δεξει  
the disciples: or me I may eat? And he to you will show

αναγιον μεγα εστρωμενον εκει ετοιμασατε.  
an upper room large having been furnished: there prepare you.

<sup>13</sup> Απελθοντες δε ευρον καθως ειρηκεν αυτοις.  
Having gone and they found even as he had said to them:

και ητοιμασαν το πασχα.  
and they prepared the passover.

<sup>14</sup> Και οτε εγενετο η ωρα, ανεπεσε, και οι  
And when came the hour, he reclined, and the

δωδεκα αποστολοι συν αυτω. <sup>15</sup> Και ειπε προς  
twelve apostles with him. And he said to

αυτους Επιθυμια επθυμησα τουτο το πασχα  
them: With desire I have desired this the passover

φαγειν μεθ υμων, προ του με παθειν. <sup>16</sup> Λεγω  
to eat with you, before the me to suffer. I say

γαρ υμιν, οτι \* [ουκετι] ου μη φαγω εξ αυτου,  
for to you, that [no more] not not I may eat of it,

εως ουτου πληρωθη εν τη βασιλεια του θεου.  
till it may be fulfilled in the kingdom of the God.

<sup>17</sup> Και δεξαμενος ποτηριον, ευχαριστησας ειπε.  
and having taken a cup, having given thanks he said:

4 And he went and talked with the HIGH-PRIESTS and OFFICERS, HOW he might deliver him up to them.

5 And they were glad, and agreed to give him Money.

6 And he consented, and sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 ¶ Now the DAY of UNLEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

8 And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

9 And THEY said to him, "Where dost thou wish that we \* prepare for thee to eat the PASSOVER?"

10 And HE said to them, "Behold, as you enter the CITY, a Man carrying a Pitcher of Water will meet you; follow him into the HOUSE where he enters.

11 And you shall say to the MASTER of the HOUSE, 'The TEACHER says to thee, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?'

12 And he will show you a large Upper-room furnished ready; there prepare."

13 And they went, and found all even as he had said to them; and they prepared the PASSOVER.

14 ¶ And when the HOUR came, he reclined, and \* the APOSTLES with him.

15 And he said to them, "I have earnestly desired to eat THIS PASSOVER with you before I SUFFER;

16 for I say to you, I will not eat \* of it, till it shall be fulfilled in the KINGDOM of GOD."

17 And taking a Cup, having given thanks, he

\* VATICAN MANUSCRIPT.—9. prepare for thee to eat the PASSOVER. 14. the APOSTLES with him. 16. no more—omit. 18. the same, till.

† 7 Matt. xxvi. 17. Mark xiv. 12.

‡ 14. Matt. xxvi. 20; Mark xiv. 17.

Λαβετε τουτο, και διαμερισατε εαυτοις. <sup>18</sup> Λεγω  
Take you this, and divide you among yourselves. I say  
γαρ υμιν, οτι ου μη πινω απο του γεννηματος  
for to you, that not not I may drink of the product  
της αμπελου, εως οτου η βασιλεια του θεου  
of the vine, till the kingdom of the God  
ελθη. <sup>19</sup> Και λαβων αρτον, ευχαριστησας  
may come. And having taken aleaf, having given thanks  
εκλασε, και εδωκεν αυτοις, λεγων· Τουτο εστι  
he broke, and gave to them, saying: This is  
το σωμα μου, το υπερ υμων διδομενον· τουτο  
the body of me, that in behalf of you being given: this  
ποιειτε εις την εμνη αναμνησιν. <sup>20</sup> Οσαυτως  
do you in the my remembrance. In like manner  
και το ποτηριον, μετα το δειπνησαι, λεγων·  
also the cup, after the supper, saying:  
Τουτο το ποτηριον, η καινη διαθηκη εν τη  
this the . cup, the new covenant in the  
αιματι μου, το υπερ υμων εκχυρομενον. <sup>21</sup> Πλην  
blood of me, that in behalf of you being poured out. But  
ιδου, η χειρ του παραδιδοντες με μετ' εμου επι  
lo, the hand of the delivering up me with mine on  
της τραπεζης. <sup>22</sup> Και ο μεν υιος του ανθρωπου  
the table. And the indeed son of the man  
πορευεται κατα το ωρισμενον· πλην ουαι  
goes away according to that having been appointed, but woe  
τω ανθρωπω εκεινω, δι' ου παραδιδοται.  
to the man that, through whom he is delivered up.  
<sup>23</sup> Και αυτοι ηρξαντο συζητειν προς εαυτους, το,  
And they began to inquire among themselves, the,  
τις αρα ειη εξ αυτων ο τουτο μελλων πρασ-  
which then it could be of them the this being about to  
σειν.  
do  
<sup>24</sup> Εγενετο δε και φιλονεικια εν αυτοις,  
There had been and also a strife among them,  
το, τις αυτων δοκει ειναι μειζων. <sup>25</sup> Ο δε  
the, which of them thinks to be greater. He but  
ειπεν αυτοις· Οι βασιλεις των εθνων κυριευου-  
said to them: The kings of the nations exercise lordship  
σιν αυτων· και οι εξουσιαζοντες αυτων, ευερ-  
over them; and those having authority of them, bene-  
γεται καλουνται. <sup>26</sup> Τυμεις δε ουχ οδτως· αλλ'  
factors are called. You but not so; but  
ο μειζων εν υμιν, γενεσθω ως ο νεωτερος· και  
the greater among you, let him become as the younger; and  
ο ηγουμενος, ως ο διακονων. <sup>27</sup> Τις γαρ μει-  
the governor, as he serving. Which for greater?  
ζων, ο ανακειμενος, η ο διακονων. ουχι ο  
he reclining, or he serving? not he  
μυακειμενος· εγω δε ειμι εν μεσφ υμων ως ο  
reclining? I but am in midst of you as he

said, "Take this, and di-  
vide it among yourselves ;  
18 for ; I say to you, I  
will not drink \* from  
HENCEFORTH of the PRO-  
DUCT of the VINE, till the  
KINGDOM of God shall  
come."

19 ; And taking a Loaf,  
and having given thanks,  
he broke it, and gave to  
them, saying, "This is  
THAT BODY of mine which  
IS GIVEN for you ; do this  
in MY Remembrance."

20 In like mann:r also  
the CUP, after the SUPPER,  
saying, "This CUP is the  
NEW Covenant in my  
BLOOD, THAT in your be-  
half being POURED OUT."

21 † But, behold, the  
HAND of HIM who DELIV-  
ERS me up is with mine on  
the TABLE.

22 \* For indeed the SON  
of MAN is going away, ac-  
cording to THAT which has  
been APPOINTED; but Woe  
to that MAN by whom he  
is delivered up!"

23 And they began to  
inquire among themselves,  
WHICH of them it could be  
who was about to do this.

24 † And there was also  
a Contention among them,  
WHICH of them should be  
thought the greatest.

25 † And HE said to  
them, "THE KINGS of the  
NATIONS exercised dominion  
over them; and THOSE  
HAVING AUTHORITY over  
them are styled † Bene-  
factors.

26 But you must not be  
so; but let the GREATEST  
among you become as the  
LEAST, and the GOVERNOR  
as HE who SERVES

27 For who is greater,  
HE who RECLINES, or HE  
who SERVES? Is not HE  
who RECLINES? but I am  
among you as HE who  
SERVES.

\* VATICAN MANUSCRIPT.—18. FROM HENCEFORTH.

22. for indeed.

† 25. *Euergetes*, Benefactors, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—*Sharpe*.

18. Matt. xxvi. 29. Mark xiv. 25.  
Matt. xxvi. 21, 23. Mark xiv. 18; John xiii. 21, 26.  
† 15. Matt. xx. 25; Mark x. 42.

19. 1 Cor. xi. 24.

† 21. Ps. xli. 9;

24. Mark ix. 34; Luke ix. 46.

**διακορων.** 28 Ὑμεῖς δὲ ἐστε οἱ διαμενηκότες  
serving. You but are those having continued  
 μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. 29 Καὶ  
with me in the trials of me. And I  
 διατιθεμαι ὑμῖν, καθὼς διεθετο μοι ὁ πατήρ  
covenant for you, even as he covenanted for me the father  
 μου βασιλείαν, 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ  
of me a kingdom, that you may eat and you may drink at  
 τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου· καὶ  
the table of me in the kingdom of me· and  
 καθίσεσθε ἐπὶ θρόνων, κρίνοντας τὰς δώδεκα  
you may sit on thrones, judging the twelve  
 φυλάς τοῦ Ἰσραὴλ.  
tribes of the Israel.

31 \* [Εἶπε δὲ ὁ κυριος·] Σίμων, Σίμων, ἰδοὺ,  
[Said and the lord:] Simon, Simon, lo,  
 ὁ σατανᾶς ἐζητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς  
the adversary has asked for you, the to sift as  
 τὸν σίτον. 32 Ἐγὼ δὲ ἐδεσθὼν περὶ σου, ἵνα μὴ  
the wheat. I but prayed for thee, that not  
 ἐκλείψῃ ἡ πίστις σου. Καὶ συ ποτε ἐπιστρέ-  
may fail the faith of thee. And thou when having been  
 φας, στήριξον τοὺς ἀδελφούς σου. 33 Ὁ δὲ  
turned, strengthen the brethren of thee. He and  
 εἶπεν αὐτῷ· Κυριε, μετὰ σου ἑτοιμος εἰμι καὶ  
said to him: O lord, with thee ready I am both  
 εἰς φυλακὴν καὶ εἰς θάνατον πορευέσθαι. 34 Ὁ  
to prison and to death to go. He

δὲ εἶπε· Λέγω σοι, Πέτρε, σὺ μὴ φωνῇσαι  
but said; I say to thee, O Peter, not art thou wilt crow  
 σήμερον ἀλεκτῶρ, πρὶν ἢ τρίς ἀπαρνησῇ μὴ  
to-day a cock; before thrice thou wilt deny not  
 εἰδέναι με. 35 Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπεσ-

τεῖλα ὑμᾶς ἀπὲρ βαλάντιον, καὶ πηρας, καὶ  
to have known me. And he said to them; When I  
 εἶπον· Ὅτι οὐδὲν θέλω. 36 Καὶ εἶπεν αὐτοῖς· Ὅτι οὐδὲν θέλω.  
they and said; But now, he  
 εἶπεν αὐτοῖς· Ὅτι οὐδὲν θέλω. 37 Καὶ εἶπεν αὐτοῖς· Ὅτι οὐδὲν θέλω.  
he said to them; But now, he  
 εἶπεν αὐτοῖς· Ὅτι οὐδὲν θέλω. 38 Καὶ εἶπεν αὐτοῖς· Ὅτι οὐδὲν θέλω.

καὶ ὁ μὴ εἶπεν, πωλήσας τὸ ἱμάτιον αὐτοῦ, καὶ  
and he not having, let him sell the mantle of himself, and  
 ἀγοράσας μαχαίραν. 39 Λέγω γὰρ ὑμῖν, ὅτι  
let him buy a sword. I say for to you, that

\* [ἐτι] τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν  
[yet] this ὅτι having been written must to be finished in  
 ἐμοί, τοῦ· "Καὶ μετὰ ἀνθρώπων ἐλογίσθη." Καὶ  
me, that; "And with men was counted." And he

γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. 40 Οἱ δὲ εἶπον·  
for the things about me an end has. They but said;  
 Κυριε, ἰδοὺ, μαχαίραι ὥδε δύο. Ὁ δὲ εἶπεν  
O lord, lo, swords here two. He and said  
 αὐτοῖς· Ἰκανόν ἐστι.  
to them: Enough it is.

28 And you are THEY who have CONTINUED with me in my TRIALS.

29 And I covenant for you, even as my FATHER has covenanted for me, & a Kingdom,

30 that you may eat and drink at my TABLE in my KINGDOM, & and sit on Thrones, Judging the TWELVE Tribes of ISRAEL.

31 Simon, Simon, behold, the ADVERSARY has asked for you, that he may sift you like WHEAT;

32 but I have prayed for thee, that thy FAITH may not fail, and when thou hast turned, strengthen thy BROTHERS."

33 And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."

34 & And HE said, "I tell thee, Peter, a Cock will not crow To-day, \* till thou shalt thrice deny that thou knowest me."

35 And he said to them, 1. When I sent you out without a Purse, and Bag, and Sandals, did you want any thing?" And THEY said, "Nothing."

36 \* And he said to them, "But now, HE who HAS a Purse, let him take it, and in like manner, a Bag; and HE who HAS no Sword, let him sell his MANTLE, and buy one."

37 For I tell you, That THIS which has been WRITTEN must be fully accomplished in me, & AND HE WAS NUMBERED WITH 'LAW-BREAKERS;' for also the THINGS concerning me have an end."

38 And THEY said, "Master, Behold, here are two Swords." And HE said to them, "It is sufficient."

\* VATICAN MANUSCRIPT.—31. And the Lord said—omit.  
 36. And he said.

34. till thou shalt.

† 29. Matt. xxiv. 47; Luke xii. 32; 2 Cor. i. 7; 2 Tim. ii. 12; Rev. ii. 26, 27. † 30. Matt. xix. 28; 1 Cor. vi. 9; Rev. xiii. 21. † 31. Matt. xxvi. 34; Mark xiv. 30; John xiii. 38. † 32. Isa. lili. 17; Mark xv. 28.



<sup>39</sup> Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ εἶθος εἰς  
 And going out he went according to the custom to  
 τὸ ὄρος τῶν ἐλαίων· ἠκολούθησαν δὲ αὐτῷ  
 the mountain of the olive-trees: followed and him  
 καὶ οἱ μαθηταὶ αὐτοῦ. <sup>40</sup> Γενομένοις δὲ ἐπὶ τοῦ  
 also the disciples of him. Having come and to the  
 τοποῦ, εἶπεν αὐτοῖς· Προσευχέσθε μὴ εἰσελθεῖν  
 place, he said to them: Pray you not to enter  
 εἰς πειρασμόν. <sup>41</sup> Καὶ αὐτὸς ἀπεσπασθὲν ἀπ'  
 into temptation. And he was withdrawn from  
 αὐτῶν ὥστε λίθου βολῆν, καὶ θεῖς τὰ γόνατα  
 them about of a stone throw, and having placed the knees  
 προσηυχέτο, λέγων· <sup>42</sup> Πάτερ, εἰ βούλει παρε-  
 he prayed, saying: O father, if thou art willing to take  
 νεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ  
 away the cup this from me: but not  
 τὸ θελημα μου, ἀλλὰ τὸ σὸν γενέσθω. <sup>43</sup> \* [Ὁφθῆν  
 the will of me, but the thing be done. [Appeared  
 δὲ αὐτῷ ἀγγέλος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν.  
 and to him a messenger from heaven, strengthening him.  
<sup>44</sup> Καὶ γενομένοις ἐν ἀγωνίᾳ, ἐκτενεστέρον  
 And being in agony, very earnestly  
 προσηυχέτο. Ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥστε  
 he prayed. Was and the sweat of him like  
 θρομβοὶ αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]  
 clots of blood falling down to the ground.]  
<sup>45</sup> Καὶ ἀναστὰς ἀπο τῆς προσευχῆς, ἐλθὼν πρὸς  
 And having stood up from the prayer, coming to  
 τοὺς μαθητάς, εἶρεν αὐτοὺς κοιμώμενους ἀπο  
 the disciples, he found them sleeping from  
 τῆς λυπῆς· καὶ εἶπεν αὐτοῖς· <sup>46</sup> Τί καθευδετέ;  
 the grief: and he said to them: Why sleep you?  
 ἀναστάντες προσευχέσθε, ἵνα μὴ εἰσελθῆτε εἰς  
 having stood up pray you, that not you may enter into  
 πειρασμόν.  
 temptation.  
<sup>47</sup> Ἐτι \* [δὲ] αὐτοῦ λαλούντος, ἰδοὺ ὄχλος,  
 While [and] of him speaking, lo a crowd,  
 καὶ ὁ λεγόμενος Ἰουδᾶς, εἰς τῶν δώδεκα, προη-  
 and he being called Judas, one of the twelve, went  
 χετο αὐτοῦ, καὶ ἤγγισε τῷ Ἰησοῦ φιλησαί  
 before them, and drew near to the Jesus to kiss  
 αὐτόν. <sup>48</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰουδᾶ,  
 him. The but Jesus said to him: Judas,  
 φιληματὶ τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;  
 with a kiss the son of the man betrayest thou?  
<sup>49</sup> Ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσόμενον, εἶπον  
 Seeing and those about him the was going to be, said  
 \* [αὐτῷ·] Κυρίε, εἰ παταξόμεν ἐν μαχαίρᾳ;  
 to him: O lord, if shall we strike with a sword?

<sup>39</sup> † And going out, he went according to his custom to the MOUNT of OLIVES; and his DISCIPLES also followed him.

<sup>40</sup> And having arrived at the PLACE, he said to them, "Pray that you may not enter into Trial."

<sup>41</sup> And he retired from them about a stone's throw, and kneeling down, he prayed, saying,

<sup>42</sup> "Father, if thou art willing, take away \* This Cup from me; yet not my WILL, but THINE be done."

<sup>43</sup> † [And there appeared to him an Angel from Heaven, strengthening him.

<sup>44</sup> And being in Agony, he prayed very earnestly; and his SWEAT was like Clots of Blood falling down to the GROUND.]

<sup>45</sup> And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

<sup>46</sup> and said to them, "Why do you sleep? Arise, and pray that you may not enter into Trial."

<sup>47</sup> And while he was yet speaking, † behold a Crowd, and HE who was CALLED Judas, one of the TWELVE, preceded them, and drew near to Jesus to kiss him.

<sup>48</sup> But \* Jesus said to him, "Judas, dost thou betray the SON of MAN with a Kiss?"

<sup>49</sup> And THOSE about him perceiving WHAT was about TRANSPIRING, said, "Master, shall we strike with the Sword?"

\* VATICAN MANUSCRIPT.—42. This Cup.  
 43. Jesus.

43, 44.—omit.

47. And—omit.

† 43. There is no mention of this circumstance in any of the other Evangelists: and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Coptic fragments published by Dr. Ford. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics, of their authenticity.—Clarke. Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

† 39. Matt. xxvi. 39; Mark xiv. 23; John xviii. 1.  
 41; John xviii. 3.

‡ 47. Matt. xxvi. 47; Matt. xiv.

<sup>50</sup> Καὶ ἐκτάξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ  
And struck one a certain of them the slave of the  
ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.  
high-priest, and cut off of him the ear the right.

<sup>51</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐατέ ἐμὸς  
Answering and the Jesus said; Let you be till  
τῶν. Καὶ ἅψαμενος τοῦ ὠτιοῦ αὐτοῦ, ἰασάτο  
then. And touching the ear of him, he healed  
αὐτόν. <sup>52</sup> Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενο-  
him. Said and the Jesus to those having  
μένους ἐπ' αὐτὸν ἀρχιερεῖς, καὶ στρατηγούς τοῦ  
came on him high-priests, and officers of the  
ἱεροῦ, καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστήν ἐξέλην  
temple, and elders; As on a robber you have  
λυθάτε μετὰ μαχαίρων καὶ ξυλῶν· <sup>53</sup> καθ' ἡμέραν  
come out with swords and clubs; every day  
ἐντός μου μεθ' ὑμῶν ἐν τῇ ἱερῇ, οὐκ ἐξέτεινате  
being of me with you in the temple, not you did stretch out  
τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ  
the hands on me; but this of you it is the  
ώρα, καὶ ἡ ἐξουσία τοῦ σκοτοῦς.  
hour, and the authority of the darkness.

<sup>54</sup> Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγα-  
Having seized and him they led, and brought  
γον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ  
him into the house of the high-priest. The but  
Πέτρος ἠκολούθει μακροθεν. <sup>55</sup> Ἀψάντων δὲ  
Peter followed at a distance. Having kindled and

πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων  
a fire in midst of the court, and having sat down  
αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.  
of them, sat the Peter in midst of them.

<sup>56</sup> Ἰδούσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς  
Seeing and him a maid-servant certain sitting by  
τὸ φῶς, καὶ ἀτενίσασα αὐτῇ, εἶπε· Καὶ οὗτος  
the light, and looking steadily to him, she said; Also this  
σὺν αὐτῇ ἦν. <sup>57</sup> Ὁ δὲ ἠρνήσατο \* [αὐτόν,]  
with him was. He but denied [him.]

λέγων· Γυναί, οὐκ οἶδα αὐτόν. <sup>58</sup> Καὶ μετὰ  
saying; O woman, not I know him. And after  
βραχύ ἕτερος ἰδὼν αὐτόν, εἶπε· Καὶ σὺ ἐξ  
a little another seeing him, said; Also thou of  
αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ  
them art. The but Peter said; O man, not  
εἰμι. <sup>59</sup> Καὶ διαστάσης ὥσει ὥρας μίας, ἄλλος  
I am. And having interposed about hour one, another

τις δισχυρίζετο, λέγων· Ἐπ' ἀληθείας· καὶ  
person confidently affirmed, saying; In truth also  
οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖος ἐστίν.  
this with him was; also for a Galilean he is.

<sup>60</sup> Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λέ-  
Said but the Peter; O man, not I know what thou  
γεις. Καὶ παραχρῆμα, ἐνὶ λελουντός αὐτοῦ,  
sayest. And immediately, while speaking of him,

50 And † one of them struck the SERVANT of the HIGH-PRIEST, and cut off His RIGHT EAR.

51 But \* Jesus answering said, "Let this suffice." And he touched \* his EAR, and healed him.

52 † Then JESUS said to the HIGH-PRIESTS, and Officers of the TEMPLE, and Elders, who were coming against him, "As in pursuit of a Robber, have you come with SWORDS and Clubs to take me?

53 When I was with you every day in the TEMPLE, you did not stretch out your HANDS against me; ‡ but this is Your HOUR, and the POWER of DARK-NESS."

54 Then having seized him, they led him away, and brought him to the HOUSE of the HIGH-PRIEST. † But PETER followed at a distance.

55 † And they having kindled a Fire in the Midst of the COURT, sat down together, and PETER sat down among them.

56 And a certain Maid-servant seeing him sitting by the LIGHT, and looking steadily at him, she said, "This man also was with him.

57 But HE denied, saying, "Woman, I do not know him."

58 † And after a little, another saw him and said, "Thou also art one of them." And PETER said, "Man, I am not."

59 And about an HOUR having intervened, another confidently affirmed, saying, "In Truth this man was also with him; for he is also a Galilean."

60 And PETER said, "Man, I know not what thou sayest." And immediately, while he was

\* VATICAN MANUSCRIPT.—51. Jesus.

51. the EAR.

57. him—omit.

: 50. Matt. xxvi. 51; Mark xiv. 47; John xviii. 10. † 52. Matt. xxvi. 55; Mark xiv. 48. † 54. John xii. 27. : 54. Matt. xxvi. 58; John xviii. 15. † 55. Matt. xxvi. 60; Mark xiv. 60; John xviii. 17, 18. : 58. Matt. xxvi. 71; Mark xiv. 63; John xviii. 25.

ἐφώνησεν ἀλεκτωρ. <sup>61</sup> Καὶ στραφεὶς ὁ κυριος  
crew a cock. And having turned the Lord  
ἐνεβλέψε τῷ Πέτρῳ· καὶ ὑπεμνησθὲν ὁ Πέτρος  
looked to the Peter; and was reminded the Peter  
τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν  
of the word of the Lord, as he said to him; That before  
ἀλεκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. <sup>62</sup> Καὶ  
a cock to crow, thou mayest deny me thrice. And  
ἐξελθὼν ἐξω, ἐκλαυσε πικρῶς. <sup>63</sup> Καὶ οἱ ἄνδρες  
going out, he wept bitterly. And the men  
οἱ συνεχόντες τὸν Ἰησοῦν, ἐνεπαίζον αὐτῷ,  
those having in custody the Jesus, mocked him,  
δερόντες· <sup>64</sup> καὶ περικαλύψαντες αὐτόν, \* [ἐτυπ-  
scourging; And having blindfolded him, [they  
τον αὐτοῦ τοῦ προσώπου,] καὶ ἐκπρωτῶν αὐτόν,  
struck of him the face; and they asked him,  
λεγοντες· Προφητευσον, τίς ἐστὶν ὁ παῖσας  
saying; Prophecy, who is he striking  
σε; <sup>65</sup> Καὶ ἕτερα πολλὰ βλασφημοῦντες ἐλέγον  
thee? And other many blaspheming they spoke  
εἰς αὐτόν.  
against him.

<sup>66</sup> Καὶ ὡς ἐγένετο ἡμέρα, συνηχθὲν τὸ πρεσ-  
And as it became day, were assembled the elder-  
βυτεριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμ-  
ship of the people, high-priests and and scribes,  
ματεῖς, καὶ ἀνηγάγον αὐτόν εἰς τὸ συνέδριον  
and brought him into the sanhedrim  
ἐαυτῶν, <sup>67</sup> λεγοντες· Εἰ σὺ εἶ ὁ Χριστός, εἰπε  
of themselves, saying; If thou art the Anointed, tell  
ἡμῖν. Εἰπε δὲ αὐτοῖς· Ἐὰν ὅμιν εἰπῶ, οὐ μὴ  
us. He said and to them; If to you I tell, not not  
πιστεύσητε· <sup>68</sup> εἰ δὲ \* [καὶ] ἐρωτήσω, οὐ μὴ  
you will believe; if but [also] I ask, not not  
ἀποκριθῆτε \* [μοι, ἢ ἀπολυσητέ.] <sup>69</sup> Ἀπο τοῦ  
you would answer [me, or would loose.] From of the  
νυν ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καθημένος ἐκ  
now shall be the son of the man sitting at  
δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. <sup>70</sup> Εἶπον δὲ  
right hand of the power of the God. Said and  
πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς  
all; Thou then art the son of the God? He and to  
αὐτοὺς ἐφη· Ὑμεῖς λεγετέ· ὅτι ἐγὼ εἰμι.  
them said; You say; that I am.  
<sup>71</sup> Οἱ δὲ εἶπον· Τί ἐτι χρειαζέσθων μαρτυρίας;  
They and said; What further need have we of testimony?  
Ἄυτοὶ γὰρ ἤκουσαμεν ἀπὸ τοῦ στόματος  
ourselves for we have heard from the mouth  
αὐτοῦ. ΚΕΦ. κγ'. 23. <sup>1</sup> Καὶ ἀναστὰν ἅπαν  
of him. And having stood up whole  
τὸ πλῆθος αὐτῶν, ἤγαγον αὐτόν ἐπὶ τὸν Πι-  
the multitude of them, they led him to the Pi-  
λάτον.  
late.

<sup>2</sup> Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λεγοντες·  
They began and to accuse him, saying:

yet speaking, the cock  
crew.

<sup>61</sup> † And the LORD, turn-  
ing, looked on PETER; and  
PETER was reminded of the  
DECLARATION of the  
LORD, how he said to him,  
"Before a Cock \* crows  
To-day, thou shalt deny  
me thrice."

<sup>62</sup> And going out, he  
wept bitterly.

<sup>63</sup> And THOSE MEN who  
had \* him in CUSTODY, de-  
rided and beat him;

<sup>64</sup> and having blind-  
folded him, they asked him,  
saying, "Divine who is he  
that STRUCK thee?"

<sup>65</sup> And many other  
things they blasphemously  
spoke against him.

<sup>66</sup> † And when it was  
Day, the ELDERSHIP of the  
PEOPLE, both High-priests  
and Scribes, were assem-  
bled, and they led him into  
their SANHEDRIM, saying,

<sup>67</sup> "If thou art the  
MESSIAH, tell us." And  
he said to them, "If I in-  
form you, you will not be-  
lieve;

<sup>68</sup> and if I interrogate,  
you will not answer.

<sup>69</sup> \* But from this TIME  
the † SON of MAN will sit  
on the Right hand of the  
POWER of GOD."

<sup>70</sup> And they all said,  
"Thou art, then, the SON  
of God?" And he said to  
them, "You say; I am."

<sup>71</sup> And they said, "What  
further need have we of  
Testimony? since we our-  
selves have heard this from  
his own MOUTH."

# CHAPTER XXIII.

<sup>1</sup> And † the Whole MUL-  
TITUDE of them rising up,  
led him to PILATE.

<sup>2</sup> And they began to ac-  
cuse him, saying, "We

\* VATICAN MANUSCRIPT.—61. crows To-day, thou shalt. 63. him. 64. struck  
him on the face and—omit. 68. also—omit. 69. me, or would loose—omit. 70. But  
from this TIME.

‡ 61. Matt. xxvi. 75; Mark xiv. 72  
Gt. Mark xiv. 62; Heb. i. 3; viii. 1.

† 66. Matt. xxvii. 1.  
‡ 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 22.

† 69. Matt. xxvi.  
‡ 69. Matt. xxvi.

**Εὑρομεν διαστρεφοντα το εθνος, και**  
This we found misleading the nation, and  
**κωλυοντα Καισαρι φορους διδοναι, λεγοντα εαυ-**  
forbidding to Cesar tax to give, saying him-  
**τον Χριστον βασιλεα ειναι.** <sup>3</sup>**Ο δε Πιλατος**  
self an anointed king to be. The and Pilate  
**επηρωτησεν αυτον, λεγων· Συ ει ο βασιλευς**  
asked him, saying: Thou art the king  
**των Ιουδαιων·** <sup>4</sup>**Ο δε αποκριθεις αυτω εφη·** <sup>5</sup>**Συ**  
of the Jews: He and answering to him said: Thou  
**λεγεις.** <sup>6</sup>**Ο δε Πιλατος ειπε προς τους αρχιε-**  
said. The and Pilate said to the high-  
**ρεις και τους οχλους·** <sup>7</sup>**Ουδεν ευρισκω αιτιον εν**  
priests and the crowds: Nothing I find criminal in  
**τω ανθρωπω τωτω.** <sup>8</sup>**Οι δε επισχυον, λεγον-**  
the man this. They but were urgent, saying-  
**τες·** <sup>9</sup>**Οτι ανασειει τον λαον, διδασκων καθ'**  
That he stirs up the people, teaching in  
**ελης της Ιουδαιας, αρχαμενος απο της Γαλιλαιας**  
whole of the Judea, having begun from the Galilee  
**εως εδε.** <sup>10</sup>**Πιλατος δε ακουσας \* [Γαλιλαιαν,]**  
to have. Pilate and having heard [of Galilee,]  
**επηρωτησεν, ει ο ανθρωπος Γαλιλαιος εστι.**  
he asked, if the man a Galilean is.  
<sup>11</sup>**Και επιγινους, οτι εκ της εξουσιας Ηρωδου**  
And having learned, that of the authority of Herod  
**εστιν, απεπεμψεν αυτον προς Ηρωδην, οτα**  
he is, he sent him to Herod, bring  
**και αυτον εν Ιεροσολυμοις εν ταυταις ταις**  
also him in Jerusalem in those the  
**ημεραις.**  
days.  
<sup>12</sup>**Ο δε Ηρωδης ιδων τον Ιησουν, εχαρη λιαν·**  
Ther and Herod seeing the Jesus, rejoiced greatly;  
**ην γαρ θελων εξ ικανου ιδειν αυτον, δια το**  
he was for wishing of a long time to see him, because the  
**ακουειν \* [πολλα] περι αυτου· και ηλπιζε τι**  
to hear [many things about him; and hoped some  
**σημειον ιδειν εν αυτω γινομενον.** <sup>13</sup>**Επηρωτα**  
sign to see by him being done. He asked  
**δε αυτον εν λογοις ικανοις· αυτος δε ουδεν**  
and him in words many; he and nothing  
**απεκρινατο αυτω.** <sup>14</sup>**Ειστηκεισαν δε οι αρχιε-**  
answered him. Stood up and the high-  
**ρεις και οι γραμματεις, ενθους καταγοροντες**  
priests and the scribes, vehemently accusing  
**αυτου.** <sup>15</sup>**Εξουθενησας δε αυτον ο Ηρωδης συν**  
him. Having despised and him the Herod with  
**τοις στρατευμασιν αυτου, και εμπαιξας, περι-**  
the soldiers of himself, and having mocked, casting  
**βαλων αυτον εσθητα λαμπραν, απεπεμψεν αυτον**  
around him a robe splendid, sent again him  
**τω Πιλατω.** <sup>16</sup>**Εγεγοντο δε φιλοι ο, τε Πι-**  
to the Pilate. Became and friends the, both Pi-  
**λατος και ο Ηρωδης εν αυτη τη ημερα μετ'**  
late and the Herod in this the day with

found this man misleading  
 \* our NATION, and forbid-  
 ding to pay Tax to Cesar,  
 \*and saying, †that he  
 himself is an anointed  
 King.

3 †And PILATE asked  
 him, saying, "Art thou the  
 KING of the JEWS?" And  
 HE answering him, said,  
 "Thou sayest."

4 Then PILATE said to  
 the HIGH-PRIESTS and the  
 CROWDS, \* "I find Nothing  
 Criminal in this MAN."

5 But THEY were urgent,  
 saying, "He stirreth up  
 the PEOPLE, teaching in  
 All JUDEA, beginning from  
 GALILEE even to this place.

6 Now Pilate hearing of  
 Galilee, asked if the MAN  
 was a Galilean.

7 And ascertaining That  
 he was of the † PROVINCE  
 of Herod, he sent him to  
 \* HEROD, who was also in  
 Jerusalem in Those DAYS.

8 And HEROD † seeing  
 JESUS, was very glad; for  
 he had wished for a long  
 time to see him, because he  
 had HEARD about him;  
 and he hoped to see Some  
 Sign done by him.

9 And he questioned  
 him in many Words; but  
 he answered him nothing.

10 And the HIGH-  
 PRIESTS and the SCRIBES  
 stood up, and vehemently  
 accused him.

11 And HEROD, with his  
 SOLDIERS, treated him with  
 contempt; and having, in  
 derision, arrayed him in a  
 splendid Robe, sent him  
 back to PILATE.

12 And \* HEROD and  
 PILATE became Friends to  
 each other on That DAY;

\* VATICAN MANUSCRIPT.—2. OUR NATION.  
 7. HEROD. 8. many things—omit.

3. and saying.  
 13. HEROD and PILATE.

6. of Galilee—omit.

† 2. John xix. 12.  
 † 7. Luke xiii. 1.

† 8. Matt. xxvii. 11; 1 Tim. vi. 13.  
 † 6. Matt. xiv. 1; Mark vi. 14; Luke ix. 9.

† 4. 1 Pet. ii. 22.

ἀλλήλων· πρὸς ἑαυτοὺς. <sup>each other; formerly for in hatred being with</sup>

13 Πίλατος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς

καὶ τοὺς ἀρχοντας καὶ τὸν λαόν, <sup>Pilate and having summoned the high-priests and the chiefs and the people,</sup>

14 εἶπε πρὸς αὐτούς· Προσηνεγάτε μοι τὸν ἄνθρωπον τούτον,

ὅς ἀποστρεφόντα τὸν λαόν· καὶ ἰδού, ἐγὼ

ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὔρον ἐν τῇ

ἀνθρωπῇ τούτῃ αἰτίον, ὃν κατηγορεῖτε κατ' αὐτοῦ.

15 Ἀλλ' οὐδὲ Ἡρώδης· ἀνεπέμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδού, οὐδὲν ἄξιον θανάτου

εἰσὶ πεπραγμένον αὐτῷ. <sup>no misleading the people; and lo, I in presence of you having examined, nothing I found in the man this a fault, of which you accuse against him.</sup>

16 Παιδεύσας οὖν αὐτόν ἀπολύσω.

17 \* [Ἀνάγκη δὲ εἶχεν ἀπολύναι αὐτοὺς κατὰ ἑορτὴν ἓνα.] <sup>But not even Herod; I sent for you to him, and lo, nothing worthy of death is having been done to him. Having scourged therefore him I will release.</sup>

18 Ἀνεκράξαν δὲ πανπλήθει, λέγοντες· Αἶρε τούτον, ἀπόλυσον δὲ ἡμῖν τὸν βαρᾶββαν.

19 Ὅστις ἦν διὰ στασίαν τινα γενομένην ἐν τῇ πόλει, καὶ φόνον,

βεβλημένος εἰς φυλακὴν. <sup>and to us the Barabbas; Who was through a sedition certain having occurred in the city, and a murder, having been cast into prison.</sup>

20 Πάλιν οὖν ὁ Πίλατος προσεφώνησε, θελὼν ἀπολύναι τὸν Ἰησοῦν.

21 Οἱ δὲ ἐπεφώνουν, λέγοντες· Σταυρώσον, σταυρώσον αὐτόν.

22 Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος;

οὐδὲν αἰτίον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν ἀπολύσω.

23 Οἱ δὲ ἐπεκείντο φωναῖς μεγάλας, αἰτοῦμενοι αὐτόν σταυρωθῆναι· καὶ κατισχύον αἱ φωναὶ αὐτῶν.

\* [καὶ τῶν ἀρχιερέων.] <sup>Crucify, crucify him.</sup>

24 Ὁ δὲ Πίλατος ἐκέλευε γενέσθαι τὸ αἶτημα αὐτῶν.

25 Ἀπελύσε δὲ τὸν διὰ στασίαν καὶ φόνον βεβλημένον εἰς

for before they had been at Enmity with each other

13 † And Pilate, having called the HIGH-PRIESTS, and the RULERS, and the PEOPLE,

14 said to them, "You have brought this MAN to me, as one who misleads the PEOPLE; and behold, having examined him in your presence, I have not found this MAN guilty of the Crimes you bring against him.

15 Nor, indeed, has Herod; for I have sent him back again to you; and behold, nothing worthy of Death has been done by him;

16 having chastised him, therefore, I will release him."

17 †\* [For it was Necessary to release one to them at the Feast.]

18 Then they all exclaimed with one accord, saying, "Take away this man, and release to us BARABBAS;"

19 (who had been cast into PRISON for a certain Insurrection made in the CITY, and a Murder.)

20 PILATE, therefore, again addressed them, wishing to release JESUS.

21 But THEY cried, saying, "Crucify, crucify him."

22 And HE said to them, A Third time, "For what? Has this man done Evil? I have found No Cause of Death in him; having chastised him, therefore, I will release him."

23 And THEY were urgent with loud Voices, demanding him to be crucified; and their CRIES prevailed;

24 and \* Pilate decided to satisfy their REQUEST.

25 And he released HIM who had been CAST into

\* PRISON for Insurrection

\* VATICAN MANUSCRIPT.—15. he sent him back again to you; and, behold, nothing worthy of Death has been done by him. 17.—omit. 19. PRISON. 22. and o:

the HIGH-PRIESTS—omit. 34. Pilate. 25. Prison.

† 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 38; xix. 4

Mat. x. 6; John xviii. 30.

† 17. Matt. xxvii. :

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την φυλακην, ὃν πῶντο· τον δε Ιησουν παρε-  
the prison, whom they asked; the but Jesus he de-  
δωκε τῷ θελήματι αὐτῶν.  
livered to the will of them.

26 Καὶ ὡς ἀπῆγαγον αὐτον, ἐπιλαβομενοι Σι-  
And so they led him, having laid hold of Si-  
μωνος τινος Κυρηναίου ἐρχομένου ἀπ' ἀγρου,  
mon a certain Cyrenian coming from country,  
ἐπέθηκαν αὐτῷ τον σταυρον, φερεῖν οπίσθεν  
they placed to him the cross, to carry after  
τον Ιησουν. 27 Ἠκολούθει δε αὐτῷ πολὺ πλῆθος  
the Jesus. Followed and him a great multitude

του λαου, καὶ γυναῖκων αἱ \* [καὶ] ἐκοιτῶντο  
of the people, and of women: who [also] lamented  
καὶ ἐθρηνουν αὐτον. 28 Στραφεῖς δε πρὸς αὐτας  
and bewailed him. Turning but to them  
ὁ Ἰησους, εἶπε· Θυγατέρες Ἱερουσαλημ, μὴ  
the Jesus, said: Daughters of Jerusalem, not  
κλαίετε ἐν' ἐμε, πλὴν ἐφ' ἑαυτάς κλαίετε, καὶ  
weep you for me, but for yourselves weep you, and  
ἐπὶ τα τέκνα ὑμῶν. 29 Ὅτι ἰδοὺ, ἐρχονται ἡμέ-  
for the children of you. For lo, come days,

ραι, ἐν αἷς ἐροῦσι· Μακαριαὶ αἱ στεῖραι, καὶ  
in which they will say: Blessed the barren ones, and  
κοιλίαι αἱ οὐκ ἐγεννήσαν, καὶ μαστοὶ οἱ οὐκ  
wombs which not bore, and breasts which not  
ἐθῆλσαν. 30 Τότε ἀρξονται λέγειν τοῖς ὄρεσι·  
succed. Then they will begin to say to the mountains,

Πεσέτε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε  
Fall you on us; and to the hills; Cover you  
ἡμᾶς. 31 Ὅτι εἰ ἐν τῇ ὑγρῇ ξυλῷ ταῦτα ποιοῦ-  
na. For if in the green tree these they

σιν, ἐν τῇ ξηρῇ τι γένηται;  
do, in the dry what will be done?

32 Ἦγοντο δε καὶ ἕτεροι δύο κακούργοι συν  
Were led and also others two malefactors with  
αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε ἀπῆλθον ἐπὶ τον  
him to be put to death. And when they came to the

τοπον, τον καλουμενον Κρανιον· ἐκεῖ ἐσταυρω-  
place, that being called skull, there they cruci-  
σαν αὐτον, καὶ τους κακούργους· ὃν μὲν ἐκ  
sed him, and the malefactors; one indeed at  
δεξιῶν, ὃν δε ἐξ ἀριστερῶν. 34 \* [Ὁ δε Ἰησους  
right, one and at left. [The and Jesus

εἶπε· Πater, ἀφεσ αυτοῖς· οὐ γαρ οἶδασι τι  
said: O father, forgive them, not for they know what  
ποιοῦσι.] Διαμεριζομεναι δε τα ἱματια αὐτου,  
they do.] Having divided and the garments of him,

ἐβαλον κληρον. 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν·  
they cast alot. And stood the people gazing:  
ἐξεμυκτηριζον δε καὶ οἱ ἀρχοντες \* [συν αυτοῖς,]  
scoffed at and also the rulers [with them,]

λεγοντες· Ἀλλος ἐσωσε, σωσάτω ἑαυτον, εἰ  
saying: Others he saved, let him save himself, if

and Murder, whom they desired; and delivered up Jesus to their WILL.

26 And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the Country, they laid the cross on him, that he might carry it after JESUS.

27 And there followed him a Great Multitude of the PEOPLE, and of Women who lamented and bewailed him.

28 But \* Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN.

29 For behold, † Days are approaching, in which they will say, "Happy the BARREN! even the Wombs which never bore, and the Breasts which never suckled."

30 Then they will begin to say to the MOUNTAINS, "Fall on us;" and to the HILLS, "Cover us."

31 For if these things are done while the Tree is \* Green, what will be done when it is DRY."

32 † Now two others, who were Criminals, were also led with him to be put to death.

33 And ‡ when they came to THAT PLACE which is CALLED Skull, they there nailed him to the cross, and the CRIMINALS; one at his Right hand, and the other at his Left.

34 \* [Then JESUS said, "Father, forgive them, for they know not what they do.†"] And having divided his GARMENTS, they cast Lots.

35 And the PEOPLE stood gazing. And the RULERS also scoffed, saying, "He saved others; let him save himself, \*if he is the Son,

\* VATICAN MANUSCRIPT.—27. also—omit. 28. Jesus. 31. Green. 32. Ten  
Jesus said, "Father, forgive them, for they know not what they do."—omit.  
them—omit. 33. if he is the Son, the MESSIAH, the CROSS of God.

† 23. Matt. xvi. 10; Luke xxi. 23. ‡ 32. Isa. lvi. 12; Matt. xvii. 23. † 33. Matt.  
xix. l. 23; Mark xv. 23; John xix. 17, 19.

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.  
this is the Anointed, the of the God chosen.

36 Ἐνεπαίρον δὲ αὐτὸν καὶ οἱ στρατιῶται, προσ-  
Mocked and him also the soldiers, com-  
ἐρχομενοὶ \* [καὶ] οἶνος προσφέροντες αὐτῷ,  
ing near [and] vinegar offering to him.

37 καὶ λεγόντες· Εἰ σύ εἶ ὁ βασιλεὺς τῶν Ἰου-  
and saying· If thou art the king of the Jews,  
δαίων, σῶσον σεαυτὸν. 38 Ἦν δὲ καὶ ἐπιγραφή  
save thyself. Was and also an inscription

\* [γεγραμμένη] ἐπ' αὐτῷ \* [γράμμασιν] Ἑλλη-  
[having been written] over him [letters] in  
νικοῖς, καὶ Ῥωμαικοῖς, καὶ Ἑβραίοις· "Οὗτος  
Greek, and Latin, and Hebrews.] "This  
ἐστὶν ὁ βασιλεὺς τῶν Ἰουδαίων."  
is the king of the Jews."

39 Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασ-  
One and of those having been hanged malefactors spoke

φημὶ αὐτὸν, \* [λεγων·] Εἰ σύ εἶ ὁ Χριστός,  
against him, [saying·] If thou art the Christ,  
σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ  
save thyself and us. Answering but the

ἕτερος ἐπιτίμα αὐτῷ λεγων· Οὐδὲ φοβῆ σου τοῦ  
other rebuked him saying; Not even fearest thou the  
θεοῦ, ὅτι ἐν τῷ αὐτῷ κριματί εἶ; 41 Καὶ ἡμεῖς  
God, since in the same condemnation thou art? And we

μεν δίκαιως· ἀξία γὰρ ὧν ἐπραξαμεν ἀπολαμβα-  
indeed justly; due for which has been done we receive:  
νομεν· οὗτος δὲ οὐδὲν ἀτοκὸν ἐπραξε. 42 Καὶ  
this but nothing amiss has done. And

εἰλεγε τῷ Ἰησοῦ· Μνησθητι μου, \* [κυριε,]  
he said to the Jesus; Do thou remember me, [O lord,]  
ὅταν ἐλθῇς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν  
when thou mayest come in the kingdom of thee. And said,

αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λεγὼ σοί, σημερὸν μετ'  
to him the Jesus; Indeed I say to thee, to-day with  
ἐμοῦ ἐσθὶ ἐν τῷ παραδείσῳ.  
me thou shalt be in the paradise.

44 Ἦν δὲ ὥσει ὥρα ἑκτη, καὶ σκοτὸς ἐγενετο  
It was about hour sixth, and darkness came  
ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννατῆς. 45 Καὶ  
over whole the land, till hour ninth. And

ἐσκοτισθὲν ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπε-  
was darkened the sun; and was rent the veil  
τάσμα τοῦ ναοῦ μεσόν. 46 Καὶ φωνήσας φωνῇ  
of the temple midst. And crying with a voice

τῆς ΜΕΣΣΙΑΝ, the CHOSEN  
of GOD."

36 And the SOLDIERS  
also derided him, coming  
near and offering him Vine-  
gar.

37 and saying, "If thou  
art the KING of the JEWS,  
save thyself."

38 † And there was also  
an inscription over him;—  
"This is the KING of the  
Jews."

39 † And one of the CRIM-  
INALS who were † SUS-  
PENDED, reviled him, say-  
ing, "Art not thou the  
MESSIAH? save thyself  
and us."

40 But the OTHER an-  
swering rebuked him, say-  
ing, "Dost thou not even  
fear GOD, since thou art  
under the SAME Sentence?

41 And for, indeed,  
justly; for we receive what  
is due for the deeds we  
have done; but this man  
has done nothing amiss."

42 And he said to \* Je-  
sus, "Remember me when  
thou comest \* in thy KING-  
DOM."

43 † And \* he said to  
him, "Indeed I say to thee,  
This day thou shalt be with  
me in † PARADISE."

44 † \* And it was now  
about the sixth Hour, and  
there was Darkness over  
the Whole LAND till the  
ninth \* Hour;

45 the sun failing, \* and  
‡ the VEIL of the TEMPLE  
was rent in the midst.

46 And JESUS exclaim-

\* VATICAN MANUSCRIPT.—36. and—omit.

of Greek, and Latin, and Hebrew—omit.

6. It was now about.

† 39. It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings.—A. Clarke.

† 43. This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28. 1m. Vet note.

† 41. The word paradise is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagint renders Gen. ii. 8, thus; "God planted a paradise in Eden." The word only occurs in two other places in the New Testa-

ment—2 Cor. xii. 4; and Rev. ii. 7.

† 38. Matt. xxvii. 37; Mark xv. 26; John xix. 10.

† 44. Matt. xxvii. 45; Mark xv. 33.

38. written—omit.

39. saying—omit.

42. Lord—omit.

43. to.

45. and the veil.

38. in Letters

39. Art not thou

41. he said.

43. to.

45. and the veil.

ἔρχαλι δ' ἰητους, εἶπε· Πάτερ, εἰς χείρας σου  
lead the Jesus, said; O father, into hands of thee  
παράδοσμαι το πνεύμα μου. Καὶ ταῦτα εἰπὼν,  
I commit the breath of me. And three having said,  
ἐξεπνευσεν. 47 Ἰδὼν δὲ ὁ ἑκατοντάρχος το γέ-  
he breathed out. Seeing and the centurion that hav-  
ρομένου, ἐδόξασε τὸν θεόν, λέγων· Ὁντως ὁ  
is occurred, glorified the God, saying; Truly the  
ἄνθρωπος οὗτος δίκαιος ἦν. 48 Καὶ πάντες οἱ  
man this just was. And all the  
συνταραγενομένοι οἱ λόγοι ἐπὶ τὴν θεωρίαν ταυ-  
having come together crowds to the sight this,  
τήν, θεωροῦντες τὰ γενομένα, τυπτόντες  
beholding the things having occurred, at-  
\*[ἐαυτῶν] τὰ στήθη ὑπεστρεφόν. 49 Εἰστή-  
[of themselves] the breasts returned. stood  
κειμένων δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν,  
but all the acquaintances of him at a distance,  
καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπο  
and women these having followed him from  
τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.  
the Galilee, beholding these things.  
50 Καὶ ἰδὼν, ἀνὴρ ὀνομαζόμενος Ἰωσήφ, βουλευτῆς  
And lo, a man with a name Joseph, a senator  
ἐπαρχῶν, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 (οὗτος  
being, a man good and just, (this  
οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ  
not was having assented to the will and the  
πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν  
ac. of them.) from Arimathea a city of the  
Ἰουδαίων, ὃς καὶ προτεδεχετο \* [καὶ αὐτὸς] τὴν  
Jews, who and was looking for [also himself] the  
βασιλείαν τοῦ θεοῦ. 52 οὗτος προσελθὼν τῷ  
kingdom of the God; this having gone to the  
Πιλάτῳ, ζήτησάτο τὸ σῶμα τοῦ Ἰησοῦ. 53 Καὶ  
Pilate, asked the body of the Jesus. And  
καθελὼν αὐτό, ἐνετύλιξεν αὐτό σιδόνι, καὶ  
having taken down it, he wrapped it in linen, and  
ἔθηκεν αὐτό, ἐν μνηματί λαξεύτῳ, οὐ οὐκ ἦν  
laid it in a tomb hewn in a rock, where not was  
οὐδεὶς οὐδεὶς κείμενος. 54 Καὶ ἡμέρα ἡν παρα-  
over yet no one being laid. And day was prepa-  
σκευῇ, καὶ σαββατὸν ἐπεφωσκει. 55 Κατακο-  
ration, and sabbath approached. Having fol-  
λουήσασαι δὲ \* [καὶ] γυναῖκες, αἵτινες ἦσαν  
lowed after and [also] women, who were  
συνεληλυθῆναι αὐτῷ ἐκ τῆς Γαλιλαίας, εὐθε-  
having been with him out of the Galilee, be-  
σαιτο τὸ μνημεῖον, καὶ ὡς ἐτεθῇ τὸ σῶμα αὐτοῦ.  
will the tomb, and how they laid the body of him.  
56 Ὡς ἡγορευθήσονται δὲ ἡτοιμασάντων ἀρώματα καὶ  
Having returned and they prepared aromatics and  
μύρα· καὶ τὸ μὲν σαββατὸν ἤσυχασαν κατὰ  
ointments, and the indeed sabbath they rested according to  
τὴν ἐντολήν.  
the commandment.

ing with a loud Voice, said,  
"Father, into thy hands I  
commit my spirit;" and  
having said this, † he ex-  
pired.

47 † And the CENTURION  
seeing WHAT had oc-  
CURRED, he glorified GOD,  
saying, "Truly THIS MAN  
was righteous."

48 And ALL the CROWDS  
who had come TOGETHER  
to this SPECTACLE, having  
beheld the THINGS which  
OCCURRED, returned, beat-  
ing their BREASTS.

49 And ALL his ACQUAIN-  
TANCE, \* and THOSE WOM-  
MEN who had FOLLOWED  
him from GALILEE, stood  
at a distance, beholding  
these things.

50 † And behold, a Man  
named Joseph, a Senator,  
a good and righteous Man,

51 (he had not consented  
to their DESIGNS and  
DEEDS,) from Arimathea,  
a City of the Jews; and  
who was waiting for the  
KINGDOM of GOD.

52 This man coming to  
PILATE, asked for the BODY  
of JESUS.

53 And having taken it  
down, he wrapped it in  
Linen, and laid it in a Tomb  
cut out of a rock, in which  
no one had ever yet been  
laid.

54 And it was the Day  
of † Preparation, and the  
Sabbath approached.

55 And the WOMEN fol-  
lowing after, who had  
accompanied him from  
GALILEE, saw the TOMB,  
and how his BODY was  
laid.

56 And returning, they  
† prepared Aromatics and  
Ointments; and rested on  
the SABBATH, according to  
the COMMANDMENT.

\* VATICAN MANUSCRIPT.—49. of themselves—omit.  
51. also himself—omit. 53 also—omit.

† 43. My breath or life. Luke viii. 55.

† 43. Matt. xxvii. 51; Mark xv. 37; John xix. 30.  
† 44. Matt. xxvii. 57; Mark xv. 53; John xix. 38.  
xvi. 1.

† 47. Matt. xxvii. 51; Mark xv. 30.  
† 53. Matt. xxvii. 61. † 60. Mark



ΚΕΦ. κδ'. 24.

1 Τῇ δε <sup>1</sup>μια τῶν σαββάτων, ὀρθρου βαθεος,  
In the and first of the weeks, of morning very early,  
 ἤλθον ἐπὶ τὸ μνήμα, φερούσαι ἅ ἡτοίμασαν  
came to the tomb, bringing what they prepared  
 ἀρωματα· \*<sup>2</sup> [καὶ τινες συν αὐταῖς.] <sup>2</sup> Εὗρον  
aromatics: [and some with them.] They found  
 δε τὸν λίθον ἀποκεκυλισμένον ἀπο τοῦ μνημείου.  
and the stone having been rolled from the tomb.  
<sup>3</sup> Καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου  
And having entered not they found the body of the Lord  
 Ἰησοῦ. <sup>4</sup> Καὶ ἐγένετο ἐν τῇ διαπορεῖσθαι αὐτάς  
Jesus. And it happened in the to be perplexed them  
 περὶ τούτου, καὶ ἰδού, ἄνδρες δύο ἐκεστήσαν  
about this, and lo, men two stood  
 αὐταῖς ἐν ἐσθῆσιν ἀστρακτούταις. <sup>5</sup> Ἐμφο-  
by them in clothing shining. Afraid  
 βων δε γενομένων αὐτῶν, καὶ κλινουσῶν το  
and having become of them, and bowing the  
 προσώπων εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί  
face to the earth they said to them: Why  
 ζῆτε τοῦ ζῶντα μετὰ τῶν νεκρῶν; <sup>6</sup> Οὐκ  
seek you the living among the dead ones? Not  
 ἐστὶν ὧδε, ἀλλ' ἠγέρθη. Μνησθετὲ ὡς ἐλάλη-  
he is here, but has been raised. Remember you how he spoke  
 σεν ὑμῖν, ἐτι ὢν ἐν τῇ Γαλιλαίᾳ, <sup>7</sup> λέγων· Ὅτι  
to you, while being in the Galilee, saying: That  
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς  
it behooves the son of the man to be delivered into  
 χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι,  
hands of men of sinners, and to be crucified,  
 καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. <sup>8</sup> Καὶ ἐμνησ-  
and the third day to stand up. And they re-  
 θῆσαν τῶν ῥημάτων αὐτοῦ. <sup>9</sup> καὶ ὑποστρεψάσαι  
memored the words of him: and having returned  
 ἀπο τοῦ μνημείου, ἀηγγείλαν ταῦτα πάντα  
from the tomb, they related these all  
 τοῖς ἑνδεκά καὶ πᾶσι τοῖς λοιποῖς. <sup>10</sup> Ἦσαν δε  
to the eleven and to all the others. Were and  
 ἡ Μαγδαλὴν ἡ Μαρία, καὶ Ἰωάννα, καὶ Μαρία  
the Magdalene Mary, and Joanna, and Mary  
 Ἰακώβου, καὶ αἱ λοιπαὶ συν αὐταῖς, αἱ ἐλέγον  
of James, and the others with them, who spoke  
 πρὸς τοὺς ἀποστόλους ταῦτα. <sup>11</sup> Καὶ ἐφάνησαν  
to the apostles these. And appeared  
 ἐνώπιον αὐτῶν ὥσει λῆρος τὰ ῥήματα αὐτῶν.  
in presence of them as an idle tale the words of them,  
 καὶ ἠπίστουν αὐταῖς. <sup>12</sup> Ὁ δε Πέτρος ἀναστὰς  
and they believed not them. The and Peter arising  
 ἐδραμεν ἐπὶ τὸ μνήμιον, καὶ παρακύψας βλέπει  
ran to the tomb, and having stooped down he saw  
 τὰ ὀθονία \* [κειμένα] μόνα· καὶ ἀπῆλθε πρὸς  
the linen bands [lying] alone: and he departed by  
 ἑαυτὸν, θαυμάζων τὸ γεγονός.  
himself, wondering that having occurred.

CHAPTER XXIV.

1 † And on the **FIRST** day of the **WEEK**, very early in the Morning, they went to the **TOMB**, carrying the Aromatics which they had prepared.  
 2 And they found the **STONE** rolled away from the **TOMB**;  
 3 † and having entered, they found not the **BODY** † of the **LORD JESUS**.  
 4 And it occurred, as they were in **PERPLEXITY** about this, † behold two Men stood by them in shining Clothing.  
 5 And the women being afraid, and bowing their **FACES** to the **EARTH**, there said to them, "Why do you seek the **LIVING** one among the **DEAD**?  
 6 He is not here, but has been raised. † Remember how he spoke to you, while he was yet in **GALILEE**;  
 7 saying, 'The son of **MAN** must be delivered up into the Hands of Sinners, and be crucified, and the **THIRD** day rise again.'  
 8 And they recollected his words;  
 9 † and returning from the **TOMB**, related all these things to the **ELEVEN**, and to All the **REST**.  
 10 Now they were the **MAGDALA** Mary, and **JOANNA**, and \* **THAT** Mary the mother of James, and the **OTHERS** with them, who told these things to the **APOSTLES**.  
 11 † And \* these words appeared to them like idle talk; and they believed them not.  
 12 † But **PETER** arising ran to the **TOMB**, and stooping down he saw only the **LINEN BANDS**; and he went away by himself, wondering at what had **HAPPENED**.

\* VATICAN MANUSCRIPT.—1. and some with them—omit. words. 12. lying—omit.

† 3. Tischendorf omits the words "of the Lord Jesus." This verse.

† 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2. 12. † 6. Matt. xvi. 21; xvii. 23; Mark xvi. 31; ix. 31; Luke ix. 22. xxviii. 8; Mark xvi. 10.

† 3. Mark xvi. 6. † 6. Matt. xvi. 21; xvii. 23; Mark xvi. 31; ix. 31; Luke ix. 22.

† 4. John xx. 12. † 5. Matt. xvi. 6.

† 11. Mark xvi. 11.

13 Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορεύομενοι ἐν  
And lo, two of them were going in  
αὐτῇ τῇ ἡμέρᾳ εἰς κωμὴν ἀπεχούσαν σταδίου  
on the day into a village being distant furlongs  
ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἥ ὀνομα Ἐμμαους.  
sixty from Jerusalem, to which a name Emmaus.

14 Καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλήλους περὶ παν-  
And they were talking to each other about all  
των τῶν συμβεβηκότων τούτων. 15 Καὶ ἐγένετο  
of the having happened of them. And it occurred  
ἐν τῇ ὁμιλείᾳ αὐτοῦς καὶ συζητεῖν, καὶ αὐτὸς ὁ  
in the to talk them and to reason, even he the  
Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. 16 Οἱ δὲ  
Jesus having come near went with them. The but

οφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινῶναι  
eyes of them were held, the not to know  
αὐτοῦ. 17 Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι  
him. He said and to them; What the words

οὗτοι, οὓς ἀντιβαλλέτε πρὸς ἀλλήλους περιπα-  
these, which you throw to one another walk-  
τούντες, καὶ ἐστε σκυθρωποὶ; 18 Ἀποκριθεὶς δὲ  
ing, and are sad? Answering and

ὁ εἰς, ὃ ὀνομα Κλεόπας, εἶπε πρὸς αὐτόν·  
the one, to whom a name Cleopas, said to him:  
Ἐν μέσῳ παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἐγ-  
Thou whose sojourner Jerusalem, and not thou  
νώσται τὰ γεγόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις  
knowest the things having been done in her in the days  
ταύταις; 19 Καὶ εἶπεν αὐτοῖς· Ποία; Οἱ  
these? And he said to them: What things? They

δὲ εἶπεν αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζω-  
and said to him: The things about Jesus the Naza-  
ραιου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν  
rae, who was a man a prophet, powerful in  
ἐργῇ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς  
work and word in presence of the God and all

τοῦ λαοῦ. 20 Ὅπως τε παρέδωκεν αὐτὸν οἱ  
the people. How and delivered up him the  
ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡμῶν εἰς κρίμα θανα-  
high-priests and the chiefs of us to a sentence of  
τον, καὶ ἐσταύρωσαν αὐτόν. 21 Ἡμεῖς δὲ ἠλπι-  
death, and crucified him. We but hoped,  
ζομεν, ὅτι αὐτὸς ἐστὶν ὁ μελλῶν λυτρουσθαι  
that he is the being about to redeem

τὸν Ἰσραὴλ· ἀλλὰ γὰρ σὺν παντί τούτοις τρίτην  
the Israel: but besides all these third  
ταύτην ἡμέραν ἀγείνουμεν, ἀφ' οὗ ταῦτα  
this day goes away to-day, from of which these

ἐγένετο. 22 ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν  
occurred: but also women some of us  
ἐξεπτόσαν ἡμᾶς, γεγόμεναι ὀρθραὶ ἐπὶ τοῦ μνη-  
astonished us, having been early at the tomb;

μειον. 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον,  
less. 23 and not having found the body of him, came,  
λεγοῦσαι καὶ ὁπτασίαν ἀγγέλων ἑώρακεναι, οἱ  
saying also a vision of messengers to have seen, who

13 † And behold, two of them were going on the Same day, to a Village called Emmaus, sixty Furlongs from Jerusalem.

14 And they were conversing with each other about All these things which had happened.

15 And it occurred, while they were conversing and reasoning, \* Jesus himself having approached, went with them.

16 But † their eyes were held, so that they did not recognize him.

17 And he said to them, "What words are these which you are exchanging with each other, as you \* walk? and why are you distressed?"

18 And the one † named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the things which have occurred in it in these days?"

19 And he said to them, "What things?" And they said to him, "The things concerning Jesus, the NAZARITE, † a Man who was a Prophet, powerful in Work and Word before God and All the people;

20 † and how the HIGH-PRIESTS and our RULERS delivered him up to a Sentence of Death, and crucified him.

21 But we hoped † That it was HE who was about to redeem ISRAEL; and besides all this, \* This Day is the Third since these things were done.

22 But † some of our Women also astonished us; for having been early at the tomb,

23 and not finding his body, they came, saying, that they had even seen a

\* VATICAN MANUSCRIPT.—15. Jesus. 21. This Day is the Third since.

† 12. Mark xvi. 12. xxi. 11; Luke vii. 16; John iii. 2; iv. 19; vi. 14; Acts ii. 22; vii. 22. Acts xiii. 37, 38. xvi. 10; John x. 18.

† 16. John xi. 14; xxi. 4. 21. Luke i. 68; ii. 28; Acts i. 6.

† 18. John xix. 25. 20. Matt. xxi. 1. 22. Matt. xxviii. 8; Mark

λεγουσιν αὐτον <sup>ζην.</sup> 24 Καὶ ἀπηλθον <sup>τινες</sup>  
<sup>say</sup> <sup>him</sup> <sup>to be alive.</sup> <sup>And</sup> <sup>went</sup> <sup>some</sup>  
των συν ἡμιν ἐπὶ τὸ μνημειον, καὶ εὑρον  
<sup>of those with</sup> <sup>us</sup> <sup>to the</sup> <sup>tomb,</sup> <sup>and</sup> <sup>found</sup>  
\* [οὕτω,] καθως καὶ αἱ γυναῖκες εἶπον· αὐτον  
<sup>[thus,]</sup> <sup>even as</sup> <sup>also the</sup> <sup>women</sup> <sup>said;</sup> <sup>him</sup>  
δε οὐκ εἶδον. 25 Καὶ αὐτος εἶπε πρὸς αὐτους·  
<sup>but not they saw.</sup> <sup>And</sup> <sup>he</sup> <sup>said</sup> <sup>to them;</sup>  
Ὁ ἀνοητοὶ καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι  
<sup>O thoughtless and</sup> <sup>slow</sup> <sup>with the heart of the</sup> <sup>to believe</sup>  
ἐπὶ πασιν, οἷς ἐλάλησαν οἱ προφῆται. 26 Οὐχὶ  
<sup>in all,</sup> <sup>which</sup> <sup>spoke the</sup> <sup>prophets.</sup> <sup>Not</sup>  
ταῦτα εἶδε παθεῖν τὸν Χριστὸν, καὶ εἰσελ-  
<sup>these it was binding to have suffered the</sup> <sup>Anointed,</sup> <sup>and</sup> <sup>to</sup>  
θεῖν εἰς τὴν δόξαν αὐτοῦ; 27 Καὶ ἀρξαμένου ἀπο-  
<sup>enter into the glory of himself?</sup> <sup>And</sup> <sup>beginning from</sup>  
Μωσῆς καὶ ἀπὸ πάντων τῶν προφητῶν, διηρ-  
<sup>Moses and from</sup> <sup>all of the</sup> <sup>prophets,</sup> <sup>he</sup>  
μήνευεν αὐτοῖς ἐν πασαις ταῖς γραφαῖς τὰ  
<sup>explained to them in</sup> <sup>all the</sup> <sup>writings</sup> <sup>the things</sup>  
περὶ αὐτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κωμὴν, οὐ  
<sup>about himself.</sup> <sup>And they drew near to the</sup> <sup>village, where</sup>  
ἐπορεύοντο· καὶ αὐτος προσηγορεύειτο πορρωτέρω  
<sup>they were going; and he seemed intending</sup> <sup>farther</sup>  
πορεύεσθαι. 29 Καὶ παρεβίασαντο αὐτον,  
<sup>to go.</sup> <sup>But</sup> <sup>they pressed</sup> <sup>him,</sup>  
λεγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν  
<sup>saying:</sup> <sup>Abide</sup> <sup>with</sup> <sup>us,</sup> <sup>for toward</sup> <sup>evening</sup>  
ἐστὶ, καὶ κεκλήκεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ  
<sup>it is,</sup> <sup>and has declined the</sup> <sup>day.</sup> <sup>And</sup> <sup>he went in</sup> <sup>the</sup>  
μειναι συν αὐτοῖς. 30 Καὶ ἐγένετο ἐν τῇ κατα-  
<sup>to abide with them.</sup> <sup>And it happened in the</sup> <sup>to</sup>  
κλιθῆναι αὐτον μετ' αὐτῶν, λαβὼν τὸν ἄρτον,  
<sup>recline</sup> <sup>him</sup> <sup>with</sup> <sup>them,</sup> <sup>having taken the</sup> <sup>loaf,</sup>  
εὐλογήσας, καὶ κλάσας ἐπέδιδου αὐτοῖς. 31 Αὐ-  
<sup>he blessed,</sup> <sup>and having broken</sup> <sup>he gave to them.</sup> <sup>Or</sup>  
τῶν δε διηνοιχθήσαν οἱ ὀφθαλμοί, καὶ ἐπέγνω-  
<sup>them and</sup> <sup>were opened the</sup> <sup>eyes,</sup> <sup>and they knew</sup>  
σαν αὐτὸν· καὶ αὐτὸς ἀφαντοῦς ἐγένετο ἀπ'  
<sup>him;</sup> <sup>and</sup> <sup>he</sup> <sup>disappeared</sup> <sup>from</sup>  
αὐτῶν. 32 Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ  
<sup>them.</sup> <sup>And they said to</sup> <sup>each other:</sup> <sup>Not</sup>  
καρδία ἡμῶν καίονεν ἡν \* [ἐν ἡμῖν,] ὥς ἐλάλει  
<sup>heart of us</sup> <sup>burning was</sup> <sup>[in</sup> <sup>us,]</sup> <sup>as he was talking</sup>  
ἡμῖν ἐν τῇ ὁδῷ, \* [καὶ] ὥς διηνοίγεν ἡμῖν τὰς  
<sup>to us</sup> <sup>in the way.</sup> <sup>[and]</sup> <sup>as he was opening to us</sup> <sup>the</sup>  
γραφάς;  
<sup>writings?</sup>

33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπεστρεψαν  
<sup>And</sup> <sup>rising up</sup> <sup>in this the</sup> <sup>hour,</sup> <sup>they returned</sup>  
εἰς Ἱερουσαλὴμ· καὶ εὑρον συνηθροισμένους  
<sup>to</sup> <sup>Jerusalem:</sup> <sup>and</sup> <sup>found</sup> <sup>having been assembled</sup>  
τοὺς ἑνδεκά καὶ τοὺς συν αὐτοῖς, 31 λεγοντας·  
<sup>the eleven and those with them,</sup> <sup>saying:</sup>  
'Ὅτι ἡγερθη ὁ κύριος οὕτως, καὶ ὤφθη Σί-  
<sup>That has been raised the Lord</sup> <sup>indeed,</sup> <sup>and has appeared to Si-</sup>

mon." Vision of Angels, who said that he was alive.

24 And some of those with us went to the tomb, and found it as the women had said; but Him they saw not."

25 And he said to them, "O inconsiderate men, and slow of heart to believe all which the prophets have spoken!"

26 Was it not necessary for the MESSIAH to have suffered these things, and to enter his GLORY?"

27 And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIPTURES the THINGS concerning himself.

28 And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.

29 But they urged him, saying, "Remain with us, for it is towards Evening, and the DAY has \*already declined. And he went in to ABIDE with them.

30 And it occurred, as he RECLINED with them, taking the LOAF, he blessed God, and having broken it, he gave to them.

31 And Their EYES were opened, and they knew him; and he disappeared from them.

32 And they said to each other, "Did not our HEARTS burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?"

33 And rising up the Same HOUR, they returned to Jerusalem, and found the ELEVEN, and THOSE with them, assembled,

34 SAYING, "The LORD has indeed been raised, and has appeared to Simon."

\* VATICAN MANUSCRIPT.—24. thus—omit.

29. already past. 32. in us—and—om.

† 32. The Codex Beza has a very remarkable reading here; instead of καίονεν, burned. It has κεκαλῆμμεν, veiled, and one of the Itala, has fact excecaturum, was blinded. "Was not our hearts veiled (blinded) when he conversed with us on the way, and while he unfolded the Scriptures to us," seeing we did not know him.—A. Clarke.

‡ 26. verse 46; Acts xvii. 3; 1 Pet. i. 11.

‡ 30. Matt. xiv. 19.

μοι. <sup>35</sup> Καὶ αὐτοὶ ἐξηγουντο τὰ ἐν τῇ ὁδῷ,  
mon. And they related the things in the way,  
 καὶ ὅς ἐγνωσθῇ αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.  
and how he was known to them in the breaking of the loaf.

<sup>36</sup> Ταῦτα δὲ αὐτῶν λαλόντων, αὐτὸς ἐστῆ ἐν  
They and of them speaking, he stood in  
 μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.  
midst of them, and says to them; Peace to you.

<sup>37</sup> Πτοηθέντες δὲ καὶ ἐμβοβοὶ γενομένοι,  
Being terrified but and affrighted having become,  
 ἐδοκίμουν πνεῦμα θεωρεῖν. <sup>38</sup> Καὶ εἶπεν αὐτοῖς·  
they thought a spirit to see. And he said to them;

Τι τεταραγμένοι ἐστέ; καὶ διατι διαλογισμοῖ;  
Why having been agitated are you? and why reasonings  
 ἀναβαλόντων ἐν ταῖς καρδίαις ὑμῶν; <sup>39</sup> Ἰδετε  
rise in the hearts of you? See you

τὰς χεῖρας μου καὶ τοὺς ποδας μου, ὅτι αὐτὸς  
the hands of me and the feet of me, that he  
 ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἰδετέ· ὅτι πνεῦμα  
I am; handle you me and see you; for a spirit

σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμε θεωρεῖτε  
flesh and bones not has, as me you perceive  
 ἔχοντα. <sup>40</sup> Καὶ τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς  
having. And this saying, he showed to them

τὰς χεῖρας καὶ τοὺς ποδας. <sup>41</sup> Ἐτι δὲ ἀπιστούν-  
the hands and the feet. While and not believ-  
 των αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμάζοντων,  
ing of them from the joy, and were wondering,

εἶπεν αὐτοῖς· Ἐχετε τι βρωσιμῶν ἐνθάδε;  
he said to them; Have you anything eatable here?  
<sup>42</sup> Οἱ δὲ ἐπεδωκάν αὐτῷ ἰχθύος ὀπτοῦ μερος,  
They and gave to him of a fish broiled a piece,

<sup>43</sup> [καὶ ἀπὸ μελισσιῶν κηρίου.] Καὶ λαβὼν,  
[and from a honey comb.] And having taken,  
 ἐνώπιον αὐτῶν ἐφαγεν. <sup>44</sup> Εἶπε δὲ αὐτοῖς·  
in presence of them he eat. He said and to them;

Ὅτι αἱ Λόγῳι, οὗς ἐλάλησα πρὸς ὑμᾶς, ἐτι ὦν  
These the words, which I spoke to you, while being  
 σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γε-  
with you, that must to be fulfilled all the things having

ραμμένα ἐν τῇ νόμῳ Μωσέως, καὶ προφηταῖς,  
been written in the law of Moses, and propheta,  
 καὶ ψαλμοῖς, περὶ ἐμοῦ. <sup>45</sup> Τότε διηνοιξεν  
and psalms, concerning me. Then he opened

αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς·  
of them the mind, of the to understand the writings;  
<sup>46</sup> καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γεγραπταί, καὶ  
and he said to them; That thus it is written, and

οὕτως εἶδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆ-  
thus it behooved to have suffered the Anointed, and to stand  
 ναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>47</sup> καὶ κηρυχ-  
up out of dead ones in the third day, and to be

<sup>35</sup> And they related what THINGS happened on the ROAD, and how he was known to them in the BREAKING of the LOAF.

<sup>36</sup> ‡ And as they were saying these things, he stood in the Midst of them, † and says to them, "Peace be to you."

<sup>37</sup> But they being \*troubled and terrified, thought they saw †† a Spirit.

<sup>38</sup> And he said to them, "Why are you troubled? and why do Doubts arise in your \*HEARTS?"

<sup>39</sup> † See my HANDS and my FEET, that I am he; handle me, and be convinced; For a Spirit has not \*both Flesh and Bones as you perceive me to have."

<sup>40</sup> † And having said this, he showed them his HANDS and his FEET.

<sup>41</sup> And while from JOY they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

<sup>42</sup> And THEY gave him Part of a broiled Fish; <sup>43</sup> and taking it, † he ate in their presence.

<sup>44</sup> And he said to them, "These are the WORDS which I spoke to you, while I was yet with you, That All THINGS WRITTEN in the LAW of Moses, and in the \*PROPHETS, and in the Psalms, concerning me, must be fully accom- plished."

<sup>45</sup> Then he opened Their MINDS to UNDERSTAND the SCRIPTURES,

<sup>46</sup> and said to them, "Thus it is written, \*that the MESSIAH should suffer, and should rise from the Dead the THIRD Day;

\* VATICAN MANUSCRIPT.—37. troubled, and. 38. HEART. 39. both Flesh and. 41. and from a Honey comb—omit. 44. PROPHETS. 46. that the Messiah should suffer, and should rise.

† 36. Tischendorf omits, "And says to them, 'Peace be to you.'" † 37. Griesbach in parentheses, phantom, in the margin, which agrees with Mark vi. 42. † 40. Tischendorf omits this verse.

† 36. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5. † 37. Mark vi. 40. † 39. John x. 39. † 41. Acts x. 41. † 44. Matt. xvi. 31; xvii. 22; xx. 18; Mark viii. 31, Luke ix. 22; xviii. 31.

θῆναι ἐπὶ τῇ ὀνομασίᾳ αὐτοῦ μετανοίαν καὶ ἀφε-  
proclaimed in the name of him reformation and forgive-  
 σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενον ἀπο-  
nees of sins to all the nations, beginning from  
 Ἱερουσαλὴμ. 43\* Ὑμεῖς δὲ ἐστε μαρτυρὲς τούτων.  
Jerusalem. You and are witnesses of these.

43 Καὶ ἰδού, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν  
And lo, I send forth the promise  
 τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν  
of the father of me on you; you but remain you in  
 τῇ πόλει, ἕως οὗ ἐνδύσηθε δύναμιν ἐξ ὕψους.  
the city, till you may be clothed power from on high.

50 Ἐξήγαγε δὲ αὐτοὺς ἐξω ἕως εἰς Βηθανίαν· καὶ  
He led and them out even to Bethany; and  
 ἐπαρὰ τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτοὺς.  
having lifted up the hands of himself, he blessed them.

51 Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτοὺς αὐτοὺς,  
And it happened in the to bless him them,  
 διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐ-  
he stood apart from them, and was carried up into the hea-  
 ρανόν. 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτόν,  
ven, And they having prostrated to him,  
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χάρας μεγά-  
returned to Jerusalem with joy great:

λης· 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, \* [αἰνοῦν-  
and were continually in the temple, [praising  
 τες καὶ] εὐλογοῦντες τὸν θεόν.  
and] blessing the God.

47 and that in his NAME, Reformation \* in order to Forgiveness of Sins should be proclaimed to All the NATIONS, beginning at Je-  
rusalem.

48 And † you are Wit-  
nesses of these things.

49 And, behold, I send  
forth † the PROMISE of my FATHER upon you; but remain you in the CITY, till you are invested with Power from on high."

50 And he led them out  
† to Bethany; and lifting up his HANDS, he blessed them.

51 And it occurred, while  
he was BLESSING them, he was separated from them, † and carried up into HEA- VEN.

52 And they † having  
prostrated to him, returned to Jerusalem with great Joy;

53 and were constantly  
in the TEMPLE, blessing God.

\* ACCORDING TO LUKE.

\* VATICAN MANUSCRIPT.—47. in order to Forgiveness.  
Subscription—ACCORDING TO LUKE.

53. praising and—omit.

† 51 & 52. Tischendorf omits, "and carried up into HEAVEN," and "having prostrated to him."

† 48. John xv. 7; Acts i. 8, 22; ii. 32; iii. 15.

† 42. Acts i. 4.

† 20. Acts i. 12.

\* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

<sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς  
In a beginning was the word, and the word was with  
τον θεόν, καὶ θεὸς ἦν ὁ λόγος. <sup>2</sup> Οὗτος ἦν ἐν  
the God, and a god was the word. This was in  
ἀρχῇ πρὸς τὸν θεόν. <sup>3</sup> Πάντα δι' αὐτοῦ  
a beginning with the God. All through it  
† ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ  
was done: and without it was done not even one, that  
γεγονέν. <sup>4</sup> Ἐν αὐτῇ ζωῇ ἦν, καὶ ἡ ζωὴ ἦν τὸ  
has been done. In it life was, and the life was the  
φῶς τῶν ἀνθρώπων· <sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ  
light of the men: and the light in the darkness  
φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ καταλαβεν.  
shines, and the darkness it: not apprehended.

<sup>6</sup> Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,  
Was a man having been sent from God,  
ὄνομα αὐτοῦ Ἰωάννης· <sup>7</sup> οὗτος ἦλθεν εἰς ματυρίαν,  
a name to him John: this came for a witness,  
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πισ-  
that he might testify about the light, that all might  
τεύσωσι δι' αὐτοῦ. <sup>8</sup> Οὐκ ἦν ἐκεῖνος τὸ φῶς,  
believe through him. Not was he the light,  
ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup> Ἦν τὸ  
but that he might testify about the light. Was the  
φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον  
light the true, which enlightens every man  
ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> Ἐν τῷ κόσμῳ ἦν,  
coming into the world. In the world he was.  
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος  
and the world through him was, and the world  
αὐτοῦ οὐκ ἔγνω. <sup>11</sup> Εἰς τὰ ἴδια ἦλθε, καὶ οἱ  
him not knew. Into the own he came, and the  
ἰδιοὶ αὐτοῦ οὐ παρέλαβον. <sup>12</sup> Ὅσοι δὲ ἐλάβον  
own him not received. As many as but received

CHAPTER I.

1 In the † Beginning was the † Logos, and the Logos was with God, and the Logos was God.

2 This was in the Beginning with God.

3 † Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the † LIGHT shone in the DARKNESS, and the DARKNESS apprehended it not.

6 † There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 † He came to his own domains, and yet his own people received Him not;

12 but to as many as received him, † he gave

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO JOHN.

1. In this and the fourteenth verse *Logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellation of the Savior of the world, was descriptive of some excellence in his person, nature, or work, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel.

† 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *κτίω*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss.

† 19. *As kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to enlighten and to save. John viii. 12; iii. 16.

† 1. Prov. viii. 22, &c.; 1 John i. 1, 2; 1st. Cor. xii. 28, 40.

† 6. Mal. iii. 1;

† 3. Eph. iii. 9; Col. i. 16.

† 11. Matt. xxi.

† 12. Rom. viii. 13; Gal. iii. 26, 27; 1 John iii. 1.

αὐτον, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ  
him, he gave to them authority children of God  
γενεσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτον  
to become, to those believing into the name of him,  
13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκος,  
who not from bloods, nor from a will of flesh,  
οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγενήθη-  
nor from a will of a man, but from God were be-  
θησαν. 14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκη-  
gotten. And the word flesh became, and taber-  
νώσεν ἐν ἡμῖν, (καὶ εἶθεασαμεθα τὴν δόξαν αὐτον,  
naced among us, (and we beheld the glory of him,  
δόξαν ὡς μονογόνου παρὰ πατρός,) πλήρης  
a glory as of an only-begotten from a father,) full  
χαρίτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ  
of favor and truth. John testifies concerning  
αὐτου, καὶ κέκραγε, λέγων· Οὗτος ἦν, ὃν  
him, and cried, saying: This was, of whom  
εἶπον· Ὁ οὐσίω μου ἐρχόμενος, ἐμπροσθεν μου  
I said: He after me coming, before me  
ἡγγαγεν· ὅτι πρῶτος μου ἦν. 16 Ὅτι ἐκ τοῦ  
has become; for first of me he was. Because out of the  
πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ  
fulness of him we all received, and  
χρὶν αὐτὶ χάριτος. 17 Ὅτι ὁ νόμος διὰ Μω-  
-or upon favor. For the law through Mo-  
σῶς ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ  
-s was given; the favor and the truth through Jesus  
Χριστοῦ ἐγένετο.

Christ came.  
13 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς  
God no one has seen ever; the only-begotten  
υἱός, ὃς ὢν ἐν τῷ κόλπῳ τοῦ πατρὸς, ἐκεῖνος  
-s, that being in the bosom of the father, he  
ἐξηγήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ  
has made known. And this is the testimony of the  
Ἰωάννου, ὅτε ἀπεστείλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσο-  
John, when sent the Jews from Jeru-  
σαλὴμ ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτον·  
salem priests and Levites, that they might ask him;  
Σὺ τίς εἶ; 20 Καὶ ὁμολόγησε, καὶ οὐκ ἡνῆ-  
Thou who art? And he confessed, and not denied,  
σάτο· καὶ ὁμολόγησεν· Ὅτι οὐκ εἰμι ἐγώ ὁ  
and confessed; That not am I the  
Χριστός. 21 Καὶ ἠρώτησαν αὐτον· Τί οὖν;  
Anointed. And they asked him: What then?

Authority to become Chil-  
dren of God, to THOSE  
BELIEVING into his NAME;

13 † who were begotten  
not of Blood, nor of the  
Will of the Flesh, nor of  
the Will of Man; but of God.

14 And the † Logos be-  
came † Flesh, and dwelt  
among us,—and † we be-  
held his GLORY, a Glory as  
of an Only-begotten from a  
Father,—full of Favor and  
Truth.

15 † John testified con-  
cerning him, and cried,  
saying, "This is he of whom  
I said, † He who comes  
after me is in advance of  
me; For he is my Super-  
rior." ]

16 For out of his FULL-  
NESS we all received; even  
Favor upon Favor.

17 For the LAW was  
given through Moses; the  
FAVOR and the TRUTH came  
through Jesus Christ.

18 No one has ever seen  
God; the \* Only-begotten  
Son, who is in the BOSOM  
of the FATHER, he has  
made him known.

19 Now this is the TESTI-  
MONY of JOHN. † When  
the Jews sent \* to him  
Priests and Levites to ask  
him, "Who art thou?"

20 he acknowledged, and  
did not deny, but acknow-  
ledged, "I am not the  
MESSIAH."

21 And they asked him,  
"Who \* then art thou?"

\* VATICAN MANUSCRIPT.—18. Only-begotten Son, ME who is.  
21. then art THOU? Art thou Elijah?

19. to him Priests.

† 13. Gricebach notes a different reading of this verse. Instead of *hoi*... *egennethentes* he has *hoi*... *egennethentes*; the singular pronoun and verb for the plural; which would make the passage read—"Who was not begotten of Blood, nor of the Will of the Flesh, nor of the Will of a Man, but of God;" thus referring it directly to the physical generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. *Newcome* in his Translation of the New Testament, remarks, "Jesus, the Son of God, is called the Word, because God revealed himself or his word by him." The following singular Eastern custom may perhaps illustrate the phraseology of the first part of this chapter. "In Abruzzina, there is an officer named *Kal Hatze*, the word or name of the king, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole, covered in the inside with a curtain of green tiffeta. Behind this curtain the king sits; and speaks through the aperture to the *Kal Hatze*, who communicates his commands to the officers, judges, and attendants.—*Bruce's Travels*." † 15. Some put this verse after the 18th.

† 13. John iii. 5; James i. 18; 1 Pet. i. 23. † 14. Matt. i. 16, 20; Luke i. 31, 35; 11. 7, 1 Tim. iii. 16. † 14. Matt. xvii. 2; 1 Pet. i. 17. † 15. Matt. iii. 13; Mark i. 7, Luke iii. 16; ver. 27, 30; John iii. 31. † 15. John v. 23.

Ηλίας εἰ σὺ. Καὶ λέγει· Οὐκ εἰμι. Ὁ προ-  
phet art thou? And he says: Not I am. The pro-  
phet art thou? And he answered; No. They said then  
αὐτῷ· Τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πε-  
to him; Who art thou? that an answer we may give to those having  
ψαλιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; 22 Ἐφη  
us; what sayest thou about thyself? He said  
ἔγω· ὥσων βοῶντος ἐν τῇ ἐρημῷ· Εὐθύνατε  
I. "A voice crying in the desert; Make you straight  
τὴν ὁδὸν κυρίου," καθὼς εἶπεν Ἡσαίας ὁ προ-  
the way of a lord," as said Isaias the pro-  
phet. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν  
phat. And those having been sent were of the  
Φαρισαίων· 25 καὶ πρῶτησάν αὐτον, καὶ εἶπον  
Pharisees. and they asked him, and said  
αὐτῷ· Τί οὖν βιττιζεῖς, εἰ σὺ οὐκ εἶ ὁ Χρισ-  
to him. Why then dippest thou, if thou not art the Anoin-  
ted, οὐτε Ηλίας, οὐτε προφήτης; 26 Ἀπεκριθ  
ted, nor Elias, nor a prophet? Answered  
αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν  
to them the John, saying; I dip in  
ὕδατι· μέσος [δε] ὑμῶν ἑστῆκεν, ὃν ὑμεῖς οὐκ  
water: midst [out] of you stands, whom you not  
οἰδατε, 27 ὃ ὀπίσω μου ἐρχομενος, οὐ ἐγὼ οὐκ  
know; he after me coming, of whom I not  
εἰμι ἄξιός, ἵνα λυθῶ αὐτοῦ τὸν ἱμάντα του  
am worthy, that I may loose of him the strap of the  
ἱποζυμῶτος. 28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο  
said. These in Bethany were done  
πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπ-  
beyond the Jordan, where was John dip-  
τιζων.  
ping.

29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχομενον  
In the morrow he beholds the Jesus coming  
πρὸς αὐτον, καὶ λέγει· Ἰδε ὁ ἀμνὸς τοῦ θεοῦ, ὃ  
to him, and he says: Behold the lamb of the God, he  
αἰρὼν τῇν ἁμαρτιαν τοῦ κόσμου. 30 Οὗτος  
taking away the sin of the world. This  
ἐστὶ, περὶ οὗ ἐγὼ εἶπον· Ὅπισθ' μου ἐρχεται  
is he, about whom I said: After me comes  
ἄνθρωπος, ὃς ἐμπροσθεν μου γέγονεν· ὅτι πρῶτος  
a man, who before me has become: because first  
μου ἦν. 31 Καὶ γὰρ οὐκ ᾔδειν αὐτον· ἀλλ' ἵνα  
of me he was. And I not knew him; but that  
φανερῶθῃ τῇ Ἰσραὴλ, διὰ τοῦτο ἦλθον  
he might be manifested to the Israel, because of this I am come  
ἐγὼ ἐν τῷ ὕδατι βαπτίζων. 32 Καὶ ἐμαρτυρή-  
I in the water dipping. And here testi-  
σεν Ἰωάννης, λέγων· Ὅτι τεθεάμαι τὸ πνεῦμα  
moxy John, saying: That I saw the spirit  
καταβαῖνον ὡς περιστέρα ἐξ οὐρανοῦ, καὶ ἐμει-  
coming down like a dove out of heaven, and it

Art thou †Elijah?" And he said, "I am not." "Art thou the PROPHET?" And he answered, "No."

22 \*They said to him, "Who art thou? that we may give an Answer to THOSE who sent us. What dost thou say concerning thyself?"

23 He said, † "I am a Voice proclaiming in the DESERT, 'Make straight the way for the Lord,' as † Isaias the PROPHET said."

24 Now \*those sent were of the PHARISEES.

25 And they asked him, and said to him, "Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?"

26 John answered them, saying, † "I immerse in Water; \*in the Midst of you, coming after me, stands one whom you do not know.

27 THE STRAP of Whose SANDAL I am not worthy to untie."

28 These things occurred in Bethany beyond the JORDAN, where \*JOHN was immersing.

29 ON the NEXT DAY he sees JESUS coming to him, and says, "Behold † the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.

30 This is he of whom I said, 'After me comes a Man who is in advance of me; for he is my Superior.'

31 And I did not know him; but for this purpose, that he might be mani- fested to ISRAEL, I am come immersing in \*Water."

32 † And John testified, saying, "I saw the SPIRIT coming down like a Dove

\* VATICAN MANUSCRIPT.—21. They said to him. 24. they who were sent. 26. but —omit. 27. in the Midst of you, coming after me, stands one whom YOU do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

† 21. Mat. iv. 5; Matt. xvii. 10. † 22. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28. † 23. Isa. xl. 3. † 26. Matt. iii. 11. † 29. 1 Pet. i. 19; Heb. v. 6. † 32. Matt. iii. 16; Mark i. 10; Luke iii. 22.



νεν ἐπ' αὐτον. <sup>33</sup> Καὶ γὰρ οὐκ ᾔδειν αὐτον· ἀλλ' ὁ πεμφθὰς με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι εἶπον· Ἐφ' ὃν ἀν ἰδῃς τὸ πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτον, οὗτος ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. <sup>34</sup> Καὶ γὰρ ἑώρακα, καὶ μεμαρτυρηκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ.

<sup>35</sup> Τῇ ἐπαύριον καλὴν εἰστίκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δυο. <sup>36</sup> Καὶ ἐμβλεψὰς τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. <sup>37</sup> Καὶ ἠκούσαν αὐτοῦ οἱ δυο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

<sup>38</sup> Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκούωντας, λέγει αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε,) ποῦ μένεις; <sup>39</sup> Λέγει αὐτοῖς· Ἐρχέσθε καὶ ἰδετέ. Ἦλθον καὶ εἶδον, ποῦ μένετε καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην.

<sup>40</sup> Ὡς δὲ κατῆ. <sup>41</sup> Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δυο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθήσαντων αὐτῷ.

<sup>42</sup> Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνευόμενον, Χριστός).

<sup>43</sup> \* [Καὶ] ἠγάγει αὐτὸν πρὸς τὸν Ἰησοῦν.

from Heaven, and resting on him.

<sup>33</sup> And I did not know him; but HE who SENT me to immerse in Water, HE said to me, 'On whom thou shalt see the SPIRIT descending and resting, this is HE who IMMERSSES in holy Spirit.'

<sup>34</sup> And I have seen and testified, that HE is the SON of GOD.

<sup>35</sup> On the NEXT DAY \* John was again standing, and two of his DISCIPLES;

<sup>36</sup> and observing JESUS walking, he says, "Behold the LAMB of GOD!"

<sup>37</sup> The two Disciples hearing this, followed JESUS.

<sup>38</sup> And JESUS turning, and seeing them following, says to them, "What do you seek?" And THEY said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwellest thou?"

<sup>39</sup> He says to them, "Come and see." They went, \* therefore, and saw where he dwelt, and continued with him that DAY. It was about the tenth Hour.

<sup>40</sup> † Andrew, the BROTHER of SIMON Peter, was one of THOSE two who having heard from John, followed him.

<sup>41</sup> He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH," (which is, being translated, Anointed.)

<sup>42</sup> He conducted him to JESUS. JESUS looking

\* VATICAN MANUSCRIPT.—35. John.

39. therefore, and saw.

42. And—omit.

† 39. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern) the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, *they abode with him that day*, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—TOWNSON.

‡ 33. Matt. iii. 11; Acts 1. 5; II. 4; x. 46; xi. 15.

‡ 40. Matt. iv. 18.

Εμβλεψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ  
Having looked to him the Jesus said; Thou art Simon, the  
υἱὸς Ἰωάν· σὺ κληθήσῃ Κηφας· ὁ ἑρμηνεύεται  
son of John, thou shalt be called Cephas; which means

Πέτρος.

Peter.

Ἐτῇ ἐπαυριον ᾗ ἐβόλησεν ἐξελθεῖν εἰς τὴν  
The morrow he desired to go forth into the  
Γαλιλαίαν· καὶ ἐβρίσκει Φίλιππον, καὶ λέγει  
Galilee; and he finds Philip, and says  
αὐτῷ· Ἀκολουθεῖ μοι. 43 Ἦν δὲ ὁ Φίλιππος ἀπο  
to him; Follow me. Was and the Philip from  
Βηθσαῖδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.  
Bethsaida, of the city of Andrew and Peter.

43 Εὗρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει  
Finds Philip the Nathanael, and says  
αὐτῷ· Ὃν ἐγράψεν Μωσῆς ἐν τῷ νόμῳ, καὶ  
to him; Whom wrote Moses in the law, and  
οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν  
the prophets, we have found, Jesus the son  
τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρεθ. 46 Καὶ εἶπεν  
of the Joseph, that from Nazareth. And said

αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν  
to him Nathanael; Out of Nazareth is able any good  
εἶναι. Λέγει αὐτῷ Φίλιππος· ἐρχου καὶ ἴδε.  
to be? Says to him Philip; Come and see.

47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχομένον πρὸς  
Saw the Jesus the Nathanael coming to  
αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθῶς Ἰσ-  
him, and he says concerning him; Behold indeed an  
ραηλίτης, ἐν ᾧ δόλος οὐκ ἐστὶ. 48 Λέγει αὐτῷ  
Israelite, in whom guile not is. Says to him

Ναθαναὴλ· Ποθεν με γινώσκεις; Ἀπεκρίθη  
Nathanael; Whence me knowest thou? Answered  
Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον  
Jesus and said to him; Before thee Philip  
φώνησαι, ὅντα ὑπὸ τὴν συκὴν, εἶδον σε.  
to have called, being under the fig-tree, I saw thee.

49 Ἀπεκρίθη Ναθαναὴλ \* [καὶ λέγει αὐτῷ·]  
Answered Nathanael [and says to him;]  
Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασι-  
Rabbi, thou art the son of the God, thou art the king  
λεὺς τοῦ Ἰσραὴλ. 50 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
of Israel. Answered Jesus and said

αὐτῷ· Ὅτι εἶπον σοι· Εἶδον σε ὑποκάτω τῆς  
to him. Because I said to thee; I saw thee underneath the  
συκῆς, πιστεύεις; μείζων τούτων ὀψῇ. 51 Καὶ  
fig-tree, believest thou? greater of these thou shalt see. And  
λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, \* [ἀπ' ἄρτι]

he says to him; Indeed indeed I say to you, [from now]  
ὁ ὅτι σὺ τοὺς οὐρανὸν ἀνεῳγμένον, καὶ τοὺς ἀγγε-  
you shall see the heaven having been opened, and the messen-  
λοὺς τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας  
gers of the God ascending and descending  
ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.  
on the son of the man.

at him, said, "Thou art Simon, the SON of JONES; †thou shalt be called Cephas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, \* JESUS says to him, "Follow me."

44 Now † PHILIP was from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds † NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the \* SON of JOSEPH, from Nazareth."

46 And Nathanael said to him, † "Can any † good thing proceed from Nazareth?" \* PHILIP says to him, "Come and see."

47 \* Jesus saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" Jesus answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the SON of GOD; thou art the † KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee \* That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

\* VATICAN MANUSCRIPT.—43. JESUS SAYS. 45. SON. 46. PHILIP. 47. JESUS. 48. and says to him—omit. 50. That I saw. 51. From now—omit.

† 41. Some think allusion is here made to "that good thing promised." Jer. xxxiii. 16; others think this a term of reproach.

‡ 42. Matt. xvi. 18. ‡ 44. John xlii. 21. ‡ 45. John xxi. 2. ‡ 46. John vii. 41, 42, 52. ‡ 47. Matt. xxi. 8; xxvii. 11, 42; John xviii. 27; xix. 3.

ΚΕΦ. Β'. 2.

<sup>1</sup> Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο  
And in the day the third a marriage-feast occurred  
ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ  
in Cana of the Galilee: and was the mother  
τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς  
of the Jesus there. Was invited and also the Jesus  
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> Καὶ  
and the disciples of him to the marriage-feast. And  
ὑστερησάντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ  
having fallen short of wine, says the mother of the Jesus  
πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. <sup>4</sup> Λέγει αὐτῇ ὁ  
to him: Wine not have they. Says to her the  
Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐκ ἔτι ἦκεν ἡ  
Jesus: What to me and to thee, O woman? Not yet has come the  
ὥρα μου. <sup>5</sup> Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακονοῖς·  
hour of me. Says the mother of him to the servants;  
Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. <sup>6</sup> Ἦσαν δὲ  
Whatever he may say to you, do you. Were and  
ἐκεῖ ὑδρῖαι λιθιναὶ ἑξ κείμεναι κατὰ τὸν καθα-  
there water-pots of stone six being placed according to the mode  
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνα μετρητάς  
of cleansing of the Jews, holding each measures  
δύο ἢ τρεῖς. <sup>7</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε  
two or three. Says to them the Jesus; Fill you  
τὰς ὑδρίας ὕδατος. Καὶ ἐγεμίσαν αὐτὰς ἕως  
the water-pots of water. And they filled them to  
ἀνω. <sup>8</sup> Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ  
top. And he says to them; Draw you now, and  
φέρετε τῷ ἀρχιτρικλινῷ. Καὶ ἠνεγκαν. <sup>9</sup> Ὡς  
carry to the ruler of the feast. And they carried. When  
δὲ ἐγεύσατο ὁ ἀρχιτρικλινὸς τὸ ὕδωρ οἶνον  
and tasted the ruler of the feast the water wine  
γεγενημένον· (καὶ οὐκ ᾔδει ποθεν ἐστίν· οἱ δὲ  
having become; (and not he knew whence it is; the but  
διακονοὶ ᾔδεισαν, οἱ ἠντληκότες τὸ ὕδωρ·)  
servants knew, those having drawn the water.)  
φώνει τὸν νυμφίον ὁ ἀρχιτρικλινός, <sup>10</sup> καὶ λέγει  
calls the bridegroom the ruler of the feast, and says  
αὐτῷ· Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον  
to him: Every man first the good wine

CHAPTER II.

<sup>1</sup> And on the \*THIRD Day there was a Marriage-feast in Cana of GALILEE; and the MOTHER of JESUS was there;

<sup>2</sup> And JESUS also, and his DISCIPLES, were invited to the MARRIAGE-FEAST.

<sup>3</sup> And the Wine falling short, the MOTHER of JESUS says to him, "They have no Wine."

<sup>4</sup> JESUS says to her, † "O Woman, what hast thou to do with me? My time has not yet arrived."

<sup>5</sup> His MOTHER says to the SERVANTS, "Do whatever he may bid you."

<sup>6</sup> Now six stone Water-jars were there, placed ‡ according to the JEWISH CUSTOM of PURIFICATION, each containing two or three † Measures.

<sup>7</sup> JESUS says them, "Fill the JARS with Water." And they filled them to the top.

<sup>8</sup> And he says them, "Draw now, and carry to the † RULER OF THE FEAST. And "they carried SONIC.

<sup>9</sup> And when the RULER OF THE FEAST tasted ‡ the WATER made Wine, and knew not whence it was, (but THOSE SERVANTS knew who had DRAWN the WATER,) the RULER OF THE FEAST called the BRIDEGROOM,

<sup>10</sup> And says to him, "Every Man first presents GOOD Wine, and when they

\* VATICAN MANUSCRIPT.—1. THIRD Day.

8. THEY carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *bat*, which contained about seven gallons: and for the *seah*, which contained one-third of the bath. ‡ Chron. iv. 5; 1 Kings xviii. 32. † 8. The Greek word here is a compound, denoting the president of the *triclinium*, or guest chamber, so called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of his officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stockius in Verh. lichteft. in his *Horæ Heb. Talmud*, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxiii. 1) we have an account of his duties.

‡ 4. John xix. 20.

‡ 6. Mark vii. 3.

‡ 9. John iv. 40.

τιθησι, και όταν μεθύσθωσι, \* [τοτε] τον  
place, and when they may have drunk freely, [then] the  
ελαστω· συ τετηρηκας τον καλον οινον έως αρτι.  
warm; thou hast kept the good wine till now.

11 Ταυτην εκοιησε την αρχην των σημειων ο  
This did the beginning of the signs the  
Ιησους εν Κανα της Γαλιλαιας, και εφανερωσε  
Jesus in Cana of the Galilee, and manifested  
την δοξαν αυτου· και επιστευσαν εις αυτον οι  
the glory of himself; and believed into him the  
μαθηται αυτου.  
disciples of him.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος  
After this he went down into Capernaum, he  
και η μητηρ αυτου, και οι αδελφοι \* [αυτου,] και  
and the mother of him, and the brothers [of him,] and  
οι μαθηται αυτου· και εκει εμειναν ου πολλας  
the disciples of him; and there remained not many  
ημερας. 13 Και εγγις ην το πασχα των Ιουδαι-  
days. And nigh was the passover of the Jews,

ων, και ανεβη εις Ιεροσολυμα ο Ιησους. 14 Και  
and went up to Jerusalem the Jesus. And  
εμεν εν τη ιερω τους πωλουντας βοας και προ-  
he [and] in the temple those selling oxen and sheep  
βατα και περιττερας, και τους κερματιστας  
and doves, and the money-changers  
καθημερους. 15 Και ποιησας φραγελλιον εκ  
striking. And having made a whip out of

σχινιων, παντας εξεβαλεν εκ του ιερου, τα  
rulers, all he drove out of the temple, the  
τε προβατα και τους βοας· και των κολλυβισ-  
and sheep and the asses; and of the money-chan-  
των εξεχεε το κερμα, και τας τραπεζας ανεσ-  
gers he poured out the coin, and the tables over-  
τριψε· 16 και τοις τας περιστερας πωλουσιν  
turned: and to those the doves selling

ειπεν· Αρατε ταυτα εντευθεν· μη κοιειτε τον  
he said: Take these hence: not make ye the  
οικον του πατρος μου οικον εμποριου. 17 Εμνησ-  
house of the father of me a house of merchandise. Remem-

θησαν \* [δε] οι μαθηται αυτου, οτι γεγραμμενον  
heard [and] the disciples of him, that having been written  
εστιν· "Ο σελος του οικου σου καταφαγεται  
it is: "The seal of the house of thee will consume  
με." 18 Απεκριθησαν ουν οι Ιουδαιοι και ειπον  
me." Answered then the Jews and said

αυτω· Τι σημειον δεικνυεις ημιν, οτι ταυτα  
to him: What sign shewest thou to us, that these

have † drunk freely, the  
INFERIOR; but thou hast  
kept the GOOD Wine till  
now."

11 This \* First of SIGNS  
JESUS performed in Cana  
of GALILEE, and displayed  
his GLORY; and his DISCI-  
PLES believed into him.

12 After this he went  
down to Capernaum, he, and  
his MOTHER, and his  
BROTHERS, and his DISCI-  
PLES; but they did not re-  
main there Many Days.

13 ‡ And the PASSOVER  
of the JEWS was near, and  
JESUS went up to Jerusa-  
lem.

14 ‡ And he found the  
MONEY-CHANGERS sitting  
in the TEMPLE, and THOSE  
who SOLD Oxen, and Sheep,  
and Doves.

15 † And having made a  
Whip of Rushes, he drove  
them all out of the TEM-  
PLE, with the SHEEP and  
the CATTLE, and he poured  
out the COIN of the BANK-  
ERS, and overturned the  
TABLES,

16 and said to THOSE  
who SOLD Doves, "Take  
these things hence. Make  
not my FATHER'S HOUSE  
a House of Traffic."

17 And his DISCIPLES  
recollected That it is writ-  
ten, † "My ZEAL for thy  
HOUSE consumes me."

18 Then the JEWS an-  
swered and said to him,  
‡ "What Sign dost thou  
show us, why thou dost  
these things?"

\* VATICAN MANUSCRIPT.—10. then—omit.  
17. And—omit.

11. First of. 12. his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *metheko* and *metho*, from *metho*, wine, which, from *meta thesin*, to drink after sacrific-  
ing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and  
in this sense the verb is evidently used in the Septuagint. Gen. xliii. 24; Cant. v. 1; 1 Mac.  
xvi. 16; Eccles. i. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant  
blessings of the godly compares them to a well-watered garden, which the LXX translate,  
eos *kerpoen methoon*, by which is certainly understood, not a garden drowned with water,  
but one sufficiently saturated with it, not having one drop too much, nor too little.—Clarke.  
‡ 13. It is probable that this cleansing of the temple occurred at the commencement of our  
Lord's ministry, and is not to be confounded with that mentioned by the other evangelists,  
which took place at its close.

† 12. Ec. xii. 14; John v. 1; vi. 4; xi. 25. ‡ 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.  
‡ 17. Ps. lxxix. 9. ‡ 18. Matt. xii. 28; John vi. 30.

ποιεις; <sup>19</sup> Απεκριθη δ Ἰησους καὶ εἶπεν αὐτοῖς·  
thou doest? Answered the Jesus and said to them;  
Λυσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις  
Destroy the temple this, and in three days  
ἐγερῶ αὐτόν. <sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι· Τέσσα-  
I will raise it. Said then the Jews; Forty  
ρακοῦντα καὶ ἑξ ἑτεσὶν φερόδομηθη ὁ ναὸς οὗτος·  
and six years was being built the temple this;  
καὶ συ ἐν τρισὶν ἡμέραις ἐγερεις αὐτόν; <sup>21</sup> Εἰ-  
and thou in three days wilt raise it? He  
νος δὲ εἶλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.  
but spoke concerning the temple of the body of himself,  
<sup>22</sup> Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνησθήσαν οἱ  
When therefore he was raised out of dead ones, remembered the  
μαθηταὶ αὐτοῦ, ὅτι τούτο εἶλεγε· καὶ ἐπιστεύ-  
disciples of him, that this he spoke; and they believed  
σαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ  
the writing, and the word which said he  
Ἰησους.  
Jesus.

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολυμοῖς ἐν τῇ  
When and was in the Jerusalem at the  
πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπιστεύσαν εἰς τὸ  
passover at the feast, many believed into the  
ὄνομα αὐτοῦ, θεωροῦντες αὐτὸν τὰ σημεῖα ἃ  
name of him, beholding of him the signs which  
ἐποίει. <sup>24</sup> Αὐτὸς δὲ ὁ Ἰησους οὐκ ἐπίστευεν  
he did. He but the Jesus not committed  
ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·  
himself to them, because the him to know all:  
<sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ  
and because not need he had, that any one should testify  
περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγινώσκε, τί  
concerning the man: he for knew, what  
ἦν ἐν τῷ ἀνθρώπῳ.  
was in the man.

ΚΕΦ. γ'. 3.

<sup>1</sup> Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικοδῆ-  
Was and a man of the Pharisees, Nicodemus  
μος ὀνόμα αὐτοῦ, ἀρχὼν τῶν Ἰουδαίων. <sup>2</sup> Οὗτος  
man a name to him, ruler of the Jews: This  
ἦλθε πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ· Ῥαβ-  
came to him by night, and said to him: Rab-  
βι, οἶδαμεν, ὅτι ἀπὸ θεοῦ ἐληλυθας διδασκαλός·  
bi, we know, that from God thou hast come a teacher:  
οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ  
no one for these the signs is able to do, which  
συ ποιεῖς, εἰ μὴ ἡ ὁ θεὸς μετ' αὐτοῦ.  
thou doest, expect may be the God with him.  
<sup>3</sup> Απεκριθη δ Ἰησους καὶ εἶπεν αὐτῷ· Ἄμην ἀμην  
Answered the Jesus and said to him: Indeed indeed

<sup>19</sup> \*Jesus answered and said to them, † "Destroy this TEMPLE, and in Three Days I will raise it."

<sup>20</sup> Then the JEWS said, "Forty and Six Years has this TEMPLE been in building and wilt thou erect it in Three Days?"

<sup>21</sup> But he spoke of the TEMPLE of his BODY.

<sup>22</sup> When, therefore, he was raised from the Dead, † his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the word which JESUS had spoken.

<sup>23</sup> Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding His SIGNS which he performed.

<sup>24</sup> But \*Jesus did not trust himself to them, because he KNEW them all;

<sup>25</sup> and required not that any one should testify concerning MAN; for he knew what was in MAN.

CHAPTER III.

<sup>1</sup> And there was a Man of the PHARISEES, whose name was Nicodemus, a ruler of the Jews;

<sup>2</sup> he came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; † for no one can work These SIGNS that thou workest, unless God be with him."

<sup>3</sup> \*Jesus answered and said to him, "Indeed I

\* VATICAN MANUSCRIPT.—19. Jesus.

24. Jesus.

3. Jesus.

† 19. Or, *destroy this very TEMPLE*; perhaps pointing to his body at the same time. † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at that time about thirty years old, which makes the term exactly 40 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the death of Herod's reign. † 3. The repetition of *amen*, among the Jewish writers, was considered of equal import with the most solemn oath.—Clarke.

† 19. Matt. xxvi. 61; xxviii. 20; Mark xiv. 59; xv. 20.  
vii. 30; xix. 34.

† 22. John ix. 10, 33; Acts ii. 22; x. 38.

† 2. John

λέγω σοι, εαν μη τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. <sup>4</sup> Λέγει πρὸς αὐτὸν ὁ Νικοδήμους· Πῶς δύναται ἄνθρωπος γεννηθῆναι γερὸν ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν, καὶ γεννηθῆναι; <sup>5</sup> Ἀπεκρίθη Ἰησοῦς· Ἀμὴν λέγω σοι, εαν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θ·ου. <sup>6</sup> Το γεγεννημένον ἐκ τῆς σαρκὸς, σαρὲς ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. <sup>7</sup> Μὴ θαυμάσῃς, ὅτι εἶπον σοι· Δεῖ ὑμᾶς γεννηθῆναι ἀνωθεν. <sup>8</sup> Το πνεῦμα ὅπου θέλει πνέει· καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶσας, ποθεν ἐρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. <sup>9</sup> Ἀπεκρίθη Νικοδήμους καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδασκαλὸς τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> Ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> Εἰ τὰ ἐπιγεία εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, εαν εἰπῶ ὑμῖν τὰ ἐπουράνια, πιστεύσετε; <sup>13</sup> Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, \* [ὁ ὢν ἐν τῷ οὐρανῷ.] <sup>14</sup> Καὶ καθὼς Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρημῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. <sup>15</sup> ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

4 NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S womb, and be born?"

6 Jesus replied, "Truly indeed I say to thee, if any one be not ; born of Water and Spirit, he cannot enter the KINGDOM of GOD.

6 THAT which has been born of the FLESH, is Flesh; and THAT which has been ; BORN of the SPIRIT, is Spirit.

7 Do not wonder, Because I said to thee, you must be born from above.

8 The SPIRIT breathes where it will, and thou hearest its voice, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

9 Nicodemus answered and said to him, "How can these things be?"

10 Jesus answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

11 Most assuredly I tell thee, That what we know, we speak, [and what we have seen, we testify; and you receive not our TESTIMONY.

13 If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

13 ; And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

14 ; And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

15 that EVERY ONE BE-

\* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit.

1. 8. Mark xvi. 10; Acts ii. 38.  
1. 13. vii. 10; viii. 26, xii. 49; xiv. 24.  
Eph. iv. 9, 10.

1. 6. 1 Cor. xv. 44—46.

1. 11. Matt. xi. 27; John  
1. 13. John xvi. 29; Acts ii. 34; 1 Cor. xv. 47;

1. 14. Num. xxi. 9.

αὐτον, \* [μη ἀποληται, ἀλλ'] ἐχῃ ζωὴν αἰωνίαν. 16 Οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μη ἀποληται, ἀλλ' ἐχῃ ζωὴν αἰωνίαν. 17 Οὐ γὰρ ἀπεστείλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ \* [δὲ] μη πιστεύων, ἤδη κρινεται, ὅτι μη πεπιστεύκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐληλύθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτὸς, ἢ τὸ φῶς· ἣν γὰρ πονήρα αὐτῶν τὰ ἔργα. 20 Πᾶς γὰρ ὁ φάυλα πρᾶσσω, μισεῖ τὸ φῶς, καὶ οὐκ ἐρχεται πρὸς τὸ φῶς, ἵνα μη ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 Ὁ δὲ ποιεῖ τὴν ἀληθειαν, ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

22 Μετα ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβαπτίζεν. 23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλειμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο. 24 Οὕτω γὰρ ἦν βεβλημένοι εἰς τὴν φυλακὴν ὁ Ἰωάννης. 25 Ἐγένετο οὖν ἡ διαπίστις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην,

LIEVING into him may have aionian Life.

16 † For God so loved the world, that he gave his son, the ONLY-BEGOTTEN, that EVERY ONE BELIEVING into him may not perish, but obtain aionian Life.

17 † For God sent not his son into the world that he might judge the world, but that the world through him might be saved.

18 † HE BELIEVING into him is not judged; but HE not BELIEVING has been judged already. Because he has not believed into the NAME of the ONLY-BEGOTTEN Son of God.

19 And this is the JUDGMENT, † That the LIGHT has come into the world, and MEN loved the DARKNESS rather than the LIGHT; for Their WORKS were evil.

20 For EVERY ONE who does Vile things hates the LIGHT, and comes not to the LIGHT, that his WORKS may not be detected.

21 But HE who DOES the TRUTH comes to the LIGHT, so that His WORKS may be manifested That they have been done in God.

22 After this, JESUS and his DISCIPLES went into the TERRITORY of JUDEA, and there he remained with them, and was immersing.

23 And \* JOHN also was immersing in Enon, near SALIM, because there were many Waters there; and they were coming and being immersed.

24 † For \* John had not yet been cast into PRISON.

25 A Dispute then occurred among \* the DISCIPLES of John with a Jew, about Purification.

26 And they came to

\* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit.

15. but—om. 23. JOHN.

and a Jew, about.

24. John.

25. THOSE DISCIPLES who were of JOHN.

† 16. John vi. 47. viii. 13; xii. 47; 1 John iv. 14.

† 16. Rom. v. 8; 1 John iv. 9.

† 18. John v. 24; vi. 40, 47; xii. 31.

† 20. Eph. v. 13.

† 17. Luke ix. 36; John v. 40.

† 19. John 5

† 24. Math. xiv. 3.

και ειπον αυτω· 'Ραββι, ὃς ἡν μετὰ σου περὰν  
and said to him; Rabbi, who was with thee beyond  
τοῦ Ἰορδάνου, ᾧ τυ μεμαρτυρηκας, ἰδε, οὗτος  
the Jordan, to whom thou hast testified, behold, he  
βαπτίζει, και παντες ερχονται πρὸς αὐτον.  
dips, and all come to him.

† Ἀπεκρίθη Ἰωάννης και εἶπεν· Οὐ δυναται  
Answered John and said; Not is able  
ἄνθρωπος λαμβανειν οὐδεν, εἰ μὴ ἢ δεδομε-  
a man to receive nothing, except it may be having been  
νον αὐτω ἐκ τοῦ οὐρανοῦ. 23 Αὐτοὶ ὑμεῖς μοι  
given to him from the heaven. Yourselfs you to me

μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμι ἐγὼ ὁ Χριστός,  
bearing witness, that I said; Not am I the Anointed,  
ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου.  
but that having been sent I am in presence of him.

22 Ὁ ἐχὼν τὴν νυμφὴν, νυμφίος ἐστίν· ὁ δὲ  
He having the bride, a bridegroom is; the but  
φίλος τοῦ νυμφίου, ὁ ἐστήκει καὶ ἀκούων αὐτοῦ,  
friend of the bridegroom, that standing and hearing him,  
χαρὰ χαιρεῖ δια τὴν φωνὴν τοῦ νυμφίου. Αὕτη  
with joy rejoices through the voice of the bridegroom. This

οὐν ἡ χαρὰ ἡ ἐμὴ πεπληρωται. 30 Ἐκείνον  
therefore the joy that of me has been completed. Him

δεῖ αὐξανεῖν, ἐμε δὲ ἐλαττουσθαί. 31 Ὁ  
it behooves to increase, me but to decrease. He

ἀνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. Ὁ  
from above coming, over all is. He

ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς  
being from the earth, from the earth is, and from the

γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω  
earth speaks; he from the heaven coming, over

πάντων ἐστίν, 32 \* [καὶ] ὁ ἑώρακε καὶ ἤκουσε,  
all is, [and] what he has seen and heard,

τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς  
this he testifies; and the testimony of him no one

λαμβάνει. 33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν,  
receives. He receiving of him the testimony,

εὐφραγισεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 31 Ὁν  
has set his seal, that the God true is. Whom

γὰρ ἀπεστείλαν ὁ θεὸς, τὰ ῥήματα τοῦ θεοῦ  
for has sent the God, the words of the God

λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ  
speaks; not for by measure gives the God the

πνεῦμα. 35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ παν-  
spirit. The father loves the son, and all

τὰ δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 35 Ὁ πιστεύων  
has been given in the hand of him. He believing

εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν  
into the son, has life age-lasting; he but disobeying

τῇ ψήφῃ, οὐκ ὀφείλει ζωὴν, ἀλλ' ὁ ὀργῇ τοῦ θεοῦ  
the son, not shall see life, but the anger of the God

ἄρει ἐπ' αὐτόν.  
abides on him.

JOHN, and said to him,  
"Rabbi, he who was with  
thee beyond the JORDAN,  
‡ to whom thou hast testi-  
fied, behold, HE immerses,  
and all are coming to him."

27 John answered and  
said, ‡ "A Man can receive  
nothing unless it be given  
him from HEAVEN."

28 Thou yourselfs are  
witnesses for me, That I  
said, ‡ "I am not the Mes-  
siah," but That I have  
been sent before him.

29 The Bridegroom is  
HE who POSSESSES the  
BRIDE; but THAT FRIEND  
of the BRIDEGROOM who  
stands and hears him, re-  
joices with joy, because of  
the BRIDEGROOM'S VOICE;  
this, therefore, MY JOY has  
been completed.

30 He must increase,  
but I must decrease.

31 ‡ HE who COMES from  
above is over all. HE who  
is from the EARTH, is of  
the EARTH, and speaks of  
the EARTH. HE who  
COMES from HEAVEN is  
over all.

32 And what he has seen  
and heard, this he testifies;  
and no one receives his  
TESTIMONY.

33 HE who RECEIVES  
His TESTIMONY has set his  
seal That God is true.

34 ‡ For he whom God  
has sent speaks the WORDS  
of GOD; for \* he gives not  
the SPIRIT by Measure.

35 The FATHER loves  
the SON, ‡ and has given  
All things into his HAND.

36 ‡ HE BELIEVING into  
the SON has alonion Life;  
but HE DISOBEYING the  
SON, shall not see Life; but  
the Anger of GOD abides  
on him."

\* VATICAN MANUSCRIPT.—32. And—omit.

34. he gives not.

† 28. John i. 7, 15, 27, 34. ‡ 27. 1 Cor. i. 7. Heb. v. 4. James i. 17. ‡ 29. John  
L. 26, 27. ‡ 31. Matt. xxiii. 18; John i. 15, 27; Rom. ix. 5. ‡ 34. John viii. 16.  
† 32. Luke x. 23; John v. 20, 22; xiii. 8, xvii. 2; Heb. ii. 8. ‡ 35. John vi. 47; 1 John  
v. 10, 11.



ΚΕΦ. Δ'. 4.

<sup>1</sup> Ὡς οὖν ἐγνώ ὁ κυριος, ὅτι ηκουσαν οἱ  
When therefore knew the Lord, that heard the  
Φαρισαῖοι, ὅτι Ἰησοῦς πλεονας μαθητας ποιεῖ  
Pharisees, that Jesus more disciples made  
καὶ βαπτίζει, ἢ Ἰωάννης· <sup>2</sup> (καίτοιγε Ἰησοῦς  
and dipped, than John; (though indeed Jesus  
αὐτος οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)  
himself not dipped, but the disciples of him,)

<sup>3</sup> ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπηλθε πάλιν εἰς  
he left the Judaea, and went again into  
τὴν Γαλιλαίαν. <sup>4</sup> Ἐδεῖ δὲ αὐτὸν διερχέσθαι διὰ  
the Galilee. It behoved and him to pass through  
τῆς Σαμαρείας. <sup>5</sup> Ἐρχεται οὖν εἰς πόλιν τῆς  
the Samaria. He comes therefore into a city of the  
Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ  
Samaritans, being called Sychar, near by the  
χωρίου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ  
field, of which gave Jacob Joseph to the son  
αὐτοῦ. <sup>6</sup> Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν  
of himself. Was and there a spring of the Jacob. The then  
Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας, ἐκαθεζέτο  
Jesus having become weary from the journey, sat down  
οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἕκτη.  
thus over the spring: hour was about six.

<sup>7</sup> Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησαί  
Comes a woman of the Samaria, to draw  
ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.  
water. Say to her the Jesus: Give to me to drink.  
<sup>8</sup> (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεῖσαν εἰς τὴν  
The for disciples of him had gone into the  
πόλιν, ἵνα τροφὰς ἀγοράσωσι.) <sup>9</sup> Λέγει οὖν  
city, that provisions they might buy.) Says then  
αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος  
to him the woman that Samaritan: How thou, a Jew  
ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσὴς γυναῖκος  
being, from me to drink askest, being a woman  
Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι  
a Samaritan? (Not for associate with Jews  
Σαμαρεῖταις.)) <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
Samaritans.) Answered Jesus and said  
αὐτῇ· Εἰ γινῶσιν τὴν δωρεάν τοῦ θεοῦ, καὶ  
to her: If thou hadst known the gift of the God, and  
τίς ἐστιν ὁ λέγων σοι· Δός μοι ποιεῖν· σὺ  
who is he saying to thee: Give to me to drink: thou  
ἀνῆλθας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.  
wouldest ask him, and he would give thee water living.

<sup>11</sup> Λέγει αὐτῇ ἡ γυνὴ· Κυριε, οὐτε ἀντλημα  
Says to him the woman: O Lord, nothing to draw with

CHAPTER IV.

<sup>1</sup> When, therefore, the LORD knew, That the PHARISEES had heard, † That Jesus was making and immersing More Disciples than John;

<sup>2</sup> (though Jesus himself did not immerse, but his DISCIPLES;)

<sup>3</sup> he left JUDAEA, and went again into GALILEE.

<sup>4</sup> And it was necessary for him to pass through SAMARIA.

<sup>5</sup> He comes, therefore, to a City of SAMARIA called † Sychar, near the FIELD which † Jacob gave \* to JOSEPH his SON.

<sup>6</sup> And JACOB'S Fountain was there. JESUS, therefore, having become weary from the JOURNEY, sat down over the FOUNTAIN. It was about the † sixth Hour.

<sup>7</sup> There comes a Woman of SAMARIA to draw Water. JESUS says to her, "Give me to drink."

<sup>8</sup> (For his DISCIPLES had gone into the CITY, that they might buy Provisions.)

<sup>9</sup> The SAMARITAN WOMAN, therefore, says to him, "How dost thou, being a Jew, ask drink of me, who am a Samaritan Woman?" († For the Jews do not associate with Samaritans.)

<sup>10</sup> Jesus answered and said to her, "If thou didst know the GIFT of GOD, and who is HE that says to thee, 'Give me to drink,' thou wouldest ask him, and he would give thee Living Water."

<sup>11</sup> \* She says to him, "Sir, thou hast nothing to

\* VATICAN MANUSCRIPT.—J. to JOSEPH his son.

11. She says.

† 5. Called at first Sichem, or Shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built.

† 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for drawing water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

‡ 1. John iii. 32, 36. ‡ 3. Gen. xxxiii. 19; xviii. 23; Joshua xvi. 32. ‡ 9. 2 Kings xvii. 24; Luke ix. 53, 55; Acts x. 28.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις  
thou hast, and the well is deep: whence then hast thou  
το υδωρ το ζων. <sup>12</sup> Μη συ μειζων ει του πατρος  
the water the living? Not thou greater art the father  
της των Ιακωβ; ος εδωκεν ημιν το φρεαρ, και  
of us Jacob? who gave to us the well, and  
αυτος εξ αυτου επιε, και οι υιοι αυτου, και τα  
he of it drank, and the sons of him, and the  
Ορεμματα αυτου. <sup>13</sup> Απεκριθη Ιησους και ειπεν  
cattle of him. Answered Jesus and said

αυτη· Πας ο πινων εκ του υδατος τούτου, διψη-  
to her. All the drinking of the water this, will  
σει παλιν· <sup>14</sup> ος δ' αν πιη εκ του υδατος, ου  
thirst again: who but ever may drink of the water, of which  
εγω δωσω αυτη, ου μη διψηση εις τον αιωνα·  
I shall give to him, not not may thirst to the age;  
αλλα το υδωρ, ο δωσω αυτη, γενησεται εν  
but the water, which I shall give him, shall be in  
αυτη πηγη υδατος αλλομενου εις ζων αιωνιων.  
him a well of water springing into life age-lasting.

<sup>15</sup> Λεγει προς αυτον η γυνη· Κυριε,δος μοι  
Says to him the woman; O lord, give to me  
τουτο το υδωρ, ινα μη διψω, μηδε ερχωμαι εν-  
this the water, that not I may thirst, nor may come to  
θαδε αρτειν. <sup>16</sup> Λεγει αυτη ο Ιησους· Τκαγε,  
thou hither to draw. Says to her the Jesus;

φωτησον τον ανδρα σου, και· ελθε ενθαδε.  
call the husband of thee, and come here.

<sup>17</sup> Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.  
Answered the woman and said; Not I have a husband.

Λεγει αυτη ο Ιησους· Καλωσ ειπας· 'Οτι ανδρα  
Says to her the Jesus; Rightly thou didst say: That a husband  
ουκ εχω. <sup>18</sup> Πεντε γαρ ανδρας εσχες· και νυν  
not I have. Five for husbands thou hast had; and now

δν εχεις, ουκ εστι σου ανηρ· τουτο αληθες  
whom thou hast, not is of thee a husband: this truly  
ειρηκας. <sup>19</sup> Λεγει αυτη η γυνη· Κυριε, θεωρω,  
thou hast said. Says to him the woman; O lord, I see,

οτι προφητης ει συ. <sup>20</sup> Οι πατερες ημων εν τω  
that a prophet art thou. The fathers of us in the  
ορει τουτω προσεκυνησαν· και υμεις λεγετε,  
mountain this worshipped: and you say,

οτι εν Ιερουσαλουμοις εστιν ο τοπος, οπου δει  
that in Jerusalem is the place, where it is necessary  
προσκυνειν. <sup>21</sup> Λεγει αυτη ο Ιησους· Γυναι, πισ-  
to worship. Says to her the Jesus; O woman, believe

τευσον μοι, οτι ερχεται ωρα, οτε ουτε εν τω ορει  
thou me, that comes an hour, when neither in the mountain  
τουτω, ουτε εν Ιερουσαλουμοις προσκυνησετε τω  
this, nor in Jerusalem you shall worship the

πατρι. <sup>22</sup> Υμεις προσκυνετε ο ουκ οιδατε·  
father. You worship what not you know:  
ημεις προσκυνουμεν ο οιδαμεν· οτι η σωτηρια  
we worship what we know: because the salvation

εκ των Ιουδαιων εστιν. <sup>23</sup> Αλλ' ερχεται ωρα·  
from the Jews is. But comes an hour,

draw with, and the WELL is deep; whence, then, hast thou the LIVING WATER.

<sup>12</sup> Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his SONS, and his CATTLE?"

<sup>13</sup> Jesus answered and said to her, "EVERY ONE DRINKING OF THIS WATER will thirst again;

<sup>14</sup> but he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into aionian Life."

<sup>15</sup> ‡ The WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor \* come here to draw."

<sup>16</sup> \* He says to her, "Go, call thy HUSBAND, and come here."

<sup>17</sup> The WOMAN answered and said, "I have no Husband." Jesus said to her, "Correctly thou didst say, 'I have no Husband.'"

<sup>18</sup> For thou hast had Five Husbands, and he whom now thou hast is not Thy Husband; this thou hast truly spoken."

<sup>19</sup> The WOMAN says to him, "Sir, ‡ I see That thou art a Prophet.

<sup>20</sup> Our FATHERS worshipped in this MOUNTAIN; and thou say, That in ‡ Jerusalem is the PLACE where it is necessary to worship."

<sup>21</sup> Jesus says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem, will you worship the FATHER."

<sup>22</sup> You worship what you do not know; we worship what we know; because SALVATION is of the JEWS.

\* VATICAN MANUSCRIPT.—12. come over here.

10. He says.

‡ 14. John vi. 35; vii. 38. ‡ 15. John xvii. 9, 8; Rom. vi. 23; ‡ John v. 20. ‡ 10. Luke vii. 16; xxiv. 19; John vi. 14; vii. 40. ‡ 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vi. 12

και νυν εστιν, οτε οι αληθινοι προσκυνηται  
and now is, when the true worshippers  
προσκυνησουσι τη πατρι εν πνευματι και αλη-  
shall worship the father in spirit and truth:  
θει· και γαρ ο πατηρ τοιούτους ζητει τους  
even for the father such like seeks those  
προσκυνοντας αυτον. <sup>24</sup> Πνευμα ο θεος· και  
worshipping him. A spirit the God: and

τους προσκυνοντας αυτον, εν πνευματι και  
those worshipping him, in spirit and  
αληθεια δει προσκυνειν. <sup>25</sup> Λεγει αυτω η  
truth it behoves to worship. Says to him the

γυνη· Οίδα, οτι Μεσσιας ερχεται· (ο λεγομε-  
woman: I know, that Messiah comes: (he being called  
νος Χριστος·) οταν ελθη εκεινος, αναγγελει  
Anointed:.) when may come he, he will relate

ημιν παντα. <sup>26</sup> Λεγει αυτη ο Ιησους· Εγω ειμι,  
to us all. Says to her the Jesus: I am,  
ο λαλων σοι. <sup>27</sup> Και επι τουτω ηλθον οι μαθη-  
he talking to thee. And on this came the disci-  
ται αυτου, και εθαυμαζον, οτι μετα γυναικος  
ples of him, and wondered, that with a woman

ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι  
he talked. No one nevertheless said, What seekest thou; or, why  
λαλεις μετ' αυτης; <sup>28</sup> Αφηκεν ουν την υδριαν  
talked thou with her? Left therefore the bucket

αυτης η γυνη, και απηλθεν εις την πολιν, και  
of herself the woman, and went into the city, and  
λεγει τοις ανθρωποις· <sup>29</sup> Δευτε, ιδετε ανθρωπον,  
says to the men: Come you, see a man,

ος ειπε μοι παντα οσα εποιησα· μητι ουτος  
who told me all what I did; not this  
εστιν ο Χριστος; <sup>30</sup> Εξηλθον εκ της πολεως,  
is the Anointed? They went out of the city,

και ηρχοντο προς αυτον.  
and were coming to him.

<sup>31</sup> Εν δε τη ματαξυ ηρωτων αυτον οι μαθηται  
in and the meantime were asking him the disciples  
λεγοντες· Ραββι, φαγε. <sup>32</sup> Ο δε ειπεν αυτοις·  
saying; Rabbi, eat. He but said to them,

Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδατε.  
I food have to eat, which you not know.

<sup>33</sup> Ελεγον ουν οι μαθηται προς αλληλους· Μη  
said then the disciples to each other; Not  
τις ηνεγκεν αυτω φαγειν; <sup>34</sup> Λεγει αυτοις ο  
any one brought to him food? Says to them the

Ιησους· Εμον βρωμα εστιν, ινα ποιω το  
Jesus. My food is, that I may do the  
θελημα του πεμψαντος με, και τελειωσω αυτου  
will of the sending me, and may finish of him

το εργον. <sup>35</sup> Ουχ υμεις λεγετε, οτι ετι τετρα-  
the work. Not you say, that yet four  
μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω  
months it is, and the harvest comes? Lo, I say

υμιν, επαρατε τους οφθαλμους υμων, και θεα-  
to you, lift up the eyes of you, and see

<sup>23</sup> But an Hour is com-  
ing, and now is, when the  
true Worshippers will  
worship the FATHER in  
Spirit and Truth; for the  
FATHER even seeks such  
LIKE as his Worshippers.

<sup>24</sup> † God is Spirit; and  
THOSE WORSHIPPING him  
must worship in Spirit and  
Truth."

<sup>25</sup> THE WOMAN says to  
him, "I know That Mes-  
siah is coming, (HE BEING  
CALLED Christ;) when HE  
comes he will tell us all  
things."

<sup>26</sup> JESUS says to her,  
† "I, who am TALKING to  
thee, am HE."

<sup>27</sup> And upon this his  
DISCIPLES came, and won-  
dered That he was talking  
with a Woman; neverthe-  
less no one said, "What  
dost thou seek?" or, "Why  
art thou talking with her?"

<sup>28</sup> THE WOMAN, there-  
fore, left her PITCHER, and  
and went into the CITY,  
and says to the MEN,

<sup>29</sup> "Come, see a Man,  
who told me all things  
which I have done! Is  
this the MESSIAH?"

<sup>30</sup> They went out of the  
CITY, and were coming to  
him.

<sup>31</sup> And in the MEAN-  
TIME, his DISCIPLES en-  
treating him, said, "Rabbi,  
eat."

<sup>32</sup> But he said to them,  
"I have Food to eat, of  
which you know not."

<sup>33</sup> Then the DISCIPLES  
said to each other, "Has  
any one brought him (food)  
to eat?"

<sup>34</sup> JESUS says to them,  
† "My Food is to do the  
WILL of HIM who SENT  
me, and to finish His  
WORK."

<sup>35</sup> Do you not say, That  
it is yet four Months, and  
the HARVEST comes? Be-  
hold, I say to you, Lift up  
your EYES, and see the

† 23. Phil. iii. 2.  
13. John vi. 28; xvii. 4; xix. 30.

† 24. 3 Cor. iii. 17.

† 26. John ix. 27.

† 24. Job xlii

σαςθε τας χωρας, οτι λευκαι εισι προς θερισμον  
you the fields, that white they are to harvest

ηδη. 36 Ο θεριζων μισθον λαμβανει, και συνα-  
already. He reaping reward receives, and gathers

γει καρπον εις ζωην αιωνιον· ινα και ο σπειρων  
fruit for life age-lasting; so that both he sowing

δμου χαιρει, και ο θεριζων. 37 Εν γαρ τωτῳ ο  
together may rejoice, and he reaping. In for this the

λογος εστιν ο αληθινος, οτι αλλος εστιν ο  
word is the true, that one is he

σπειρων, και αλλος ο θεριζων. 38 Εγω απεσ-  
sowing, and another he reaping. I sent

τειλα υμας θεριζειν ο ουχ υμεις κεκοπιακατε·  
you to reap what not you have labored:

αλλοι κεκοπιακασι, και υμεις εις τον κοπον  
others labored, and you into the labor

αυτων εισεληλυθατε. 39 Εκ δε της πολεις  
of them are entered. Out of and the city

εκεινης πολλοι επιστευσαν εις αυτον των Σαμα-  
that many believed into him of the Sama-  
ριτων, δια τον λογον της γυναικος, μαρτυ-  
ritans, through the word of the woman, testi-  
ρισης· 'Οτι ειπε μοι παντα οσα εποιησα.

40 \* [Ος] ουν ηλθον προς αυτον οι Σαμαριται·  
[When] therefore came to him the Samaritans,

ηρωτων αυτον μειναι παρ' αυτοις· και εμεινε  
asking him to abide with them; and he abode

εκει δυο ημερας. 41 Και πολλω πλειους επιστευ-  
there two days. And many more believed

σαν δια τον λογον αυτου. 42 Τη τε γυναικι  
through the word of him. To the and woman

ελεγον· 'Οτι ουκετι δια την σην λαλιαν  
they said; That no longer through the thy saying

πιστευομεν· αυτοι γαρ ακηκοαμεν, και οίδαμεν,  
we believe, ourselves for we have heard, and we know,

οτι ουτος εστιν αληθως ο σωτηρ του κοσμου  
that this is truly the savior of the world

\* [Ο Χριστος.]  
[The Anointed.]

43 Μετα δε τας δυο ημερας εξηλθεν εκειθεν,  
After and the two days he went out thence,

\* [και απηλθεν] εις την Γαλιλαιαν. 44 Αυτος  
[and went out] into the Galilee. Himself

γαρ Ιησους εμαρτυρησεν, οτι προφητης εν τη  
for Jesus testified, that a prophet in the

ιδιᾳ πατριδι τιμην ουκ εχει. 45 'Οτε ουν ηλθεν  
own country honor not has. When therefore he came

εις την Γαλιλαιαν, εδεξαντο αυτον οι Γαλιλαιοι,  
into the Galilee, received him the Galileans,

οτι εμαρτυρησεν, οτι προφητης εν τη  
because he testified, that a prophet in the

ιδιᾳ πατριδι τιμην ουκ εχει. 45 'Οτε ουν ηλθεν  
own country honor not has. When therefore he came

εις την Γαλιλαιαν, εδεξαντο αυτον οι Γαλιλαιοι,  
into the Galilee, received him the Galileans,

FIELDS; ‡ That they are already white for harvest.

36 ‡ The REAPER receives a Reward, and gathers Fruit for aignion

Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying. "He told me all things which I have done."

40 \* Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his WORD;

42 And said to the woman, "We no longer believe because of \* THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the two Days, he went from thence into GALILEE.†

44 For ‡ Jesus himself testified, That a Prophet has no HONOR in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

\* VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, and asked him. 42. thy REPORT. 43. the ANOINTED—omit. 43. and went—omit.

† 41. Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: "Went into Galilee, but not to Nazareth; for Jesus himself had declared," etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction *gar*, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

: 35. Matt. ix. 37; Luke x. 2. : 36. Dan xii. 2. : 44. Matt. xii. 57; Mark vi. 4; Luke iv. 24.

παντα ἑώρακοτες ἃ ἐποίησεν ἐν Ἱερουσαλὺμοις  
 all having seen what he did in Jerusalem  
 ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-  
 at the feast; also themselves for came to the feast.  
 τὴν, <sup>46</sup> Ἦλθεν οὖν πάλιν εἰς τὴν Κανά τῆς  
 He came then again into the Cana of the  
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ  
 Galilee, where he made the water wine. And  
 ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθενεῖ, ἐν Κα-  
 was certain courtier, of whom the son was sick, in Ca-  
 περναούμ. <sup>47</sup> Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει  
 Capernaum. This hearing that Jesus was come  
 ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθε  
 out of the Judea into the Galilee, went  
 πρὸς αὐτόν, καὶ ᾠρώτα αὐτόν, ἵνα καταβῇ,  
 to him, and was asking him, that he would come down  
 καὶ ἰασθῇ αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀπο-  
 and heal of him the son; he was about for to  
 θνήσκειν. <sup>48</sup> Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν·  
 die. Said therefore the Jesus to him;  
 Ἐὰν μὴ σημεῖα καὶ τεράτα ἴδῃτε, οὐ μὴ πιστεύ-  
 If not signs and prodigies you may see, not not you may  
 σῆτε. <sup>49</sup> Λέγει πρὸς αὐτόν ὁ βασιλικός· Κυριε,  
 believe, Says to him the courtier: O Sir,  
 καταβῇθι, πρὶν ἀποθάνειν τὸ παιδίον μου.  
 come down, before to die the child of me.  
<sup>50</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου  
 Says to him the Jesus: Go: the son of thee  
 ζῇ. \* [Καὶ] ἐπιστεύσεν ὁ ἀνθρώπος τῷ λόγῳ  
 lives. [And] believed the man the word  
 ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. <sup>51</sup> Ἦ δὲ  
 which said to him Jesus, and went. Already  
 δε αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπην-  
 and of him was going down, the slaves of him met  
 τήσαν αὐτῷ, \* [καὶ ἀπηγγείλαν,] λέγοντες·  
 him, [and reported,] saying:  
 Ὅτι ὁ παῖς σου ζῇ. <sup>52</sup> Ἐκρούετο οὖν \* [παρ']  
 That the child of thee lives. He inquired then [of  
 αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε.  
 them] the hour, in which better he was.  
 Καὶ εἶπον αὐτῷ· Ὅτι χθες ὥραν ἐβόσθη ἀφ'-  
 And they said to him; That yesterday hour seventh left  
 κεν αὐτὸν ὁ πυρετός. <sup>53</sup> Ἐγὼ οὖν ὁ πατήρ,  
 him the fever. Knew then the father,  
 ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-  
 that in that the hour, in which said to him the Je-  
 σους· Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπιστεύσαν  
 sus: That the son of thee lives. And he believed  
 αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. <sup>54</sup> Τοῦτο πάλιν  
 himself, and the house of him all. This again  
 δευτέρου σημείου ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ  
 a second sign did the Jesus, having come out of  
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.  
 the Judea into the Galilee.

† having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 \* Then he came again towards Cana of GALILEE, † where he made WATER Wine. And there was a Certain Courtier, Whose son was sick in Capernaum.

47 Mr. having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His son; for he was about to die.

48 Jesus, therefore, said to him, † "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 Jesus says to him, "Go, thy son lives." The MAN believed the WORD which JESUS said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, "Thy CHILD lives."

52 He then inquired \* that HOUR in which he grew better. \* And they said to him, "Yesterday, at the † seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which Jesus said to him, "Thy son lives." And he believed and all his HOUSE.

54 \* This again, a Second Sign, did JESUS, having come out of JUDAEA into GALILEE.

\* VATICAN MANUSCRIPT.—40. Then he came again towards Cana. 50. And—omit. 51. and reported—omit. 51. That his son lives. 52. of them—omit. 52. that hour. 53. Then said they to him. 54. And this again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol. 1. p. 87.

† 45. John ii. 23; iii. 2.

‡ 40. John ii. 1, 11.

‡ 48. 1 Cor. i. 52.

ΚΕΦ. ε'. 5.

<sup>1</sup> Μετα ταυτα ην εορτη των Ιουδαιων, και  
After these things was a feast of the  
ανεβη ο Ιησους εις Ιεροσολυμα. <sup>2</sup> Εστι δε εν  
went up the Jesus to Jerusalem. Is now in  
τοις Ιεροσολυμοις, επι τη προβατικη, κολυμ-  
the Jerusalem, by the sheep-gate, a swimming-  
βηθρα, η επιλεγομενη Εβραϊστι Βηθεςδα, πεντε  
that being called in Hebrew Bethesda, five  
στοας εχουσα. <sup>3</sup> Εν ταυταις κατεκειτο πληθος  
pools having. In these were lying a multitude  
<sup>4</sup> [πολυ] των ασθενουντων, τυφλων, χωλων,  
[great] of those being sick, blind, lame,  
ξηρων \* [εκδεχομενων την του υδατος κινησιν.  
withered waiting the of the water moving.  
<sup>4</sup> Αγγελος γαρ κατα καιρον κατεβαινεν εν τη  
A messenger for at a season went down in the  
κολυμβηθρα, και εταρασσε το υδωρ· ο ουν πρω-  
swimming-bath, and agitated the water; he then first  
τος εμβας μετα την ταραχην του υδατος, υγιης  
stepping in after the agitation of the water, sound  
εγενετο, \* φ δηποτε κατειχετο νοσηματι.]  
became, who indeed was held by disease.]  
<sup>5</sup> Ην δε τις ανθρωπος εκει, τριακοντα και οκτω  
Was and certain man there, thirty and eight  
ετη εχων εν τη ασθενεια. <sup>6</sup> Τουτον ιδων ο  
years being in the feeble health. This seeing the  
Ιησους κατακειμενον, και γινους οτι πολυν ηδη  
Jesus lying, and knowing that long already  
χρονον εχει, λεγει αυτω· Θελεις υγιης γενε-  
time he had been, he says to him; Dost thou wish sound  
σθαι; <sup>7</sup> Απεκριθη αυτω ο ασθενων· Κυριε, ανθρω-  
come? Answered him he sick being; O sir, a man  
πον ουκ εχω, ινα, οταν ταραχθη το υδωρ,  
not I have, that, when may be agitated the water,  
βαλη με εις την κολυμβηθραν· εν \* φ δε  
he may put me into the swimming-bath; in which but  
ερχομαι εγω, αλλος προ εμου καταβαινει.  
am coming I, another before me goes down.  
<sup>8</sup> Λεγει αυτω ο Ιησους· Εγειραι, φρον τον κραβ-  
Says to him the Jesus: Rise, take up the bed  
βατον σου, και περιπατει. <sup>9</sup> Και ευθεως εγε-  
of thee, and walk. And immediately be-  
νετο υγιης ο ανθρωπος, και ηρε τον κραββατον  
came sound the man, and took up the bed  
αυτου, και περιπατει. Ην δε σαββατον εν  
of himself, and walked. It was and a sabbath day  
εκεινη τη ημερα. <sup>10</sup> Ελεγον ουν οι Ιουδαιοι τω  
that the day. Said then the Jews to the  
τεθεραπευμενω· Σαββατον εστιν· ουκ εξεστι  
having been healed: A sabbath it is: not is lawful  
σοι αραι τον κραββατον. <sup>11</sup> Απεκριθη αυτοις·  
for thee to carry the bed. He answered them:

CHAPTER V.

<sup>1</sup> After these things there was † a Feast of the Jews; and \* Jesus went up to Jerusalem.  
<sup>2</sup> Now there is in JERUSALEM † near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, \*† Bethesda, having Five covered Walks.  
<sup>3</sup> In these were lying a Multitude of the SICK,—Blind, Lame, Withered,—\* † [waiting the MOTION of the WATER.  
<sup>4</sup> For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]  
<sup>5</sup> Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.  
<sup>6</sup> Jesus seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"  
<sup>7</sup> The sick person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."  
<sup>8</sup> Jesus says to him, † "Rise, take up thy couch, and walk."  
<sup>9</sup> And immediately the MAN became well, and took up his couch, and walked.  
† Now That DAY was a Sabbath.  
<sup>10</sup> THE JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; † it is not lawful for thee to carry the couch."

\* VATICAN MANUSCRIPT.—1. Jesus.

2. Bethesda.

3. great—omit.

3, 4—omit.

† 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

1. Lev. xxiii. 2; Deut. xvi. 1; John ii. 13.

2. Neh. iii. 1; xii. 30.

† 8. Matt.

ix. 9; Mark ii. 11; Luke v. 24.

† 9. John ix. 14.

† 10. Exod. xx. 10; Neh. xiii.

12; Jer. xvii. 21; Matt. xii. 3; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

παντα ἑωρακοτες ἃ ἐποίησεν ἐν Ἱερουσολυμοῖς  
 all having seen what he did in Jerusalem  
 ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-  
 at the feast, also themselves for came to the feast.  
 τήν, ὃ ἦλθεν οὖν πάλιν εἰς τὴν Κανά τῆς  
 He came then again into the Cana of the  
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ  
 Galilee, where he made the water wine. And  
 ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθενεῖ, ἐν Κα-  
 was certain courtier, of whom the son was sick, in Ca-  
 περναούμ. 47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει  
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 ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθε  
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 πρὸς αὐτὸν, καὶ ᾠρῶτα αὐτὸν, ἵνα καταβῇ,  
 to him, and was asking him, that he would come down  
 καὶ ἰασθῇ αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ απο-  
 and heal of him the son; he was about for to  
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 die. Said therefore the Jesus to him;  
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 50 Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου  
 Says to him the Jesus: Go: the son of thee  
 ζῇ. \* [καὶ ἐπιστεύσεν ὁ ἄνθρωπος τῷ λόγῳ  
 lives. [And] believed the man the word  
 ὃ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. 51 Ἡ δὲ  
 which said to him Jesus, and went. Already  
 δε αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπῆλ-  
 and of him was going down, the slaves of him met  
 τῆσαν αὐτῷ, \* [καὶ ἀπηγγείλαν,] λέγοντες·  
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 That the child of thee lives. He inquired then [of  
 αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον εἴσχε.  
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 And they said to him; That yesterday hour seventh left  
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 him the fever. Knew then the father,  
 ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-  
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ΚΕΦ. ε'. β.

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 After these things was a feast of the Jews, and  
 ανεβη ο Ιησους εις Ιερουσαλυμ. <sup>2</sup> Εστι δε εν  
 went up the Jesus to Jerusalem. Is now in  
 τοις Ιερουσαλυμοις, επι τη προβατικη, κολυμ-  
 the Jerusalem, by the sheep-gate, a swimming-  
 βηθρα, η επιλεγομενη Έβραιστι Βηθεσδα, πεντε  
 bath, that being called in Hebrew Bethesda, five  
 στοας εχουσα. <sup>3</sup> Εν ταυταις κατεκειτο πληθος  
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 που ουκ εχω, ινα, όταν ταραχθη το υδωρ,  
 not I have, that, when may be agitated the water,  
 βαλη με εις την κολυμβηθραν· εν 'φ δε  
 he may put me into the swimming-bath; in which but  
 ερχομαι εγω, αλλος προ εμου καταβαινει.  
 am coming I, another before me goes down.  
<sup>8</sup> Λεγει αυτω ο Ιησους· Εγειραι, αρον τον κραβ-  
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 of thee, and walk. And immediately be-  
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 of himself, and walked. It was and a sabbath in  
 εκεινη τη ημερα. <sup>10</sup> Ελεγον ουν οι Ιουδαιοι τη  
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 τεθεραπευμενω· Σαββατον εστιν· ουκ εξεστι  
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<sup>1</sup> After these things there was ‡ a Feast of the Jews; and \* Jesus went up to Jerusalem.  
<sup>2</sup> Now there is in JERUSALEM ‡ near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, \* † Bethesda, having Five covered Walks.  
<sup>3</sup> In these were lying a Multitude of the sick,—Blind, Lame, Withered,—\* † [waiting the MOTION of the WATER].  
<sup>4</sup> For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]  
<sup>5</sup> Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.  
<sup>6</sup> Jesus seeing him lying, and knowing that he had now been thus a Long Time, says to him, "Dost thou wish to become well?"  
<sup>7</sup> The sick person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."  
<sup>8</sup> Jesus says to him, † "Rise, take up thy couch, and walk."  
<sup>9</sup> And immediately the MAN became well, and took up his couch, and walked. † Now That DAY was a Sabbath.  
<sup>10</sup> The Jews, therefore, said to HIM who had been CURED, "It is a Sabbath; † it is not lawful for thee to carry the couch."

\* VATICAN MANUSCRIPT.—1. Jesus.

2. Bethesda.

3. great—omit. 4. omit.

† 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

‡ 1. Lev. xxiii. 3; Deut. xvi. 1; John ii. 13. ‡ 2. Neh. iii. 1; xii. 30. ‡ 3. Matt. ix. 9; Mark ii. 13; Luke v. 34. ‡ 4. John ix. 14. ‡ 5. Exod. xx. 10; Neh. xiii. 15; Jer. xlv. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.



Ἦν ποιήσας με ὑγιή, ἐκεῖνος μοι εἶπεν· Ἀρον τον  
He having made me sound, he to me said; Take up the  
κρᾶββατον σου, καὶ περιπατεῖ. 12 Ἠρωτήσαν  
bed of thee, and walk. They asked  
\* [οὖν] αὐτὸν· Τίς ἐστὶν ὁ ἀνθρώπος, ὃς εἶπεν  
[then] him; Who is the man, he saying  
σοι· Ἀρον τον κρᾶββατον σου, καὶ περιπατεῖ;  
to thee; Take up the bed of thee, and walk?  
13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὃ γὰρ  
He but having been cured not knew who it is; the for  
Ἰησοῦς ἐξενεύσεν, ὁχλοῦ ὄντος ἐν τῷ τοκῷ.  
Jesus slipped out, a crowd being in the place.  
14 Μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν τῷ  
After these things finds him the Jesus in the  
ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὑγιὲς γέγονας· μὴ  
temple, and said to him; See, sound thou hast become: no  
κετὶ ἁμαρτάνῃς, ἵνα μὴ χειρὸν σοι τί γένηται.  
longer do thou sin, that no worse to thee anything may happen.  
15 Ἀπῆλθεν ὁ ἀνθρώπος, καὶ ἀγγέλλει τοῖς  
Went away the man, and told to the  
Ἰουδαίοις, ὅτι Ἰησοῦς ἐστίν, ὃ ποιήσας αὐτὸν  
Jews, that Jesus it is, he having made him  
ὑγιή. 16 Καὶ διὰ τοῦτο ἐδιώκον τον Ἰησοῦν οἱ  
around. And through this persecuted the Jesus the  
Ἰουδαῖοι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 Ὁ  
Jews, because these he did in sabbath. The  
δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου  
and Jesus answered them; The father of me  
ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Διὰ  
till now works, and I work. Through  
τοῦτο οὖν μᾶλλον ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι  
this therefore more sought him the Jews  
ἀποκτείνειν, ὅτι οὐ μόνον ἔλυε τὸ σαββα-  
to kill, because not only he was breaking the sabbath  
τον, ἀλλὰ καὶ πατέρα ἰδίον ἐλέγε τον θεόν,  
but also a father his own said the God,  
ἵσον ἑαυτὸν ποιεῖν τῷ θεῷ. 19 Ἀπεκρίνατο οὖν  
equal himself making to the God. Answered then  
ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω  
the Jesus and said to them; Indeed indeed I say  
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἅψ' ἑαυτοῦ οὐδέν,  
to you, not is able the son to do of himself nothing,  
εἰ μὴ τι βλέπῃ τον πατέρα ποιοῦντα· ἃ  
if not anything he may see the father doing; what  
γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως  
for ever he may do, these also the son in like manner  
ποιεῖ. 20 Ὁ γὰρ πατὴρ φιλεῖ τον υἱόν, καὶ παν-  
does; The for father loves the son, and all  
τα δεικνύσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μείζονα  
shows to him, what he does; and greater  
τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάσητε.  
of these shows to him works, so that you may wonder.  
21 Ὅσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ  
As for the father raises the dead ones and

11 \* But he answered them, "HE WHO MADE ME well, he said to me, Take up thy couch, and walk."  
12 They asked him, "Who is the MAN THAT SAID to thee, \* Take up thy couch, and walk?"  
13 But HE who had been CURED knew not who it was; for JESUS withdrew, a Crowd being in the PLACE.  
14 After these things, \* Jesus finds him in the TEMPLE, and said to him, "Behold, thou art become well; sin no more, lest something worse may happen to thee."  
15 The MAN went away, and told the Jews That JESUS WAS HE WHO MADE him well.  
16 And on account of this the Jews persecuted Jesus, because he did these things on a Sabbath.  
17 But \* HE answered and said, † "My FATHER works till now, and I work."  
18 For this, then, the Jews sought the more to kill him, because not only was he breaking the SABBATH, but he also said, that God WAS his own Father, making himself equal with GOD."  
19 Then \* he answered and said, "Indeed, I assure you, The SON can do nothing of himself, except what he may see the FATHER doing, for whatever he does, these things also does the SON in like manner."  
20 For † the FATHER loves the SON, and shows him All what he himself does; and Greater Works than these will he show him, that you may wonder.  
21 For as the FATHER raises up and makes alive the DEAD, † so also the

\* VATICAN MANUSCRIPT.—11. But he. 12. Then—omit. 13. Take up, and. 14. Jesus. 17. HE answered and said, My FATHER. 19. he answered and said.  
† 14. Matt. xii. 45; John viii. 11. † 17. John ix. 4; xiv. 10. † 18. John vii. 19  
† 18. John x. 20, 33; Phil. ii. 6. † 20. Matt. iii. 17; John iii. 35; 3 Pet. i. 17. † 21. Luke vii. 16; viii. 54; John xi. 25, 43.

ζωοποιεῖ· οὕτω καὶ ὁ υἱός, οὓς θέλει, ζωοποιεῖ.  
makes alive: thus also the son, whom he will, makes alive.

22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδενᾶ· ἀλλὰ τὴν  
Not even for the father judges any one; but the  
κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· 23 ἵνα πάντες  
judgment all has given to the son; so that all

τιμᾶσι τὸν υἱόν, καθὼς τιμᾶσι τὸν πατέρα. Ὁ  
may honor the son, even as they honor the father. He

μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν  
not honoring the son, not honors the father, that  
πέμφαντά αὐτόν. 24 Ἀμην ἀμην λέγω ὑμῖν, ὅτι  
having sent him. Indeed indeed I say to you, that

ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων, τῷ  
he the word of me hearing, and believing,  
πέμφαντί με εἶχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν  
having sent me has life everlasting, and into judgment

οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανά-  
not comes, but has passed out of the death  
του εἰς τὴν ζωὴν. 25 Ἀμην ἀμην λέγω ὑμῖν,  
into the life. Indeed indeed I say to you,

ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ  
that comes an hour, and now is, when the dead ones  
ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ  
shall hear the voice of the son of the God; and

οἱ ἀκούσαντες ζήσονται. 26 Ὅσπερ γὰρ ὁ πα-  
those having heard will live. As for the fa-  
τήρ εἶχει ζωὴν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ  
ther has life in himself; so he gave also to the

υἱῷ ζωὴν εἶχειν ἐν ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδω-  
son life to have in himself. And authority he  
κεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου  
gave to him also judgment to execute, because a son of man

ἐστί. 28 Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα,  
he is. Not wonder you this: because comes an hour,  
ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκουσάνται  
in which all those in the tombs shall hear

τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἱ τὰ  
the voice of him, and shall come forth, those the  
ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ  
good things having done, to a resurrection of life; those

2 [δε] τὰ φάυλα πράξαντες, εἰς ἀνάστασιν κρι-  
[and] the evil things having done, to a resurrection of  
σεως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν αὐτῷ ἐμαυτοῦ  
judgment. Not am able I to do of myself

οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ  
nothing. Even as I hear, I judge, and the judgment the  
ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζήτω τὸ θέλημα τὸ  
mine just is; that not seek the will the

ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.  
mine, but the will of the sending me.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία  
If I testify concerning myself, the testimony  
μὴ οὐκ ἐστὶν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρ-  
of me not is true. Another is he testi-

τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστιν  
fying concerning me; and I know, that true is

SON ninks alive Whom he pleases.

22 For the FATHER does not even judge any one, but † has given all JUDGMENT to the SON;

23 so that all may honor the SON, even as they honor the FATHER. † HE who HONORS not the SON HONORS not THAT FATHER who sent him.

24 Indeed, I truly say to you, HE who HEARS my word, and believes HIM who SENT me, has eternal Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

26 For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;

27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.

28 Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his voice;

29 and will come forth; † THOSE HAVING DONE good things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

30 I am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not † MY WILL, but the will of HIM SENDING me.

31 † Though I testify concerning myself, † is not my TESTIMONY true?

32 There is ANOTHER who testifies concerning me; and I know That the

\* VATICAN MANUSCRIPT.—20. and—omit.

† 21. By translating this interrogatively, this passage is harmonized with John viii. 14.

† 22. Matt. xi. 27; xviii. 18; Luke x. 22; John iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 6.  
† 23. 1 John ii. 24. † 29. Dan. xii. 2; Matt. xxv. 32, 33, 40. † 32. Matt. xxvi. 69;  
John iv. 34; v. 25. † 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑμεῖς  
the testimony, which he testifies concerning me. You  
ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μεμαρτύρηκε  
have sent to John, and he has testified  
τῇ ἀληθείᾳ. 34 Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν  
to the truth. I but not from a man the  
μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα  
testimony receive; but these things I say, that  
ὑμεῖς σωθῆτε. 35 Ἐκεῖνος ἦν ὁ λύχνος ὁ καί-  
you may be saved. He was the lamp the burn-  
μενος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε ἀγαλλί-  
ing and shining: you and were willing to re-  
σθῆναι πρὸς ὥραν ἐν τῇ φωτὶ αὐτοῦ. 36 Ἐγὼ  
rejoice for an hour in the light of him. I  
δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ  
but have the testimony greater of the John: the  
γὰρ ἔργα, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελειώσω  
for works, which gave to me the father, that I might finish  
αὐτά, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποίω, μαρτυρεῖ  
them, these the works, which I do, testifies  
περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε. 37 Καὶ  
concerning me, because the father me has sent. And  
ὁ πεμφθὼς με πατήρ αὐτὸς μεμαρτύρηκε περὶ  
he having sent me father himself has testified concerning  
ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκοάτε ποτε,  
me. Neither a voice of him have you heard at any time,  
οὐτε εἶδος αὐτοῦ ἑώρακατε. 38 Καὶ τὸν λόγον  
nor form of him have you seen. And the word  
αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέ-  
of him not you have abiding in you; because whom sent  
τείλεν ἐκεῖνος, τοῦτ' ὑμεῖς οὐ πιστεύετε.  
he, this you not believe.  
39 Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν  
you search the writings, because you think in  
αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσὶν αἱ  
them life age-lasting to have; and they are those  
μαρτυροῦσαι περὶ ἐμοῦ. 40 Καὶ οὐ θέλετε ελθεῖν  
testifying concerning me; and not you are willing to come  
πρὸς με, ἵνα ζωὴν ἔχητε. 41 Δόξαν παρὰ ἀνθρώ-  
to me, so that life you may have. Glory from men  
πων οὐ λαμβάνω. 42 ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν  
not I receive; but I have known you, that the  
ἀγαπὴν τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43 Ἐγὼ  
love of the God not you have in yourselves. I  
ἐληλυθα ἐν τῇ ὀνοματί τοῦ πατρὸς μου, καὶ οὐ  
have come in the name of the father of me, and not  
λαμβάνετε με· εἰ ἄλλος ἐλθῇ ἐν τῇ ὀνοματί  
you receive me: if another should come in the name  
τῇ ἰδίᾳ, ἐκεῖνον ληψέσθε. 44 Πῶς δύνασθε  
the own, him you will receive. How are able  
ὑμεῖς πιστεῦσαι, δοξάν παρὰ ἀλλήλων λαμβάνον-  
you to believe, glory from one another receiving,  
τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ  
and the glory that from the only God not  
ζητεῖτε; 45 Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω  
you seek? Not think you, that I will accuse

TESTIMONY which he tes-  
tifies of me is true.

33 You have sent to  
John, and he has testified  
to the TRUTH.

34 But I receive not  
TESTIMONY from a Man  
(only); but These things I  
say, that you may be saved.

35 He was the BURNING  
and shining LAMP; and  
you were willing, for a  
time, to rejoice in his  
LIGHT.

36 But I have TESTIMO-  
NY greater than JOHN'S;  
for the WORKS which the  
FATHER gave me, that I  
might finish them; These  
WORKS which I do, tes-  
tify concerning me, That  
the FATHER has sent Me.

37 And the FATHER who  
SENT me, he has testified  
concerning me; (though  
you have not, at any time,  
either heard his Voice, or  
seen his Form.)

38 And his WORD you  
have not remaining in you;  
because you believe not  
him whom he sent.

39 You search the SCRIP-  
TURES, because you think  
by them to obtain æonian  
Life; and they are those  
TESTIFYING of me;

40 and yet you are not  
willing to come to me that  
you may obtain Life.

41 I receive not Glory  
from Men;

42 but I know you, That  
you have not the LOVE of  
God in yourselves.

43 I have come in the  
NAME of my FATHER, and  
you do not receive me; if  
another should come in his  
OWN NAME, him you will  
receive.

44 † How can you be-  
lieve, receiving Glory one  
from another; and THAT  
GLORY from the ONLY God  
you do not seek.

45 Do not think That I  
will accuse you to the

\* VATICAN MANUSCRIPT.—30. I do.

44. the ONLY one.

† 31. John i. 15, 19, 27, 32.  
xvii. 8; John vi. 27; viii. 18.  
‡ 41. John xii. 43.

; 30. John iii. 2; x. 25; xv. 24.  
; 30. Deut. xviii. 13, 18; Luke xiv. 27; John i. 43.

† 37. Matt. iii. 17;  
; 30. Deut. xviii. 13, 18; Luke xiv. 27; John i. 43.

ἔσαν πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν  
you to the father: is he accusing  
ἑμὲν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ  
you, Moses, into whom you have hoped. If  
γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἀν' ἐμοί·  
for you believed Moses, you would believe me;  
περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγράψεν. 47 Εἰ δὲ τοῖς  
concerning for me he wrote. If but the  
ἐκείνου γραμμασίῃς οὐ πιστεύετε, πῶς τοῖς ἐμοῖς  
of him writings not you believe, how the my  
ῥήμασι πιστεύσετε.  
words will you believe.

ΚΕΦ. 5. 6.

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς περὰν τῆς  
After these things went the Jesus over the  
θαλασσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.  
sea that of Galilee, of the Tiberias.  
2 Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἔωρων  
And was following him a crowd great, because they saw  
τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.  
the signs, which he was doing on those being sick.  
3 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ  
Went and into the mountain the Jesus, and there  
ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. 4 Ἦν δὲ  
he was sitting with the disciples of himself. Was and  
ἐγγὺς τοῦ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 Ἐπα-  
near the passover, the feast of the Jews. Lifted  
ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεωσάμε-  
up then the Jesus the eyes, and seeing  
νος ὅτι πολὺς ὄχλος ἐρχεται πρὸς αὐτὸν, λέγει  
that great a crowd was coming to him, says  
πρὸς τὸν Φίλιππον· Ποθεν ἀγορασόμεν ἄρτους,  
to the Philip; Whence shall we buy loaves,  
ἵνα φάγωσιν οὗτοι; 6 (Τοῦτο δὲ εἶπε πειράζων  
that may eat these? (This but he said trying  
αὐτὸν· αὐτὸς γὰρ ᾔδει, τί ἐμελλε ποιεῖν.)  
him; he for knew, what he was about to do.)  
7 Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηνάρων  
Answered him Philip; Two hundred denarii  
ἄρτοι οὐκ ἀρκουσὶν αὐτοῖς, ἵνα ἕκαστος  
of loaves not are enough for them, so that each  
\* [αὐτῶν] βραχὺ τι λαβῇ. 8 Λέγει αὐτῷ εἰς ἐκ  
[of them] a little may take. Says to him one of  
τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σίμων-  
the disciple of him, Andrew, the brother of Si-  
νος Πέτρου· 9 Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει  
mon Peter; Is little boy one here, who has  
πέντε ἄρτους κριθίνους, καὶ δύο ψάρια· ἀλλὰ  
five loaves barley, and two small fishes; but  
ταῦτα τι ἐστὶν εἰς τοσούτους; 10 Εἶπε \* [δὲ] ὁ  
these what are for so many? Said [and] the  
Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν.  
Jesus; Make you the men to recline.  
Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνεπεσον  
Was and grass much in the place. Reclined

FATHER. \* HE who AC-  
CUSES you to the FATHER  
is Moses, in whom you  
have hoped.

46 For if you believed  
Moses you would believe  
me, for he wrote about  
me.

47 But if you do not  
believe HIS Writings, how  
can you believe MY  
Words?

CHAPTER VI.

1 ‡ After these things  
JESUS went across THAT  
LAKE OF GALILEE, the TI-  
BERIAS.

2 And a great Crowd  
were following him, Be-  
cause they saw the SIGNS  
which he was performing  
on the SICK.

3 And \* Jesus went up  
into the MOUNTAIN, and  
was sitting there with his  
DISCIPLES.

4 And the PASSOVER, the  
FEAST of the JEWS, was  
near.

5 Then JESUS, lifting up  
his EYES, and seeing that  
a great Crowd was coming  
to him, says to \* Philip,  
"Whence \* may we buy  
Loaves that these may eat."

6 (But this he said,  
trying him; for he knew  
what he was about to do.)

7 Philip answered him,  
"Loaves costing † Two  
Hundred Denarii are not  
enough for them, that each  
may take a little."

8 One of his DISCIPLES,  
Andrew, the BROTHER of  
Simon Peter, says to him,

9 "Here is a Little boy,  
who has Five barley Loaves  
and Two Small fishes; but  
what are these for so  
many?"

10 JESUS said, "Make  
the MEN recline." And  
there was much Grass in  
the PLACE. The men,

\* VATICAN MANUSCRIPT.—45. HE who ACCUSES you to the FATHER is Moses, in whom.  
47. can you believe. 5. Jesus. 5. Philip. 5. may we buy. 7. of them—omit.

† 7. In value about thirty dollars, or about £8. 8s. sterling.

‡ 43. Gen. ii. 15; xii. 8; xlviii. 13; xlii. 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts  
xvii. 22  
‡ 1. Matt. xiv. 18; Mark vi. 35; Luke ix. 12, 13.



εὐθεὺς το πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν  
immediately the ship was at the land, to which  
ἦσαν ὑπομένοντες.  
they were going.

22 Τῇ ἐπαυριον ὁ ὄχλος, ὁ ἑστῆκως περὶ τῆς  
The next day the crowd, that standing over the  
θαλάσσης, ἰδὼν, ὅτι πλοῖον ἄλλο οὐκ ἦν  
sea, seeing, that boat other not was

ἐκεῖ, εἰ μὴ ἓν, καὶ ὅτι οὐ συνεῖσθαι τοῖς  
there, if not one, and that not went with the  
μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ  
disciples of himself the Jesus into the boat, but

μνοὶ οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 23 (ἀλλὰ δε  
as the disciples of him went away; (other but  
ἦλθε πλοῖα ἐκ Τιβεριᾶδος ἐγγὺς τοῦ τόπου,  
came boats from Tiberias near the place,

ὅπου ἐφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ  
where they ate the bread, having given thanks the  
κυρίου.) 24 ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς  
Lord;) when therefore saw the crowd, that Jesus

οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνεβήσαν  
not in there, nor the disciples of him, they entered  
αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ,  
themselves into the boats, and came to Capernaum,

ζητοῦντες τὸν Ἰησοῦν. 25 Καὶ εὗροντες αὐτὸν  
seeking the Jesus. And finding him

πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, ποτε  
beyond the sea, they said to him; Rabbi, when  
ὥδε γεγόνας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ  
have didst thou come? Answered them the Jesus and

εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ζητεῖτε με, οὐχ  
said, Indeed indeed I say to you; You seek me, not  
ὅτι εἶδτε σημεῖα, ἀλλ' ὅτι ἐφαγετέ ἐκ τῶν  
because you saw signs, but because you ate of the

ἄρτων, καὶ ἐχορτασθήτε. 27 Ἐργάζεσθε μὴ τὴν  
loaves, and were filled. Work you not the  
βρωσὶν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσὶν τὴν  
food that perishing, but the food that

μένουσαν εἰς ζῆν ἀιώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου  
abiding into life age-lasting, which the son of the man  
τοῦ ὑμῖν δώσει· τούτου γὰρ ὁ πατὴρ ἐσφραγισ-  
to you will give; him for the father sealed

κεν ὁ θεός. 28 Εἶπον οὖν πρὸς αὐτὸν· Τί  
the God. Said therefore to him; What  
ποιοῦμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;  
shall we do, that we may work the works of the God?

29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τούτο  
Answered the Jesus and said to them; This  
ἐστὶ τὸ ἔργον τοῦ θεοῦ, ἵνα πιστευσήτε εἰς ὃν  
is the work of the God, that you may believe into whom

ἐπέστειλεν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ· Τί  
sent he. They said therefore to him; What  
οὖν ποιεῖς συ σημεῖον, ἵνα ἴδωμεν καὶ πιστευ-  
then dost thou sign, that we may see and we may be-  
σώμεν σοι· τί ἐργάζῃ; 31 Οἱ πατέρες ἡμῶν το  
love thee? what dost thou work? The fathers of us the

μάννα ἐφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμ-  
manna ate in the desert, as it is having been

mediately the BOAT was at  
the LAND to which they  
were going.

22 On the NEXT DAY,  
THAT CROWD STANDING  
by the side of the LAKE,  
seeing That there was no  
other Boat there, except  
one, and That JESUS went  
not with his DISCIPLES into  
the BOAT, but his DIS-  
CIPLES went away alone;—

23 (but Other Boats  
came from Tiberias near  
the PLACE where they ate  
the BREAD, when the LORD  
had given thanks;—)

24 when, therefore, the  
CROWD saw That Jesus  
was not there, nor his DIS-  
CIPLES, they entered the  
BOATS, and came to Caper-  
natum, seeking JESUS.

25 And finding him be-  
yond the LAKE, they said  
to him, "Rabbi, when didst  
thou arrive here?"

26 JESUS answered them  
and said, "Indeed, truly I  
say to you, You do not seek  
me Because you saw the  
Signs, but Because you ate  
of the LOAVES, and were  
satisfied.

27 Labor not for THAT  
FOOD which PERISHES,  
but for THAT FOOD which  
abides to aonian Life,  
which the SON of MAN will  
give you; † for him, the  
FATHER, God, has sealed."

28 They said to him,  
therefore, "What shall we  
do, that we may perform  
the works of God?"

29 JESUS answered and  
said to them, † "This is the  
work of GOD, that you  
should believe into him  
whom he sent."

30 They said to him,  
therefore, † "What Sign,  
dost thou perform, that we  
may see and believe thee?  
What dost thou work?"

31 † OUR FATHERS ate  
the MANNA in the DESERT,  
as it has been written,

† 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 33; v. 37; viii. 18;  
A. 1. 23; 2 Pet. i. 17. † 29. 1 John iii. 23. † 30. Matt. xii. 28; xvi. 1; Mark  
v. i. 11; 1 Cor. i. 22. † 31. Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 3.

μενον· “Αρτον εκ του ουρανου εδωκεν αυτοις  
written: “Bread from the heaven gave <sup>to</sup> them  
φαγειν.” <sup>32</sup> Ειπεν ουν αυτοις ο Ιησους· Αμην  
to eat.” Said therefore to them the Jesus; Indeed

αμην λεγω υμιν, ου Μωσης δεδωκεν υμιν τον  
Indeed I say to you, not Moses has given to you the  
αρτον εκ του ουρανου· αλλ’ ο πατηρ μου  
bread from the heaven; but the father of me  
διδωσιν υμιν τον αρτον εκ του ουρανου τον  
gives to you the bread from the heaven the  
αληθινον. <sup>33</sup> Ο γαρ αρτος του θεου εστιν ο  
true. The for bread of the God is he

καταβαινων εκ του ουρανου, και ζων διδους  
coming down from the heaven, and life is giving  
τω κοσμω. <sup>34</sup> Ειπον ουν προς αυτον· Κυριε,  
to the world. They said then to him: Our,  
παντοτεδος ημιν τον αρτον τουντον. <sup>35</sup> Ειπε  
always give to us the bread this. Said

\* [δε] αυτοις ο Ιησους· Εγω ειμι ο αρτος της  
[but] to them the Jesus: I am the bread of the  
ζωης· ο ερχομενος προς με, ου μη πεινασθ·  
life: he coming to me, not not may hunger:  
και ο πιστευων εις εμε, ου μη διψηση πωποτε.  
and he believing into me, not not may thirst ever.

<sup>36</sup> Αλλ’ ειπον υμιν, οτι και εωρακατε με, και ου  
But I said to you, that even you have seen me, and not  
πιστευετε. <sup>37</sup> Παν ο διδωσι· μοι· ο πατηρ, προς  
you believe. All what gives to me the father, to

εμε ηξει· και τον ερχομενον προς με, ου μη  
me will come and the coming to me, not not  
εκβαλει εξω· <sup>38</sup> οτι καταβεβηκα εκ του ουρα-  
I will cast out; because I have come down from the hea-  
νου, ουχ ινα ποιω το θελημα το εμον, αλλα  
ven, not that I may do the will the mine, but

το θελημα του πεμψαντος με. <sup>39</sup> Τουτο δε εστι  
the will of the having sent me, This and is  
το θελημα του πεμψαντος με, ινα παν ο  
the will of the having sent me, that every one which  
δεδωκε μοι, μη απολεσω εξ αυτου, αλλα ανασ-  
he has given to me, not I may lose out of it, but raise

τησω αυτο εν τη εσχατη ημερα. <sup>40</sup> Τουτο γαρ  
up it in the last day. This for

εστι το θελημα του πεμψαντος με, ινα πας ο  
is the will of the having sent me, that all who  
θεωρων τον υιον, και πιστευων εις αυτον, εχη  
seeing the son, and believing into him, may have  
ζων αιωνιον· και αναστησω αυτον· εγω τη  
life age-lasting; and will raise up him I in the  
εσχατη ημερα.  
last day.

<sup>41</sup> Εγογγυζον ουν οι Ιουδαιοι περ. αυτου, οτι  
Were murmuring then the Jews about him, because  
ειπεν· Εγω ειμι ο αρτος ο καταβας εκ του ου-  
he said; I am the bread that having com. down from the hea-  
ρανου· <sup>42</sup> και ελεγον· Ουχ ουτος εστιν Ιησους ο  
ven; and they said, Not this is Jesus the

† He gave them Bread  
from HEAVEN to eat.

<sup>32</sup> JESUS then said to them, “ Indeed, I assure you, Moses did not give you the BREAD from HEAVEN; but my FATHER gives you the TRUE BREAD from HEAVEN.”

<sup>33</sup> For the BREAD of GOD is THAT which DESCENDS from HEAVEN, and is giving Life to the WORLD.”

<sup>34</sup> They, therefore, said to him, “ Sir, always give us this BREAD.”

<sup>35</sup> JESUS said to them, “ I am the BREAD of LIFE. † He who COMES to me will by no means hunger; and HE who BELIEVES into me will never thirst.”

<sup>36</sup> But I said to you, That you have even seen me, and yet you do not believe.

<sup>37</sup> Whatever the FATHER gives me will come to me; and HIM, who COMES to me, I will by no means reject;

<sup>38</sup> because I have descended from HEAVEN, † not that I may do MY WILL, but the WILL of HIM who SENT me.

<sup>39</sup> And this is the WILL of HIM who SENT me, † that I may lose nothing of all that he HAS GIVEN me, but may raise it up at the LAST Day.

<sup>40</sup> For this is the WILL of HIM who SENT me, that EVERY ONE SEEKING the SON, † and BELIEVING into him, may have eternal Life; and I will raise him up at the LAST Day.”

<sup>41</sup> Then the JEWS murmured about him, Because he said, “ I am THAT BREAD which DESCENDED from HEAVEN.”

<sup>42</sup> And they said, † “ Is not this Jesus, the SON of

\* VATICAN MANUSCRIPT.—35. but—ομιλ.

† 31. Psal. lxxviii. 24, 25.  
x. 2; xvii. 13, xviii. 9.  
vi. 2; Luke iv. 22.

‡ 27. John iv. 14; vii. 37.  
‡ 40. John vii. 16, 17; iv. 14.

‡ 28. John v. 30 ‡ 29. John  
‡ 42. Matt. xiii. 33; Mark

νός Ἰωσήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ  
son of Joseph, of whom we know the father and  
τὴν μητέρα; Πῶς οὖν λέγει οὗτος; Ὅτι ἐκ  
the mother? How then he says this? That from  
τοῦ οὐρανοῦ καταβέβηκα; Ἀνέκριθ' ὁ Ἰησοῦς  
the heaven I have come down? Answered the Jesus  
καὶ εἶπεν αὐτοῖς· Μὴ γογγυζετε μετ' ἀλλήλων.  
and said to them: Not murmur you with one another.  
43 Οὐδεὶς δύναται εἰσεῖν πρὸς με, εἰ μὴ ὁ  
No one is able to come to me, if not the  
πάτερ, ὁ πέμψας με, ἔλκυσσ' αὐτὸν, καὶ ἐγὼ  
father, that having sent me, may draw him, and I  
ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ἐστὶ  
will raise up him in the last day. It is  
γεγραμμένον ἐν τοῖς προφήταις· Ὅτι ἐσονται  
having been written in the prophets: And they shall be  
πάντες διδασκoi θεοῦ. Πᾶς ὁ ἀκουσας παρὰ  
all taught of God. Every one who having heard from  
τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. 46 Οὐχ  
the father and having learned, comes to me. Not  
ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ  
that the father any one has seen, if not he being from  
τοῦ θεοῦ οὗτος ἑώρακε τὸν πατέρα. 47 Ἀμὴν  
the God: this has seen the father. Indeed  
λέγω ὑμῖν, ὁ πιστευὼν \* [εἰς ἐμέ,] ἔχει  
I say to you, he believing [into me,] has  
ζωὴν αἰωνίαν. 48 Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.  
life age-lasting. I am the bread of the life.  
49 Οἱ πατέρες ὑμῶν ἐφαγον τὸ μάννα ἐν τῇ ἐρή  
The fathers of you ate the manna in the desert:  
μῳ, καὶ ἀπέθανον. 50 οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ  
and died; this is the bread, that from  
τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ  
the heaven coming down, so that any one of it  
φαγῇ, καὶ μὴ ἀποθάνῃ. 51 Ἐγὼ εἰμι ὁ ἄρτος ὁ  
may eat, and not may die. I am the bread that  
ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβας· εἰ τις φαγῇ  
living that from the heaven having come down: if any one may eat  
ἐκ τούτου τοῦ ἁρτου, ζῆσεται εἰς τὸν αἰῶνα. Καὶ  
of this the bread, he shall live into the age. And  
ὁ ἄρτος δε, \* [ὃν ἐγὼ δώσω,] ἡ σὰρξ μου ἐστίν,  
the bread also, [which I will give,] the flesh of me is,  
ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.  
which I will give in behalf of the of the world life.  
52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι,  
Were contending therefore with one another the Jews.  
λέγοντες· Πῶς δύναται οὗτος ἡμῖν δούναι τὴν  
saying: How is able this to us to give the  
σάρκα φαγεῖν; 53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·  
flesh to eat? Said then to them the Jesus;  
Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φαγῇτε τὴν  
Indeed indeed I say to you, if not you may eat the  
σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνετε αὐτοῦ  
flesh of the son of the man, and you may drink of him  
τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 Ὁ  
the blood, not you have life in yourselves. He

Joseph, Whose FATHER and MOTHER we know!  
How, then, does he say,  
'I have come down from  
HEAVEN!'  
43 JESUS answered and  
said to them, "Murmur  
not one with another.  
44 No one can come to me  
unless THAT FATHER  
who SENT me draw him;  
and I will raise him up at  
the LAST Day.  
45 It has been written  
in the PROPHETS, 'And  
'they shall all be taught of  
'God.' Every one HAVING  
HEARD and having learned  
of the FATHER, comes to  
me.  
46 Not that any one has  
seen the FATHER, except  
HE who is from God; he  
has seen the FATHER.  
47 Indeed, I assure you,  
HE BELIEVING into me  
has eternal Life.  
48 I am the BREAD of  
LIFE.  
49 YOUR FATHERS ate  
the MANNA in the DESERT,  
and died.  
50 THIS IS THAT BREAD  
DESCENDING from HEA-  
VEN, so that any one may  
eat of it, and not die.  
51 I am THAT LIVING  
BREAD who HAS DE-  
SCENDED from HEAVEN.  
If any one eat of This  
BREAD, he shall live to the  
AGE; and the BREAD is my  
FLESH, which I will give  
in behalf of the LIFE of the  
WORLD."  
52 The JEWS, therefore,  
were contending with  
each other, saying, "How  
can he give us his FLESH  
to eat?"  
53 Then JESUS said to  
them, "Indeed, I assure  
you, if you do not eat  
the FLESH of the SON of  
MAN and drink His BLOOD,  
you have no Life in your-  
selves.

\* VATICAN MANUSCRIPT.—42. now then.  
51. that I will give—omit.

46. God.

47. into me—omit.

24: Isa. liv. 13; Jer. xxii. 24; Micah iv. 2; Heb. viii. 10; x. 16. 146. John i. 18; v. 27.  
17. John iii. 18, 26. 51. John iii. 12. 53. John vii. 43; ix. 16, x. 18.  
54. Gal. ii. 20.



τρώγων μου την σαρκα, και πινων μου το αιμα,  
eating of me the flesh, and drinking of me the blood,  
εχει ζωην αιωνιον· και εγω αναστησω αυτον τη  
has life age-lasting; and I will raise up him in the  
εσχατη ημερα. 53 Ἡ γαρ σαρχ μου αληθως  
last day. The for flesh of me truly  
εστι βρωσις, και το αιμα μου αληθως εστι  
is food, and the blood of me truly is  
ποσις. 55 Ὁ τρώγων μου την σαρκα, και πινων  
drink. He eating of me the flesh, and drinking;  
μου το αιμα, εν εμοι μενει, κγω εν αυτω.  
of me the blood, in me abides, and I in him.  
57 Καθως απεστειλε με ο ζων πατηρ, κγω ζω  
As sent me the living father, and I live  
δια τον πατερα· και ο τρώγων με, κκεινος  
through the father; also he eating me, even he  
ζησεται δι' εμε. 58 Οπως εστιν ο αρτος, ο εκ  
shall live through me. This is the bread, that from  
του ουρανου καταβας· ου καθως εφαγον οι  
the heaven having come down; not as ate the  
πατερες υμων, και απεθανον· ο τρώγων τουτον  
fathers of you, and died; he eating this  
τον αρτον, ζησεται εις τον αιωνα. 59 Ταυτα  
the bread, shall live into the age. These things  
ειπεν εν συναγωγη διδασκων εν Καπερναουμ.  
he said in a synagogue teaching in Capernaum.  
60 Πολλοι ουν ακουσαντες εκ των μαθητων  
Many therefore having heard of the disciples  
αυτου, ειπον· Σηληριος εστιν ουτος ο λεγων·  
of him, said; Hard is this the saying;  
τις δυναται αυτου ακουειν; 61 Ειδες δε ο Ιησους  
who is able it to hear? Knowing but the Jesus  
εν εαυτω, οτι γογγυζουσι περι τουτου οι μαθη-  
in himself, that were murmuring about this the disci-  
ται αυτου, ειπεν αυτοις· Τουτο υμας σκανδα-  
ples of himself, he said to them; This you offend?  
ζει; 62 Εαν ουν θεωρηγε τον υιον του ανθρωπου  
If then you should see the son of the man  
αναβαινonta, όπου ην το προτερον; 63 Τι  
ascending, where he was the first? The  
πνευμα εστι το ζωντιον· η σαρχ ουκ ωφελει  
spirit is that making alive; the flesh not profits  
ουδεν. Τα ρηματα, α εγω λαλω υμιν, πνευμα  
nothing. The words, which I speak to you, spirit it  
εστι και ζωη εστιν. 64 Αλλ' εστιν εξ υμων  
is and life it. But are of you  
τινες, οι ου πιστευουσιν· ηξει γαρ εξ αρχης ο  
some, who not believe; have for from beginning the  
Ιησους, τινες εισιν οι μη πιστευοντες, και τις  
Jesus, some are who not believing, and who  
εστιν ο πωλων αυτον. 65 Και ελεγε· Δια  
is he about betraying him. And he said, Through  
τουτο ειρηκα υμιν οτι ουδεις δυναται ελθειν  
this I have said to you that no one is able to come  
προς με, εαν μη η δεδομενον αυτω εκ του  
to me, if not may behaving been given to him from the  
πατρος μου. 66 Εκ τουτου πολλοι απηλθον των  
father of me. From this many went the

64 He who EATS My FLESH, and drinks My BLOOD, has eternal Life, and I will raise him up at the LAST Day.

55 FORMY FLESH is \* the True Food, and my BLOOD is \* the True Drink.

56 He who EATS My FLESH, and DRINKS My BLOOD, ‡ abides in me, and I in him.

57 As the LIVING Father sent me, and I live through the FATHER; so HE who EATS me, even HE shall live through me.

58 THIS is THAT BREAD which HAS DESCENDED from \* Heaven. Not as \* the FATHERS ate, and died; HE who EATS This BREAD shall live to the AGE."

59 These things he said, teaching in a Synagogue, in Capernaum.

60 ‡ Many, therefore, of his DISCIPLES, hearing, said, "Hard is THIS SAYING; who can hear it?"

61 But JESUS, knowing in himself, That his DISCIPLES were murmuring about THIS, he said to them, "Does this offend YOU?"

62 ‡ What then, if you should see the SON of MAN ascending where he was BEFORE?

63 ‡ THE SPIRIT is THAT which MAKES ALIVE; the FLESH profits nothing; the WORDS which I have spoken to you are SPIRIT and are LIFE.

64 But there are some of you who do not believe." For ‡ JESUS knew from the BEGINNING who these were that did not BELIEVE, and who he was that was about to BETRAY him.

65 And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the \* FATHER."

66 From this time many

\* VATICAN MANUSCRIPT.—53. the True Food.  
53. the FATHERS.

53. the True Drink.

53. Heaven.

‡ 50. 1 John iii. 21; iv. 18, 19.  
10; Acts i. 9; Eph. iv. 8.

‡ 50. Matt. xi. 6.  
‡ 53. 2 Cor. iii. 6.

‡ 52. John iii. 13; Mark xvi.  
‡ 64. John ii. 24, 25; xiii. 11.

μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω· καὶ οὐκέτι μετ'  
disciples of him into the things behind; and no longer with  
αὐτοῦ περιπατοῦν. <sup>67</sup> Εἶπεν οὖν ὁ Ἰησοῦς τοῖς  
him were walking. Said therefore the Jesus to the  
δωδεκά· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; <sup>68</sup> Ἀπε-  
twelve. Not and you wish to go? An-  
κριθὲν αὐτῷ Σίμων Πέτρος· Κυριε, πρὸς τίνα ἀπε-  
swered him Simon Peter; O Lord, to whom shall  
λεύσασθα; ῥήματα ζωῆς αἰωνίου ἔχεις· <sup>69</sup> καὶ  
we go? words of life age-lasting thou hast; and  
ἡμεῖς πεπιστευκαμεν καὶ ἐγνωκαμεν, ὅτι σὺ εἶ  
we have believed and have known, that thou art  
ὁ ἅγιος τοῦ θεοῦ. <sup>70</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
the holy one of the God. Answered them the Jesus;  
Οὐκ εἶμι ὑμᾶς τοὺς δωδεκά ἐξελέξαμην; καὶ ἐξ  
Not you the twelve choose? and of  
ἑνὸς εἶμι διαβόλος ἐστίν. <sup>71</sup> Ἐλεγε δὲ τὸν Ἰου-  
you one an accuser is He spoke now the Ju-  
δαν Σιμωνος Ἰσκαριωτῆν· οὗτος γὰρ ἡμελλεν  
das of Simon Iscariot; this for was about  
αὐτὸν παραδίδοναι, εἰς ὧν ἐκ τῶν δωδεκά.  
him to deliver up, one being of the twelve.

ΚΕΦ. Ζ'. 7.

<sup>1</sup> Καὶ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ  
And was walking the Jesus after these things in the  
Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπα-  
Galilee; not for he wished in the Judea to walk,  
τεῖν, ὅτι ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν·  
because were seeking him the Jews to kill.  
<sup>2</sup> Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνο-  
Was and near the feast the Jews, the feast of the  
πηγῆ. <sup>3</sup> Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοί·  
tabernacle. Said therefore to him the brothers  
αὐτοῦ· Μεταβῆθι ἐντευθεν, καὶ ὑπάγε εἰς τὴν  
of him; Depart hence, and go into the  
Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρῶσιν τὰ  
Judea, so that also the disciples of thee may see the  
ἔργα σου, ἃ ποιεῖς. <sup>4</sup> Οὐδεὶς γὰρ ἐν κρυπτῷ  
works of thee, which thou doest. No one for in secret  
τί ποιεῖ, καὶ ζητεῖ αὐτοῦ ἐν παρρησίᾳ εἶναι.  
anything does, and he seeks himself in public to be.  
Ἐὰ ταῦτα ποιεῖς, φανερώσῃς σεαυτὸν τῷ κόσμῳ.  
If these things thou doest, manifest thyself to the world.  
<sup>5</sup> Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπιστεύον εἰς αὐτόν.  
Not even for the brothers of him believed into him.  
<sup>6</sup> Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς  
Says then to them the Jesus; The season the mine

of his DISCIPLES withdrew, and walked no longer with him.

<sup>67</sup> JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

<sup>68</sup> Simon Peter answered him, "Master, to whom shall we go? Thou hast the Words of aionian Life;

<sup>69</sup> And we have believed and known, that thou art the HOLY one of God."

<sup>70</sup> JESUS answered them, "Did I not choose you, the TWELVE, and of you one is an Accuser?"

<sup>71</sup> Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

<sup>1</sup> And after these things \* Jesus walked about in GALILEE; for he did not wish to walk in JUDEA, because the JEWS were seeking to kill him.

<sup>2</sup> † And the FEAST of the JEWS was near,—the † FEAST of TABERNACLES.

<sup>3</sup> His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

<sup>4</sup> For no one does Anything in secret, and \* seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

<sup>5</sup> (For † not even his BROTHERS believed into him.)

<sup>6</sup> JESUS then said to them, "MY TIME is not

\* VATICAN MANUSCRIPT.—I. JESUS.

4 seeks that the same be known.

+2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the feast of ingathering. Ex. xxiii. 16, and xxiv. 12. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwell in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "Hosanna," that is, Save now; or, Hail, I beseech thee. Ps. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.—Malcom.

1. St. Acts v. 20.

100. Matt. xvi. 10; Mark viii. 29; Luke ix. 20; John i. 40; xi. 27.

170. Luke vi. 12.

1. John v. 10, 18.

12. Lev. xxiii. 34.

13. Matt. xii. 40;

Mark iii. 31; Acts i. 14.

14. Mark iii. 21.

οὐκ ἔστιν παρὲς· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε  
not yet is present; the and season the yours always  
ἔστιν ἑτοιμός. <sup>7</sup> Οὐ δύναται ὁ κόσμος μισεῖν

εἰς ἑμὲ· ἐγὼ δὲ μισῶ, ὅτι ἐγὼ μαρτυρῶ περὶ  
you; me but it hates, because I testify concerning  
αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. <sup>8</sup> Ὑμεῖς

ἀναβήτε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀνα-  
go up to the feast this; I not go  
βαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ

ἐμὸς οὐκ ἔστιν ἑτοιμός. <sup>9</sup> Ταῦτα εἰπὼν αὐτοῖς,  
mine not yet has fully come. These things saying to them,

ἔμεινεν ἐν τῇ Γαλιλαίᾳ.  
he remained in the Galilee.

<sup>10</sup> Ὡς δὲ ἀνεβήσαν οἱ ἀδελφοὶ αὐτοῦ, τότε  
When but had gone up the brothers of him, then

καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερός,  
also he went up to the feast, not openly,

ἀλλ' ὡς ἐν κρυπτῷ. <sup>11</sup> Οἱ οὖν Ἰουδαῖοι ἐζητοῦν  
but as in secret. The then Jews sought

αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἐλέγον· Πού ἐστιν  
him in the feast, and said; Where is

ἐκεῖνος; <sup>12</sup> Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν  
he? And murmuring much about him was

ἐν τοῖς ὄχλοις. Οἱ μὲν ἐλέγον· Ὅτι ἀγαθὸς  
among the crowd. The some said; That good

ἐστίν· ἄλλοι ἐλέγον· Οὐ· ἀλλὰ πλάνα τὸν  
he is; others said; No; but he deceives the

ὄχλον. <sup>13</sup> Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ  
crowd. No one however with freedom spoke about

αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.  
him, because of the fear of the Jews.

<sup>14</sup> Ἡ δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ  
Now and of the feast being half over, went up the

Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. <sup>15</sup> Καὶ ἐθαύ-  
Jesus into the temple, and taught. And won-  
μαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμ-  
dered the Jews, saying; How this let-  
ματα οἶδε, μὴ μεμαθηκώς; <sup>16</sup> Ἀπεκρίθη αὐτοῖς ὁ

Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστίν  
Jesus and said; The my teaching not is

ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. <sup>17</sup> Ἐάν τις θελή-  
mine, but of the sending me. If any one may wish

το θελημα αὐτοῦ ποιεῖν, γινώσκει περὶ τῆς  
the will of him to do, he shall know concerning the

διδασχῆς, ποτέρου ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ'  
teaching, whether from the God it is, or I from  
ἐμαυτοῦ λαλῶ. <sup>18</sup> Ὁ ἀπ' ἐαυτοῦ λαλῶν, τὴν

δοξάν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν  
glory the own seeks; he but seeking the glory  
τοῦ πέμψαντός αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ

οὐκ ἐστὶν ψεῦδος.  
he is true, and is not false.

yet arrived; but YOUR TIME is always ready.

<sup>7</sup> † THE WORLD cannot hate you; but it hates ME, † because I testify concerning it, That its WORKS are evil.

<sup>8</sup> Go you up to \* the FEAST; I am not going up to this FEAST, because \* MY Time has not yet fully arrived.

<sup>9</sup> And saying These Things to them he remained in GALILEE.

<sup>10</sup> But when his BROTHERS, had gone up, then he also went up to the FEAST, not openly, but rather in a private manner.

<sup>11</sup> † The JEWS therefore, kept seeking him during the FEAST, and said, "Where is he?"

<sup>12</sup> † And there was much murmuring about him among the CROWDS; SOME said, "He is good;" OTHERS said, "No, but he is misleading the PEOPLE."

<sup>13</sup> No one, however, spoke with freedom concerning him, † because of the FEAR of the JEWS.

<sup>14</sup> And now, the FEAST being advanced midway, Jesus went up into the TEMPLE, and taught.

<sup>15</sup> † \* Then the JEWS were astonished, saying, "How does this person know Letters, not having learned?"

<sup>16</sup> \* Jesus then answered them, and said, † "MY Teaching is not mine, but HIS who SENT ME.

<sup>17</sup> † If any one wish to perform his WILL, he shall know of the TEACHING, whether it is from God, or I am speaking from myself.

<sup>18</sup> † HE who SPEAKS from himself seeks his OWN GLORY; but HE who SEEKS the GLORY of HIM who SENT him, he is true, and

\* VATICAN MANUSCRIPT.—8. the FEAST. the JEWS.

16. Jesus then.  
‡ 7. John xv. 19. ‡ 17. John iii. 19.  
x. 19. ‡ John. ix. 22; xii. 43; xix. 38.  
Acts ii. 7. ‡ 16. John iii. 11; viii. 28; xii. 40; xiv. 10, 24.  
‡ 18. John v. 41; viii. 50.

8. MY Time.

14. Jesus.

15. Then

‡ 11. John xi. 60.

‡ 13. Matt. xiii. 54; Mark vi. 2; Luke iv. 22.  
‡ 17. John viii. 48.

ἀδικία ἐν αὐτῷ οὐκ ἐστίν. <sup>19</sup> Οὐ Μωσῆς  
 unrighteousness in him not is. Not Moses  
 ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν  
 has given do you the law? and no one of you  
 ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτείνειν;  
 does the law; why me do you seek to kill?  
<sup>20</sup> Ἀπεκρίθη ὁ ὄχλος \* [καὶ εἶπε·] Δαίμονιον  
 Answered the crowd [and said,] A demon  
 ἐχεις· τίς σε ζητεῖ ἀποκτείνειν, <sup>21</sup> Ἀπεκρίθη δὲ  
 thou hast; who thee seeks to kill? Answered the  
 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα,  
 Jesus and said to them; One work I did,  
 καὶ πάντες θαυμάζετε διὰ τοῦτο. <sup>22</sup> Μωσῆς  
 and all you wonder because of this. Moses  
 ἔδωκεν ὑμῖν τὴν περιτομὴν (οὐχ ὅτι ἐκ τοῦ  
 has given to you the circumcision; (not that of the  
 Μωσῆως ἐστίν, ἀλλ' ἐκ τῶν πατέρων,)) καὶ ἐν  
 Moses it is, but of the fathers,) and in  
 σαββάτῳ περιτεμνέτε ἀνθρώπον. <sup>23</sup> Εἰ περι-  
 a sabbath you circumcise a man. If circum-  
 τομῇ λαμβάνει ἀνθρώπος ἐν σαββάτῳ, ἵνα μὴ  
 circumcision receive a man in a sabbath, that not  
 ἀπὸ τοῦ νόμου Μωσῆως, ἐμοὶ χολάτε, ὅτι  
 may be lessened the law of Moses, with me are you angry, because  
 ὅλον ἀνθρώπον ἔγρη ἐποίησα ἐν σαββάτῳ;  
 whole a man round I made in a sabbath?  
<sup>24</sup> Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν  
 Not judge you according to appearance, but the righteous  
 κρίσιν κρίνατε. <sup>25</sup> Ἐλέγον οὖν τινες ἐκ τῶν  
 judgment judge you. Said then some of the  
 Ἱεροσολυμιτῶν· Οὐχ οὗτος ἐστίν, ὃν ζητοῦσιν  
 Jerusalemites; Not this is he, whom they seek  
 ἀποκτείνειν; <sup>26</sup> καὶ ἰδε, παρρησια λαλεῖ, καὶ  
 to kill? and lo, boldly he is talking, and  
 οὐδὲν αὐτῷ λίσσονται· μήποτε ἀληθῶς ἐγνώσαν  
 nothing to him they say; not truly did know  
 οἱ ἀρχόντες, ὅτι οὗτος ἐστίν ὁ Χριστός; <sup>27</sup> Ἀλλὰ  
 the rulers, that thus is the Anointed? But  
 τούτων οἴδαμεν, ποθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν  
 thus we know, whence he is; that but Anointed when  
 ἐρχεται, οὐδεὶς γινώσκει, ποθεν ἐστίν. <sup>28</sup> Ἐκρα-  
 he comes, no one knows, whence he is. Cried  
 ξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς, καὶ  
 then in the temple teaching the Jesus, and  
 λέγων· Κάμε οἰδάτε, καὶ οἰδάτε ποθεν εἰμι· καὶ  
 saying; And me you know, and you know whence I am; and  
 ἀπ' ἐμαυτοῦ οὐκ ἐληλυθα, ἀλλ' ἐστίν ἀληθινός  
 of myself not I have come, but is true  
 ὁ πεμφθας με, ὃν ὑμεῖς οὐκ οἰδάτε. <sup>29</sup> Ἐγὼ οἶδα  
 he having sent me, whom you not know. know  
 αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κακεῖνος με ἀπέσ-  
 him, because from him I am, and he me sent.  
 τέλλεν. <sup>30</sup> Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ  
 They sought therefore him to seize; and  
 οὐδεὶς ἐπέβαλεν ἐκ' αὐτοῦ τὴν χεῖρα, ὅτι οὐκ ἔ-  
 no one yet on him the hands, because not yet  
 ἐληλυθεῖ ἡ ὥρα αὐτοῦ.  
 had come the hour of him.

there is no Unrighteousness in him.

<sup>19</sup> Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"

<sup>20</sup> The CROWD answered, "Thou hast a Demon; who is seeking to kill thee?"

<sup>21</sup> \* Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.

<sup>22</sup> † Moses has given you CIRCUMCISION; (not that it is of MOSES, but of † the FATHERS;) and you circumcise a Man on a Sabbath.

<sup>23</sup> If a \* Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me † Because I made a Man entirely well on a Sabbath?

<sup>24</sup> ‡ Judge not according to Appearance, but judge RIGHTLY your Judgment."

<sup>25</sup> Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?"

<sup>26</sup> And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge that this is the MESSIAH?

<sup>27</sup> † But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

<sup>28</sup> Jesus, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.

<sup>29</sup> † I know him Because I am from him, and he sent Me."

<sup>30</sup> Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

\* VATICAN MANUSCRIPT.—20. and said—omit.

21. JERUS.

22. MAN.

† 20. John viii. 45, 52; x. 20.

‡ 22. Lev. xii. 3.

‡ 22. Gen. xvii. 10.

‡ 22. John

v. 8, 9, 16.

‡ 24. Deut. i. 16, 17;

Prov. xxiv. 23;

viii. 15; James ii. 1.

‡ 27. Mat

xiii. 35; Mark vi. 3; Luke iv. 33.

‡ 30. Matt. xi. 27; John x. 15.

31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μᾶλλον πλεονα σημεῖα ποιήσει, ὧν οὗτος ἐποίησεν; 32 ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρε-  
Many and out of the crowd believed into him, and said; That the Anointed when he come, more signs [of these] will do, which he did? Heard the Pharisees of the crowd murmuring about him these things; and sent the Pharisees and the high-priests officers,  
 τας, ἵνα πιάσωσιν αὐτόν. 33 Εἶπεν οὖν ὁ Ἰησοῦς· Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 Ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Πού οὗτος μέλλει πορευέσθαι, ὅτι ἡμεῖς οὐχ εὐρίσκομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορευέσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; 36 Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετε με, καὶ οὐχ εὑρήσετε; καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν;  
that they might seize him. Said then the Jesus; Yet a little time with you I am, and I go to the sending me. You will seek me, and will not find; and where am I you not are able to come. Said therefore the Jews to themselves; Where this he is about to go, that we not shall find him? not into the dispersion of the Greeks is about to go, and to teach the Greeks? What is this word, which he said; You will seek me, and not you will find, and where I am you cannot come?  
 37 Ἦν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστέθηκε ὁ Ἰησοῦς, καὶ ἐκράζε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω. 38 Ὁ πιστεύων εἰς ἐμε, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥευσουσιν ὕδατος ζώντος. 39 Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος,   
living. This but said concerning the spirit,

31 But many of the crowd believed into him, and said, "When the MESSIAH comes, will he do more signs than what this person did?"

32 The PHARISEES heard the CROWD murmuring these things about him; and the \*HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, "Yet a Little Time am I with you; then I am going to HIM who SENT me."

34 "You will seek me, and will not find \* me; and where I am, \* there you cannot come."

35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to the DISPERSION of the GREEKS, and to teach the GREEKS?"

36 What is This WORD that he said, "You will seek me, and will not find \* me; and where I am you cannot come?"

37 "Now is the LAST, the GREAT Day of the FEAST, JESUS stood and cried, saying, "If any one thirst, let him come to me and drink."

38 HE BELIEVING into me, as the SCRIPTURE says, "out of HIM shall flow Rivers of living Water."

39 "But this he said concerning the SPIRIT,

\* VATICAN MANUSCRIPT.—31. of these—omit. 32. me; and. 34. there.

33. HIGH-PRIESTS and the PHARISEES 30. me; and.

† 31. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time.

† 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an offering to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4.) but chiefly to solicit the blessing of rain on the approaching seedtime.—Lightfoot. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water.—Newcome.

131. Matt. xii. 23; John iii. 2; viii. 30.

† 33. John xlii. 33; xvi. 16.

† 34. Hosea

v. 6; John viii. 21.

† 35. James i. 1; 1 Pet. i. 1.

† 37. Lev. xxiii. 30.

† 37. Isa.

lv. 1; John vi. 25; Rev. xxi. 17.

83. Isa. xli. 3; John iv. 14.

† 39. John xvi. 7.

οὐ ἀμελλόν λαμβανεῖν οἱ πιστεύοντες <sup>cis</sup>  
 of which was about to receive the believing into  
 αὐτοῦ οὐκ ἔτι γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς  
 him; not yet for was spirit holy, because the Jesus  
 οὐδέτις ἐδοξασθῆ. <sup>40</sup> Πολλοὶ οὖν ἐκ τοῦ ὄχλου  
 not yet was glorified. Many therefore out of the crowd  
 ἀκούσαντες τὸν λόγον, ἐλέγον· Οὗτος ἐστὶν  
 having heard the word, said; This is  
 ἀληθῶς ὁ προφήτης. <sup>41</sup> Ἄλλοι ἐλέγον· Οὗτος  
 truly the prophet. Others said; This  
 ἐστὶν ὁ Χριστός. Ἄλλοι δὲ ἐλέγον· Μὴ γὰρ  
 is the Anointed. Others but said, Not for  
 ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται; <sup>42</sup> Οὐχὶ ἡ  
 out of the Galilee the Anointed comes? Not the  
 γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ  
 writing said, that of the seed of David, and  
 ἀπὸ Βηθλεὲμ τῆς κωμῆς, ὅπου ἦν Δαυὶδ, ὁ  
 from Bethlehem the village, where was David, the  
 Χριστὸς ἐρχεται; <sup>43</sup> Σχίσμα οὖν ἐν τῷ ὄχλῳ  
 Anointed comes? A division then in the crowd  
 ἐγενετο δι' αὐτοῦ. <sup>44</sup> Τινες δὲ ἠθέλον ἐξ αὐτῶν  
 occurred through him. Some and wished of them  
 πιασαί αὐτόν· ἀλλ' οὐδεὶς ἐπεβάλεν ἐπ' αὐτόν  
 to seize him; but no one put on him  
 τὰς χεῖρας.  
 the hands.

<sup>45</sup> Ἦλθον οὖν οἱ ὑπηρεταὶ πρὸς τοὺς ἀρχιερεῖς  
 Came therefore the officers to the high-priests  
 καὶ Φαρισαίους. Καὶ εἶπον αὐτοῖς ἐκεῖνοι·  
 and Pharisees. And said to them these,  
 Διὰ τί οὐκ ἠγάγετε αὐτόν; <sup>46</sup> Ἀπεκριθῆσαν οἱ  
 Why not δι' αὐτοῦ ἠγάγετε αὐτόν; Answered the  
 ὑπηρεταὶ· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος,  
 officers; Never thus spoke a man,  
 \* [ὥς οὗτος ὁ ἄνθρωπος.] <sup>47</sup> Ἀπεκριθῆσαν οὖν  
 [as thus the man.] Answered then  
 \* [αὐτοῖς] οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλαν-  
 [them] the Pharisees; Not also you have been  
 ῆσθε; <sup>48</sup> μὴ τις ἐκ τῶν ἀρχόντων ἐπιστεύσεν  
 deceived? not any one of the rulers believed  
 εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλ' ὁ ὄχλος  
 into him, or of the Pharisees? but the crowd  
 οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικαταρατοὶ  
 this the not knowing the law; accursed  
 εἰσι. <sup>50</sup> Λέγει Νικοδήμους πρὸς αὐτοὺς, ὁ ἐλθὼν  
 are. Says Nicodemus to them, he coming  
 νυκτὸς πρὸς αὐτόν, εἰς ὃν ἐξ αὐτῶν· <sup>51</sup> Μὴ ὁ  
 of night to him, one being of them; Not the  
 νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκου-  
 law of us judges the man, if not it may  
 σῇ παρ' αὐτοῦ προτερον, καὶ γινῇ τι ποιεῖ;  
 hear from him first, and may know what he does?  
<sup>52</sup> Ἀπεκριθῆσαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ  
 They answered and said to him; Not also thou of

which THOSE BELIEVING  
 into him were about to  
 receive; for the Holy Spirit  
 \* had not yet been given,  
 because JESUS was not yet  
 glorified.

<sup>40</sup> Many, therefore, of  
 the CROWD, having heard  
 \* these WORDS, said, "This  
 is truly the PROPHET."

<sup>41</sup> \* SOME said, "This is  
 the MESSIAH." But others  
 said, "Does the MESSIAH,  
 then, come from GALILEE?"

<sup>42</sup> † Does not the SCRIP-  
 TURE say, That of the SEED  
 of David, and from Bethle-  
 hem, † the VILLAGE where  
 David was, the MESSIAH  
 comes?"

<sup>43</sup> A Division then oc-  
 curred, among the CROWD  
 because of him;

<sup>44</sup> and some of them  
 wished to seize him, but no  
 one laid HANDS on him.

<sup>45</sup> The OFFICERS then  
 came to the HIGH-PRIESTS  
 and Pharisees, and they said  
 to them, "Why did you not  
 bring him?"

<sup>46</sup> The OFFICERS an-  
 swered, † "A Man never  
 spoke thus."

<sup>47</sup> Then the PHARISEES  
 answered, "Have you also  
 been deceived?"

<sup>48</sup> † Did any of the RU-  
 LERS believe into him, or of  
 the PHARISEES?

<sup>49</sup> But † THIS CROWD,  
 who do not KNOW the LAW,  
 are accursed."

<sup>50</sup> Nicodemus says to  
 them, (THE WHO CAME \* to  
 him before, being one of  
 them,)

<sup>51</sup> "Does our LAW judge  
 the MAN, unless it first  
 hear from him, and know  
 what he does?"

<sup>52</sup> They answered and  
 said to him, "Art thou also

\* VATICAN MANUSCRIPT.—39. had not yet been given.  
 α. SOME said.

40. as this the MAN—omit.

40. these WORDS, said.  
 47. them—omit.

† 42. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha'aretz* people of the earth; and were not thought worthy to have a resurrection to eternal life.—Clarke.

‡ 40. Deut. xviii. 15, 18; John i. 21; vi. 14. † 42. Psa. cxxxix. 11; Jer. xxiii. 6; Micah  
 v. 2; Matt. ii. 6; Luke ii. 4. † 43. 1 Sam. xvi. 1, 4. † 46. Matt. vii. 20. † 48. John  
 xii. 42; Acts vi. 7; 1 Cor. i. 20, 26; ii. 8. † 50. John iii. 2.

της Γαλιλαίας ἐῖ: ἐρευνήσων καὶ ἰδε, ὅτι προ-  
the Galilee art? search and see, that a pro-  
φήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγήγερται.  
phet out of the Galilee not has been raised.

53 \* [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον  
{And went every one into the house  
αὐτοῦ. ΚΕΦ. ῆ'. 8. Ἰησοῦς δὲ ἐπορεύθη εἰς  
of himself. Jesus but went into

τὸ ὄρος τῶν ἐλαιῶν. Ὁρθρὸν δὲ πάλιν παρε-  
the mountain of the olive-trees. early morn and again he  
γενετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς  
came into the temple, and all the people came to  
αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἀγούσι  
him; and having sat down he taught them. Bring

δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν  
and the scribes and the Pharisees to him  
γυναικὰ ἐν μοιχείᾳ κατεῖλημμένην, καὶ στη-  
a woman in adultery having been taken, and plac-  
σαντες αὐτὴν ἐν μέσῳ, ἔλεγουσιν αὐτῇ·  
ing her in middle, they say to him;

Διδασκαλε, αὕτη ἡ γυνὴ κατεῖληφθῆ ἐκ αὐτοφω-  
O teacher, this the woman was taken in the very act

ρᾶ μοιχευομένη. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν  
committing adultery. In now the law Moses to us

ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ  
commanded the such like to be stoned? thou

οὐκ εἰπὼς τί λέγεις; Ὁτοῦτο δὲ ἐλεγον πειράζον-  
therefore what sayest thou; This but they said tempting

τες αὐτόν, ἵνα ἐχῶσι κατηγορεῖν αὐτόν. Ὁ δὲ  
him, that they might have to accuse him. The-but

Ἰησοῦς κατὰ κυψᾶς, τῷ δακτυλῷ ἐγράφεν εἰς  
Jesus down stooping, with the finger wrote on

τὴν γῆν. Ὡς δὲ ἐπεμενον ἐρωτῶντες αὐτόν,  
the ground. When but they continued asking him,

ἀνακυψᾶς εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος  
having raised up himself said to them; He without sin

ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτὴν βαλετω.  
of you, first the stone on her let him cast.

8 Καὶ πάλιν κατὰ κυψᾶς, ἐγράφεν εἰς τὴν γῆν.  
And again down stooping, wrote on the ground.

9 Οἱ δὲ ἀκούσαντες, καὶ ὑπο τῆς συνειδήσεως  
They and having heard, and by the conscience

ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι  
being convinced, went out one by one, beginning

ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ  
from the elders even to the last ones; and

κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ  
left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 \* [[And every one went to his own house;

# CHAPTER VIII.

1 but Jesus went to the MOUNT OF OLIVES.

2 And in the Morning he came again to the TEMPLE, and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, "Teacher, This WOMAN was taken in the very act, committing adultery.

5 † Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But Jesus stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "HE who is WITHOUT SIN of you, † let him first cast the stone at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the ELDEST, even to the LAST; and JESUS was left alone, and the WOMAN standing in the Midst.

\* VATICAN MANUSCRIPT.—63. to viii. 11—omit.

† 53. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Gathheper*, in *Galilee*; see *2 Kings* xiv. 25, compared with *Josh.* xix. 12. *Nahum* was a *Galilean*, for he was of the tribe of *Manasse*, and some suppose *Malachi* was of the same place.

† 53. This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see *Westcott's Preface*), Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. *Improved Version*.

‡ 5. *Lev.* xx. 10; *Deut.* xxii. 22.

‡ 7. *Deut.* xvii. 7; *Rom.* ii. 1.

ἵστασα. <sup>10</sup> Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μὴδενα  
standing. Having raised up and the Jews, and no one  
θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ· Ἡ  
seeing but the woman, said to her; The  
γυνὴ, ποὺ εἰσὶν ἐκεῖνοι οἱ κατηγοροὶ σου;  
woman, where are those the accusers of thee?  
οὐδεὶς σε κατακρίνει; <sup>11</sup> Ἡ δὲ εἶπεν· Οὐδεὶς,  
no one thee condemneth? She and said; No one,  
κυρίε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε  
O lord. Said and to her the Jesus; Neither do I thee  
κατακρίνω· πορεύου, καὶ μηκέτι ἁμαρτανε.]  
condemn; go, and no longer do thou sin.]

<sup>12</sup> Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·  
Again therefore the Jesus to them spoke, saying;  
Εγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί,  
I am the light of the world; he following me,  
οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ  
not shall walk in the darkness, but shall have the  
φῶς τῆς ζωῆς.

<sup>13</sup> Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·  
light of the life. Said therefore to him the Pharisees;  
Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου  
Thou concerning thyself dost testify; the testimony of thee  
οὐκ ἐστὶν ἀληθής. <sup>14</sup> Ἀπεκρίθη Ἰησοῦς καὶ  
not is true. Answered Jesus and

εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,  
said to them; Even if I testify concerning myself,  
ἀληθὴς ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα, πόθεν  
true is the testimony of me; because I know, whence  
ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε,  
I came, and where I go; you but not know,  
πόθεν ἐρχομαι, ἢ ποῦ ὑπάγω. <sup>15</sup> Ὑμεῖς κατὰ  
whence I come, or where I go. You according to

τὴν σάρκα κρινετε, ἐγὼ οὐ κρίνω οὐδενα. <sup>16</sup> Καὶ  
the flesh judge, I not judge no one. Even  
εάν κρινῶ δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστὶν·  
if judge but I, the judgment the my true is;

ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με  
because alone not I am, but I and the having sent me

πατὴρ. <sup>17</sup> Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγ-  
father. Also in the law and the your it has  
ραπταρ· “Ὅτι δύο ἀνθρώπων ἡ μαρτυρία  
been written; “That two of men the testimony

ἀληθὴς ἐστίν.” <sup>18</sup> Εγὼ εἰμι ὁ μαρτυρῶν περὶ  
true is.” I am he testifying concerning  
ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με  
myself, and testifies concerning me the having sent me  
πατὴρ. <sup>19</sup> Ἐλεγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατὴρ  
father. They said then to him; where is the father

10 And Jesus raising up and seeing no one but the woman, said to her, “WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?”

11 And she said, “No one, sir.” And Jesus said to her, “Neither do I condemn Thee; † go, and sin no more.”]

12 Again, therefore, Jesus spoke to them, saying, “† I am the LIGHT of the world; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE.”

13 Then the PHARISEES said to him, “† Thou dost testify of thyself; thy TESTIMONY is not true.”

14 Jesus answered and said to them, “Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go.

15 † You judge according to the FLESH; † I judge no one.

16 But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

17 And it has also been written in YOUR LAW, † That the TESTIMONY of Two Men is true.

18 I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me.”

19 Then they said to him, “Where is thy FA-

† 12. The Rabbins denominated the Supreme Being the *light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was a so frequently spoken of by the prophets under the emblem of *light*. See Isa. ix. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. tells us, that the 9th day, or day after the expiration of the 8th, which belonged to “the feast of the tabernacles,” is a solemn day likewise, and is called “the feast of joy for the law;” because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, or rather Ps. cxix. 105. But perhaps, after all, it was to the *light* which their understanding received from the reading of the law, that Jesus here alluded to, when he said, “I am the light of the world.”

† 11. Luke ix. 56; xii. 14; John iii. 17. † 12. John i. 4, 5, 9.  
iii. 19; ix. 5; xii. 35, 36, 42. † 13. John v. 31. † 15. John vii. 24. † 16. John  
iii. 17; xii. 47; xviii. 20. † 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; Heb  
x. 24.



σου· Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε  
of thee? Answered Jesus; Neither me you know, nor  
τον πατερα μου. Ει εμε ηδετε, και τον πατερα  
the father of me. If me you knew, also the father  
μου ηδειτε αν. 20 Ταυτα τα ρηματα ελαλησεν  
of me you would know. These the words he spoke  
εν τῷ θησαυρω, διδασκων εν τῷ ιερῷ· και  
in the treasury, teaching in the temple; and  
ουδεις επιασεν αυτον, οτι ουτω εληλυθει ἡ ὥρα  
no one seized him, because not yet had come the hour  
αυτου.  
of him.

21 Ειπεν ουν πάλιν αυτοις ὁ Ιησους· Εγω  
Said therefore again to them the Jesus;  
ὀπαγω, και ζητησετε με· και εν τη ἁμαρτιᾳ  
go away, and you will seek me, and in the sin  
ὑμων αποθανεισθε· οπου εγω ὀπαγω, ὑμεις ου  
of you you will die; where I go, you not  
δυνασθε ελθειν. 22 Ελεγον ουν οἱ Ιουδαιοι·  
are able to come. Said then the Jews;  
Μητι αποκτενει ἑαυτον, οτι λεγει· Ὅπου εγω  
Not will he kill himself, because he says; Where I  
ὀπαγω, ὑμεις ου δυνασθε ελθειν; 23 Και ειπεν  
go, you not are able to come? And he said  
αυτοις· Ὑμεις εκ των κατω εστε, εγω εκ των  
to them; You from the beneath are, I from the  
ανω εμι· ὑμεις εκ του κοσμου τουτου εστε,  
above am; you from the world this are,  
εγω ουκ εμι εκ του κοσμου τουτου. 24 Ειπον  
I not am from the world this. I said  
ουν ὑμιν, οτι αποθανεισθε εν ταις ἁμαρτιαῖς  
therefore to you, that you will die in the sins  
ὑμων· εαν γαρ μη πιστευσητε, οτι εγω εμι,  
of you; if for not you may believe, that am,  
αποθανεισθε εν ταις ἁμαρτιαῖς ὑμων. 25 Ελεγον  
you will die in the sins of you. They said  
ουν αυτῷ· Σὺ τις εἰ; Και ειπεν αυτοις ὁ  
therefore to him; Thou who art? And said to them the  
Ιησους· Την αρχην ὁ, τι και λαλῶ ὑμιν.  
Jesus; The beginning what, what even I say to you.  
26 Πολλα εχω περι ὑμων λαλειν, και κρινειν·  
Many things I have about you to say, and to judge;  
αλλ' ὁ πεμφας με αληθης εστι· καγω ἡ κηκουσα  
but he having sent me true is; and I what I heard  
παρ' αυτου, ταυτα λεγω εις τον κοσμον. 27 Ουκ  
from him, these things I say to the world. Not  
εγνωσαν, οτι τον πατερα αυτοις ελεγεν. 28 Ειπεν  
they knew, that the father to them he spoke. Said  
ουν \* [αυτοις] ὁ Ιησους· Ὅταν ὑψωσῃτε τον υιον  
then [to them] the Jesus; When you may lift up the son  
του ανθρωπου, τοτε γνωσεσθε οτι εγω εμι· και  
of the man, then you will know that I am; and  
απ' εμαυτου ποιῶ ουδεν, αλλα καθως ἐδιδαξε με  
from myself I do nothing, but as taught me  
ὁ πατηρ μου ταυτα λαλῶ. 29 και ὁ πεμφας με,  
the father of me these things I say; and he having sent me,  
μετ' εμου εστιν· ουκ ἄφηκε με μονον ὁ πατηρ,  
with me is; not left me alone the father,

THIR?" Jesus answered, "You neither know Me, nor my FATHER; if you knew Me, you would also know my FATHER."

20 † These WORDS he spoke in the TREASURY, teaching in the TEMPLE; and no one seized him, Because his HOUR had not yet come.

21 Then \* he said to them again, † † I am going away, and you will seek me, and will die in your SIN; where I go, you cannot come."

22 The JEWS therefore said, "Will he kill himself, that he says, Where I go, you cannot come?"

23 And he said to them. "You are from BELOW; I am from ABOVE. † You are of \* THIS WORLD; I am not of this WORLD."

24 Therefore I said to you, That you will die in your SINS; for if you believe not That I am he, you will die in your SINS."

25 Then they said to him, "Who art thou?" \* JESUS says to them, Even what I said to you at the BEGINNING

26 I have many things to say and to judge concerning you; but HE who SENT me is true; † and what I heard from him, These things I say to the WORLD."

27 They knew not That he spoke to them of the FATHER.

28 Jesus therefore said, † "When you shall lift up the SON of MAN, then you will know That I am he; and I do nothing of myself; but as my FATHER taught me, I say These things."

29 And HE who SENT me is with me; \* he has not left me alone; † Because I

\* VATICAN MANUSCRIPT.—21. he said. 23. to them—omit. 29. he has not left me.

† 20. Mark xii. 41. † 21. John vii. 34; xiii. 33. † 23. John xv. 19; xvii. 13. 1 John iv. 6. † 29. John iii. 32; xv. 15. † 29. John i. 34; v. 30; vi. 53.

ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποίω πάντοτε.  
I because the things pleasing to him do always.

Ἔταυτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν  
These of him speaking, many believed

εἰς αὐτόν.  
into him.

Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-  
Said then the Jesus to those having believed  
 κotas ἀπὸ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῇ  
him Jews; If you may abide in the

λογῇ τῇ ἐμῇ, ἀληθῶς μαθηταὶ μου ἐστέ, καὶ  
word the my, truly disciples of me you are, and

γινώσκειτε τὴν ἀληθειάν, καὶ ἡ ἀλήθεια ἐλευθε-  
you shall know the truth, and the truth shall make

ρώσει ὑμᾶς. Ἀπεκρίθησαν αὐτῷ· Σπέρμα  
free you. They answered him; Seed

Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλευκαμεν πώ-  
of Abraham we are, and to no one have we been slaves at

ποτε· πῶς σὺ λέγεις· Ὅτι ἐλευθεροὶ γενήσεσθε;  
any time, how thou sayest; That free you shall become?

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω  
Answered them the Jesus; Indeed indeed I say

ὑμῖν, ὅτι πᾶς ὁ πο-ὼν τὴν ἁμαρτίαν, δούλος  
to you, that every one who is doing the sin, a slave

ἐστὶ τῆς ἁμαρτίας. Ὁ δὲ δούλος οὐ μένει ἐν  
is of the sin. The but slave not abides in

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.  
the house to the age; the son abides to the age

Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθέρωσῃ, οὕτως ἐλευ-  
If then the son you may make free, really free

θεροὶ ἐσεσθε. Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐπε-  
you shall be. I know, that seed of Abraham you are,

ἀλλὰ ζητεῖτε με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς  
but you seek me to kill, because the word the mine

οὐ χωρεῖ ἐν ὑμῖν. Ἐγὼ δὲ ἑώρακα παρὰ τῷ  
not him place in you. I what have seen from the

πατρὶ μου, λαλῶ καὶ ὑμεῖς οὖν ὁ ἐωράκατε  
father of me I speak; and you therefore what you have seen

παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. Ἀπεκρίθησαν  
from the father of you, do. They answered

καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστὶ.  
and said to him: The father of us Abraham is.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ  
Says to them the Jesus; If children of the Abraham

ἐστέ, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε·  
you are, the works of the Abraham you would do: Now but

ζητεῖτε με ἀποκτείνειν, ἄνθρωπον, ὃς τὴν ἀλη-  
you seek me to kill, a man, who the truth

θειάν ὑμῖν λέλαληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ·  
to you has spoken, which I have heard from the God,

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ  
this Abraham not did. You do the

ἔργα τοῦ πατρὸς ὑμῶν.  
works of the father of you.

Εἶπον οὖν αὐτῷ·  
They said then to him.

always do the things pleas-  
 ing to him."

30 As he was speaking  
 These things, many believed  
 into him.

31 Jesus therefore said  
 to the Jews who had be-  
 lieved him, "If you abide  
 in MY WORD, you are cer-  
 tainly my Disciples.

32 And you shall know  
 the TRUTH, and the  
 TRUTH shall make you  
 free."

33 They answered him,  
 "We are Abraham's Off-  
 spring, and have never  
 been in slavery to any one.  
 How dost thou say, 'You  
 shall become free?'"

34 Jesus answered  
 them, "Indeed, I assure  
 you, that EVERY ONE  
 DOING SIN IS A Slave of  
 SIN

35 But the SLAVE does  
 not abide in the HOUSE to  
 the AGE: the son abides to  
 the AGE

36 If, therefore, the son  
 make you free, you will in-  
 deed be free.

37 I know That you are  
 ABRAHAM'S Offspring; but  
 you are seeking to kill Me,  
 Because MY WORD has no  
 place in you.

38 I speak what I  
 have seen with my FA-  
 THER: and you, therefore,  
 do what you have heard  
 from your FATHER."

39 They answered and  
 said to him, "Our FATHER  
 is Abraham." Jesus says  
 to them, "If you were  
 Children of ABRAHAM, you  
 would do the WORKS of  
 ABRAHAM.

40 But now you are  
 seeking to kill Me, a Man  
 who has spoken to you the  
 TRUTH, which I heard from  
 God; This Abraham did  
 not.

41 You do the WORKS  
 of your FATHER." They  
 said to him, "We have not

\* VATICAN MANUSCRIPT.—34. Jesus  
 said to him

38. heard from your FATHER.

41. They

† 35. Rom. vi 14, 18 23; viii. 2, Gal. v. 1; James i. 25: ii 12.

‡ 36. 1 Pet. 1: 18

35 Gal. iv. 30.

38. John iii. 32; v. 19, 30; xiv. 14, 24.

‡ 36. Rom. ix. 26. ix 7: Gal. iii. 7, 29.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα  
We from fornication not have been born: one father  
ἔχομεν, τὸν θεόν. 42 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
we have, the God. Said to them the Jesus;  
Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἀν' ἐμεῖ· ἐγὼ  
If the God a father of you was, you would love me;  
γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ'  
for from the God came out and am come; not even for of  
ἐμαυτοῦ ἀληθῶς, ἀλλ' ἐκεῖνος με ἀπεστείλε.  
myself I have come, but he me sent.  
43 Διὰ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;  
Why the speech the mine not know you?  
'Οτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τοῦ ἐμοῦ.  
Because not you are able to hear the word the mine.  
44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβολοῦ ἐστε, καὶ  
You from the father the accuser are, and  
τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θελετε ποιεῖν·  
the lusts of the father of you you wish to do;  
ἐκεῖνος ἀνθρωποκτονος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ  
He a man-slayer was from a beginning, and in the  
ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἐστὶν ἀλήθεια ἐν  
truth not has stood; because not is truth in  
αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων  
him. When may speak the falsehood, from the own  
λαλεῖ· ὅτι ψεῦστος ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.  
he speaks; because a liar is, also the father of him.  
45 Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε  
I but because the truth I speak, not you believe  
μοί. 46 Τίς ἐξ ὑμῶν ἐλεγχεῖ με περὶ ἁμαρτίας;  
me. Who of you convicts me concerning sin?  
εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοί;  
if truth I speak, why you not believe me?  
47 Ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκοῦει·  
He being from the God, the words of the God hears;  
διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ  
through this you not hear, because from the God  
οὐκ ἐστε. 48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον  
not you are. Answered the Jews and said  
αὐτῷ· Οὐ καλῶς λεγόμεν ἡμεῖς, ὅτι Σαμαριτῆς  
to him; Not well say we, that a Samaritan  
εἰ σὺ, καὶ δαιμονιον εἶ; 49 Ἀπεκρίθη Ἰησοῦς·  
art thou, and a demon thou hast? Answered Jesus;  
Ἐγὼ δαιμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα  
I a demon not have, but I honor the father  
μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 Ἐγὼ δὲ οὐ ζητῶ  
of me, and you dishonor me. I but not seek  
τὴν δόξαν μου· ἐστὶν ὁ ζήτων καὶ κρίνων.  
the glory of me; it is he seeking and judging.  
51 Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰς τὸν λόγον τοῦ  
Indeed indeed I say to you, if anyone the word the  
ἐμοῦ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν  
mine may keep, death not not he may see to the  
αἰῶνα. 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν  
age. Said then to him the Jews; Now  
ἐγνώκαμεν, ὅτι δαιμονιον εἶ· Ἀβραὰμ ἀπε-  
we know, that a demon thou hast; Abraham died

been born of Fornication; we have One Father, God.  
42 \* Jesus said to them, † "If God were your \* FATHER, you would love me; for I came forth from God, and am come; for I am not even come of myself, but he sent Me.  
43 Why do you not know MY SPEECH? Because you can not hear MY WORD.  
44 † Thou art from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Man-slayer from the Beginning, and has not stood in the TRUTH, Because there is no Truth in him. When [any one] speaks a FALSEHOOD, he speaks from his OWN; Because his FATHER also is a LIAR.  
45 But because I speak the TRUTH, you do not believe me.  
46 Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?  
47 † He who is from God hears the WORDS of God; on this account you hear not, because you are not from God."  
48 The Jews answered and said to him, "Do we not say well That thou art a Samaritan, and † hast a Demon?"  
49 Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me.  
50 But † I seek not my GLORY; there is ONE who SEEKS it, and judges.  
51 Indeed, I assure you, † If any one keep \* MY Word, he will by no means see Death to the AGE."  
52 \* The JEWS said to him, "Now we know That thou hast a Demon. † Abra-

\* VATICAN MANUSCRIPT.—43. Jesus. 42. FATHER. 51. MY Word. 52. The Jews said.

† 42. John v. 43; vii. 28, 29. † 41. 1 John i. 8. † 47. John x. 20, 27; 1 John i. 9. † 49. John vii. 20; x. 20. † 50. John v. 41; vii. 13. † 51. John v. 24  
21. 52. Zech. i. 8; Heb. xi. 12.

θαυε και οι προφηται, και συ λεγεις· Εαν τις  
and the prophets, and thou sayest, If anyone

του λογον μου τηρηση, ου μη γευσεται θανατου  
the word of me may keep, not may taste of death

εις τον αιωνα. <sup>53</sup> Μη συ μειζων ει του πατρος  
in the age. Not thou greater art of the father

ημων Αβρααμ, οστις απεθανε· και οι προφηται  
of us Abraham, who died? and the prophets

απεθανον τινα σεαυτον ποιεis· <sup>54</sup> Απεκριθη  
died, whom thyself makest thou? Answered

Ιησους· Εαν εγω δοξαζω εμαυτον, η δοξα μου  
Jesus, If I glorify myself, the glory of me

ουθεν εστιν. Εστιν ο πατηρ μου ο δοξαζων με,  
nothing is. He is the father of me glorifying me,

ον υμεις λεγετε, οτι θεος υμων εστι, <sup>55</sup> και ουκ  
whom you say, that a God of you he is, and not

γνωκατε αυτον· εγω δε οida αυτον. Και εαν  
you know him. I but know him. And if

ειπω, οτι ουκ οida αυτον, εσομαι ομοιος υμων,  
I say, that not I know him, I shall be like you,

ψευστης. Αλλ' οida αυτον, και τον λογον  
a liar. But I know him, and the word

αυτου τηρω. <sup>56</sup> Αβρααμ ο πατηρ υμων ηγαλλι-  
of him I keep. Abraham the father of you ardently

ασατο, ινα ιδη την ημεραν την εμην· και ειδε,  
desired, that he might see the day the my; and he saw,

και εχαρη. <sup>57</sup> Εικον ουν οι Ιουδαιοι προς  
and was glad. Said then the Jews to

αυτον· Πεντηκοντα ετη ουπω εχεις, και Αβρααμ  
him. Fifty years not yet thou art, and Abraham

ισχυακας· <sup>58</sup> Ειπεν αυτοis ο Ιησους· Αμην αμην  
of him thou art? Said to them the Jesus, Indeed indeed

λεγω υμιν, πριν Αβρααμ γενεσθαι, εγω εμi.  
I say to you, before Abraham to have been born, I am.

<sup>59</sup> Ηραν ουν λιθους, ινα βαλουσιν επ' αυτον·  
They took up therefore stones, that they might cast on him:

Ιησους· [δε] εκρυβη, και εξηλθεν εκ του ιερου.  
Jesus [but] hid himself, and went out of the temple.

ΚΕΦ. Θ'. 9.

<sup>1</sup> Και παραγων, ειδεν ανθρωπον τυφλον εκ  
And passing by, he saw a man blind from

γενετης. <sup>2</sup> Και πρωτησαν αυτον οι μαθηται  
birth. And asked him the disciples

αυτου, λεγοντες· Ραββι, τις ημαρτεν· ουτος,  
of him, saying: Rabbi, who sinned? this,

η οι γονεις αυτου, ινα τυφλος γεννηθη; <sup>3</sup> Απεκ-  
or the parents of him, that blind he should be born? An-  
ριθη Ιησους· Ουτε ουτος ημαρτεν, ουτε οι  
swered Jesus; Neither this sinned, nor the

γονεις αυτου· αλλ' ινα φανερωθη τα εργα του  
parents of him; but that may be manifested the works of the

θεου εν αυτω. <sup>4</sup> Εμε δει εργαζεσθαι τα εργα  
God in him. Me it behoveth to work the works

ham died, and the PRO-  
PHETS; and thou sayest, If  
any one keep my WORD, he  
will by no means \*see  
Death to the AGE.

<sup>53</sup> Art thou greater than  
our FATHER Abraham, who  
died, and the PROPHETS  
died? Whom dost \*thou  
make thyself?

<sup>54</sup> I thus answered, "If  
\*I should glorify myself,  
my glory is nothing? †HE  
who GLORIFIES ME is MY  
FATHER, of whom you say,  
That he is your God.

<sup>55</sup> And you have not  
known him, but I know  
him; and if I say, that I  
do not know him, I shall  
be like you a Liar; but I  
know him, and keep his  
WORD.

<sup>56</sup> Abraham, your FA-  
THER, ardently desired  
that he might see MY DAY;  
and †he saw, and was  
glad."

<sup>57</sup> Then the Jews said  
to him, "Thou art not yet  
Fifty Years old, and hast  
thou seen Abraham?"

<sup>58</sup> \*Jesus said to them,  
"Indeed, I assure you, Be-  
fore Abraham was born, I  
am he."

<sup>59</sup> †Then they took up  
Stones that they might cast  
at him; but Jesus hid him-  
self, and went forth out of  
the TEMPLE.

# CHAPTER IX.

1 And passing along, he  
saw a Man blind from  
Birth.

2 And his DISCIPLES  
asked him, saying, "Rabbi,  
‡ who sinned, he, or his  
PARENTS, so that he was  
born blind?"

3 Jesus answered, " Nei-  
ther did he sin, nor his  
PARENTS, but that the  
WORKS of GOD might be  
displayed in him.

4 † I must perform the

\* VATICAN MANUSCRIPT.—52. see Death to the Age. 54. I should glorify. 58. Jesus.  
52. but—omit. 4. We must.

† 54. John v. 41; xvi. 14; xvii 1; Acts iii. 13; 2 Pet. 1. 17. † 50. Heb. xi. 19.  
; 52. John x. 31, 30; 21. 8. † 2. ver. 34. † 4. John iv. 34; v. 13, 30; xi. 9; xii. 43,  
xvii 4.

του πεμψας το με, ἕως ἡμέρα ἐστὶν ἐρχεται  
of the sending me, while day it is; comes  
νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup> Ὅταν ἐν  
night, when no one is able to work. While in  
τῷ κόσμῳ ὡ, φῶς εἰμι τοῦ κόσμου. <sup>6</sup> Ταῦτα  
the world I may be, light I am of the world. These things  
εἰπὼν, ἐκτύπε χάμαι, καὶ ἐποίησε πηλον ἐκ τοῦ  
saying, he spit on the ground, and made clay of the  
πτυσματος, καὶ ἐπεχρίσε τὸν πηλον ἐπὶ τοὺς  
spittle, and rubbed the clay on the  
ὀφθαλμοὺς τοῦ τυφλοῦ, <sup>7</sup> καὶ εἶπεν αὐτῷ  
eyes of the blind, and said to him;  
Ἵταγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ;  
Go, wash thyself in the pool of the Siloam;  
(ὃ ἐρμηνεύεται, ἀπεσταλμένος.) Ἀπηλθὼν  
(which is interpreted, having been sent.) He went away  
\* [οὖν, καὶ ἐνίψατο, καὶ ἦλθε] βλέπων. <sup>8</sup> Οἱ  
(therefore, and washed himself, and came) seeing. The  
οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ προ-  
then neighbors, and those seeing him the be-  
τερον, ὅτι προσαίτης ἦν, ἐλέγον· Οὐχ οὗτος  
fore, because a beggar he was, said; Not this  
ἐστὶν ὁ καθήμενος καὶ προσαίτων; <sup>9</sup> Ἄλλοι  
is he sitting and begging? Others  
ἐλέγον· Ὅτι οὗτος ἐστὶν. Ἄλλοι δὲ· Ὅτι  
said; That this is, Others but  
ὁμοίος αὐτῷ ἐστὶν· Ἐκεῖνος ἐλέγεν· Ὅτι ἐγὼ  
like him it is, He said; That  
εἰμι. <sup>10</sup> Ἐλέγον οὖν αὐτῷ πῶς ἀνεῴχθησαν  
am. They said then to him· How were opened  
σου οἱ ὀφθαλμοί; <sup>11</sup> Ἀπεκρίθη ἐκεῖνος \* [καὶ  
of thee the eyes? Answered he [and  
εἶπεν] Ἄνθρωπος, λεγόμενος Ἰησοῦς, πηλον  
said; A man, being named Jesus, clay  
ἐποίησε, καὶ ἐπεχρίσε μου τοὺς ὀφθαλμούς, καὶ  
made, and rubbed of me the eyes, and  
εἶπε μοι· Ἵταγε εἰς τὸν Σιλωάμ, καὶ νίψαι;  
said to me; Go into the Siloam, and wash thyself;  
Ἀπελθὼν δὲ καὶ νίψαμενος, ἀνέβλεψα. <sup>12</sup> Εἰπόν-  
Going and and washing myself, I obtained sight. They said  
οὖν αὐτῷ· Πού ἐστιν ἐκεῖνος; Λέγει· Οὐκ οἶδα.  
then to him; Where is he, He says; Not I know.  
<sup>13</sup> Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν  
They bring him to the Pharisees, that  
ποτε τυφλόν. <sup>14</sup> Ἦν δὲ σαββατόν, ὅτε του-  
once blind. It was and a sabbath, when the  
πηλον ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτὸν  
clay made the Jesus, and opened of him  
τοὺς ὀφθαλμούς. <sup>15</sup> Πάλιν οὖν ἠρώτων αὐτὸν  
the eyes. Again therefore asked him  
καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν  
also the Pharisees, how he obtained sight. He and said  
αὐτοῖς· Πηλον ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς,  
to them; Clay he put of me on the eyes,

WORKS OF HIM WHO SENT  
me while it is Day; Night  
comes, when no one can  
work.

<sup>5</sup> While I am in the  
WORLD, I I am the Light  
of the WORLD."

<sup>6</sup> Saying these things.  
He spit on the Ground,  
and made Clay of the SPIT-  
TLE, and he put the CLAY  
on his EYES.

<sup>7</sup> and said to him, "Go  
wash thyself in the POOL  
of SILOAM," (which signi-  
fies, Sent) He went away,  
therefore, and washed  
himself, and came seeing.

<sup>8</sup> Then the NEIGHBORS,  
and THOSE who had PRE-  
VIOUSLY seen him, because  
he was a Beggar, said, "Is  
not this HE who was SIT-  
TING and begging?"

<sup>9</sup> Some said, "This is  
he;" others said, "No;  
but he is like him," he  
said, "I am &c."

<sup>10</sup> They then said to  
him, "How were THINE  
EYES opened?"

<sup>11</sup> He answered, "The  
MAN called Jesus made  
Clay, and rubbed me EYES,  
and said to me, "Go to the  
SILOAM, and wash thy-  
self;" I went, therefore,  
and washed myself, and  
obtained sight.

<sup>12</sup> And they said to  
him, "Where is he?" He  
says, "I do not know."

<sup>13</sup> They bring him that  
was formerly BLIND to  
the PHARISEES.

<sup>14</sup> And it was a \* Sab-  
bath when JESUS made the  
CLAY, and opened HIS  
EYES.

<sup>15</sup> Then the PHARISEES  
also asked him again how  
he obtained his sight. And  
he said to them, "He put  
Clay on Mine EYES, and I  
washed myself, and see."

\* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. there-  
fore, and washed, and came—omit. 9 said; "No; but he is." 11. and said—omit.  
11. The MAN called. 11. I went therefore and. 12. And they said to him. 14. a  
Sabbath, on which Day Jesus.

† 7. The Pool of Siloam is described by recent travellers to have been "a well built oblong  
tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide." It has  
now only about two feet of water in it. It is supplied from an upper fountain through a  
well-cut conduit more than a quarter of a mile long.

‡ 5. John i. 5, 9, iii. 19, viii. 12; xii. 35, 46

§ 6. Mark vii. 33, viii. 23

καὶ ἐνφάνηται, καὶ βλέπω. <sup>16</sup> Ἐλεγον οὖν ἐκ  
 and I was made manifest and see. Said therefore of  
 τῶν Φαρισαίων τινες· Οὗτος δ' ἀνθρώπος οὐκ  
 the Pharisees some. This the man not  
 ἐστὶ παρὰ τοῦ θεοῦ, ὅτι τὸ σαββατὸν οὐ τηρεῖ.  
 is from the God, because the sabbath not he keeps.  
 Ἄλλοι ἐλέγον· Πῶς δύναται ἄνθρωπος ἁμαρ-  
 Others said; How is able a man a  
 τῶλος τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν  
 manner such signs to do? And a division was  
 ἐν αὐτοῖς. <sup>17</sup> Λέγουσι τὸ τυφλῷ παλιν· Σὺ τι  
 among them. They say to the blind again; Thou what  
 λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξε σου τοὺς ὀφθαλ-  
 sayest concerning him, seeing that he opened of thee the eyes?  
 μους· Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. <sup>18</sup> Οὐκ  
 he said; That a prophet he is. Not  
 ἐπιστάμεθα οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφ-  
 know we therefore the Jews concerning him, that blind  
 ᾤοντο, καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν  
 he was, and obtained sight, till when they called  
 τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. <sup>19</sup> Καὶ  
 the parents of him the having obtained sight. And  
 ἤρτησαν αὐτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ υἱὸς  
 they asked them, saying. This is the son  
 ὁμοῦ, ὃν ὑμεῖς λέγετε, ὅτι τυφλὸς ἐγεννήθη;  
 of you, whom you say, that blind he was born?  
 πῶς οὖν ἀρτίβλεπος; <sup>20</sup> Ἀπεκρίθησαν \* [αὐτοῖς]  
 how then now seer? Answered [them]  
 οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν, ὅτι οὗτος  
 the parents of him and said; We know, that this  
 ἐστὶν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη;  
 is the son of us, and that blind he was born;  
 πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τις ἡνίξευ  
 how but now sees, we know not; or who opened  
 αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν,  
 of him the eyes, we not know.  
 αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς  
 he full age has, him ask you; he  
 περὶ αὐτοῦ λαλήσει. <sup>22</sup> Ταῦτα εἶπον οἱ  
 concerning himself shall speak. These things said the  
 γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους.  
 parents of him, because they feared the Jews.  
 Ἡ δὲ γὰρ συνέτιθετο οἱ Ἰουδαῖοι, ἵνα εἰαν τις  
 Already so haltinged the Jews, that if any one  
 αὐτοῦ ὁμολογήσῃ Χρῆστον, ἀποσυναγωγὸς  
 him should confess Anointed, from a synagogue  
 γίνηται. <sup>23</sup> Διὰ τούτου οἱ γονεῖς αὐτοῦ εἶπον·  
 should be. Through this the parents of him said;  
 Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. <sup>24</sup> Εἰ-  
 That full age he has, him ask you. They  
 νησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον, ὃς ἦν  
 asked therefore a second time the man, who was  
 τυφλός, καὶ εἶπον αὐτῷ· Δός ὃξάν τῷ θεῷ·  
 blind, and said to him; Give glory to the God;  
 ἡμεῖς οἶδαμεν, ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς  
 we know, that the man this a sinner

16 Then some of the PHARISEES said, "This MAN is not from \* God, Because he keeps not the SABBATH." Others said, † "How can a sinful Man perform such Signs?" And there was ‡ a Division among them.

17 \* They say to the BLIND man again, "What dost thou say concerning him, Seeing that he opened Thine EYES?" And he said, † "He is a Prophet."

18 The JEWS, therefore, did not believe of him. That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

19 And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

20 \* Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

21 but how he now sees, we know not; or who opened His EYES, we know not; \* ask Him, he is of mature Age; he will speak concerning himself."

22 His PARENTS said this, † Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah. ‡ he should be expelled from the synagogue.

23 On this account his PARENTS said, "He is of mature Age, ask him."

24 They called, therefore, a second time, the MAN who had been blind, and said to him, "Give Glory to God; we know \* That This Man is a Sinner."

\* VATICAN MANUSCRIPT.—16. God.  
 22. them.—omit.  
 Man is.

17. Then they say.

20. Then his PARENTS.

21. ask Him; he is of mature Age; he will.

24. That This

† 16. ver. 25; John III. 2.

† 16. John VII. 12, 43; x. 10.

† 17. John IV. 19; VI. 14.

† 22. John VII. 12; XII. 42; XIX. 28; ACTS V. 12.

† 22. ver. 24; JOHN XVI. 2.

εστιν. <sup>25</sup> Απεκριθη ουν εκεινος \* [και ειπεν] <sup>is.</sup> Answered them he and said.

Ει αμαρτωλος εστιν, ουκ οίδα· ἐν οίδα, ὅτι <sup>is.</sup> If a sinner he is, not I know; one I know, that  
τυφλος ὦν, ἀρτι βλεπω. <sup>26</sup> Εἶπον δὲ αὐτῷ <sup>blind being, now I see.</sup> They said and to him

\* [παλιν]· Τι ἐποίησε σοι· πῶς ἠνοιξε σοὺ <sup>[again:]</sup> What did he do to thee? how opened of thee  
τοὺς ὀφθαλμοὺς· Απεκριθὲν αὐτοῖς· Εἶπον ὑμῖν <sup>the eyes;</sup> He answered them; I said to you

ἤδη, καὶ οὐκ ἤκουσατε· τί παλιν θέλετε <sup>already, and not you did hear; why again do you wish</sup>  
ἀκοῦειν· μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ <sup>to hear? not also you wish of him disciples</sup>  
γενεσθαι· <sup>28</sup> Ελοιδόρησαν αὐτὸν, καὶ εἶπον· Σὺ <sup>to be?</sup> They reviled him, and said; Thou

εἰ μαθητὴς ἐκεῖνου· ἡμεῖς δὲ τοῦ Μωσῆς ἐσμεν <sup>art a disciple of him; we but of the Moses are</sup>  
μαθηταί. <sup>29</sup> Ἡμεῖς οἰδαμεν, ὅτι Μωσὴ λέλα- <sup>disciples.</sup> We know, that to Moses has  
ληκεν ὁ θεός· τούτου δὲ οὐκ οἰδαμεν ποθεν <sup>spoke the God; this but not we know whence</sup>  
εστιν. <sup>30</sup> Απεκριθὲν ὁ ἀνθρώπος καὶ εἶπεν <sup>is.</sup> Answered the man and said

αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι <sup>to them; is for this a wonder is, that</sup>  
ὑμεῖς οὐκ οἰδατε ποθεν ἐστὶ, καὶ ἀνέωξε μου <sup>you not know whence he is, and he has opened of me</sup>  
τοὺς ὀφθαλμοὺς. <sup>31</sup> Οἰδαμεν \* [δε,] ὅτι ἁμαρ- <sup>the eyes.</sup> We know [but,] that sin-

τωλῶν ὁ θεὸς οὐκ ἀκοῦει· ἀλλ' ἐάν τις θεοσε- <sup>ners the God not hears, but if any one a worshipper</sup>  
βῃς ἡ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου <sup>of God may be, and the will of him may do, this</sup>  
ἀκούει. <sup>32</sup> Ἐκ τῆς αἰωνῆς οὐκ ἠκούσθη, ὅτι <sup>he hears. From the age not it was heard, that</sup>

ἠνοιξε τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. <sup>οὐκ ἐμὴν ἢν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν</sup>  
<sup>33</sup> <sup>If not was this from God, not were able to do</sup>  
οὐδέν. <sup>34</sup> Απεκριθῆσαν καὶ εἶπον αὐτῷ· Ἐν <sup>nothing.</sup> They answered and said to him; In

ἁμαρτίαις συ ἐγεννηθῇς ὅλος· καὶ συ διδάσκεις <sup>mas thou wast born wholly; and thou teachest</sup>  
ἡμᾶς· Καὶ ἐξβαλον αὐτὸν ἐξω. <sup>35</sup> ἤκουσεν ὁ <sup>us?</sup> And they cast him out. Heard the

Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἐξω· καὶ εὗρων <sup>Jesus, that they cast him out; and having found</sup>  
αὐτὸν, εἶπεν \* [αὐτῷ]· Σὺ πιστεύεις εἰς τὸν <sup>him, said [to him,] Thou believest into the</sup>  
υἱὸν τοῦ θεοῦ· <sup>36</sup> Απεκριθὲν ἐκεῖνος καὶ εἶπε· <sup>son of the God?</sup> Answered he and said;

Καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν· <sup>And who is he, O sir, that I may believe into him?</sup>  
<sup>37</sup> Εἶπε \* [δε] αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας <sup>Said [and] to him the Jesus; Even thou hast seen</sup>

<sup>25</sup> Then he answered.  
"If he is a Sinner, I know not. One thing I do know. That having been blind, now I see."

<sup>26</sup> And they said to him,  
"What did he do to thee? How did he open Thine eyes?"

<sup>27</sup> He answered them.  
"I told you just now, and did you not hear? Why then do you wish to hear again? are you also willing to become His Disciples?"

<sup>28</sup> \* And they reviled him, and said, "Thou art his Disciple; but we are Disciples of Moses."

<sup>29</sup> We know That God has spoken to Moses; but This person,—we † know not whence he is."

<sup>30</sup> The MAN answered and said to them, "Why, in this is a wonder, That you know not whence he is, and he opened My eyes!"

<sup>31</sup> We know † That God does not hear Sinners; but if any one be a Worshipper of God, and performs His WILL, Him he hears.

<sup>32</sup> From the (earliest) AGE it was not heard, that any one opened the Eyes of one having been born blind.

<sup>33</sup> If he were not from God, he could do nothing."

<sup>34</sup> They answered and said to him, "Thou wast entirely born in Sin, and dost thou teach us?" And they cast him out.

<sup>35</sup> Jesus heard That they had cast him out; and having found him, he said to him, "Dost thou believe into † the \* son of God?"

<sup>36</sup> He answered and said, "Who is he, Sir, that I may believe into him?"

<sup>37</sup> Jesus said to him.  
"Thou hast even seen him,

\* VATICAN MANUSCRIPT.—25. and said—omit.

26. again—omit.

27. Why then

do you wish. 28. and they reviled.

31. But—omit.

35. to him—omit.

35. son of MAN? and he said, Who.

37. and—omit.

† 29. John viii. 14.  
xv. 8, 29; xxviii. 9.

† 30. John iii. 10.  
† 35. Matt. xvi. 16; John x. 36; 1 John v. 12.

† 31. Joh xxvii. 9; Psa. lxxvi. 18; Prov.

αὐτον, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος ἐστίν.  
him, and he talking with thee, he is.

38 Ὁ δὲ εἶπεν· Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.  
He and said; I believe, O sir; and he prostrated to him.

39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες  
And said the Jesus; For judgment into the world this came, that those not seeing

βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.  
might see, and those seeing blind might become.

40 [Καὶ] ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ  
[And] heard of the Pharisees these things those

οὗτοι μετ' αὐτον, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς  
these with him, and said to him; Not also we

τυφλοὶ ἐσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ  
blind are? Said to them the Jesus; If

τυφλοὶ ἦτε, οὐκ ἂν εἰχετε ἁμαρτίαν· νῦν δὲ  
blind you were, not you would have sin; now but

λεγετέ· Ὅτι βλέπομεν· ἡ \* [οὖν] ἁμαρτία  
you say; That we see; the [therefore] sin

ὑμῶν μένει.  
of you remains.

ΚΕΦ. Θ'. 10.

1 Ἀμην ἀμην λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος  
Indeed indeed I say to you, he not entering

διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,  
through the door into the fold of the sheep,

ἀλλὰ ἀναβαίνειν ἀλλαχόθεν, ἐκεῖνος κλεπτής  
but going up another way, he a thief

ἐστὶ καὶ ληστής· 2 ὁ δὲ εἰσερχόμενος διὰ τῆς  
is and a robber; he but entering through the

θύρας, ποιμὴν ἐστὶ τῶν προβάτων. 3 Τούτῳ δὲ  
door, a shepherd is of the sheep. To him the

θύρῳρος ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς  
doorkeeper opens; and the sheep the voice

αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ'  
of him hears; and the own sheep he calls by

ὄνομα, καὶ ἐξάγει αὐτά. 4 \* [Καὶ] ὅταν τὰ ἴδια  
name, and he leads out them. [And] when the own

πρόβατα ἐκβαλῇ, ἐμπροσθεν αὐτῶν πορεύεται·  
sheep he puts forth, before them he goes;

καὶ τὰ πρόβατα αὐτοῦ ἀκολουθεῖ, ὅτι οἰδασὶ τὴν  
and the sheep him follows, because they know the

φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολου-  
voice of him. A stranger but not they may

θῇσιν, ἀλλὰ φεύγουνται ἀπ' αὐτοῦ· ὅτι οὐκ  
follow, but will flee from him; because not

οἰδασὶ τῶν ἀλλοτρίων τὴν φωνήν. 6 Ταύτην  
they know of the strangers the voice. This

and HE who is TALKING with thee is HE."

38 And HE said, "Lord, I believe;" and he threw himself prostrate before him.

39 And JESUS said, "For Judgment came I into this world; so that THOSE NOT SEEING may see, and THOSE SEEING may become blind."

40 THOSE OF THE PHARISEES BEING with him heard these things, and said to him, "Are we blind also?"

41 \* Jesus said to them, "If you were blind, you would not have Sin; but now you say, 'We see;' your sin remains."

CHAPTER X.

1 Indeed, I truly say to you, HE who ENTERS not by the DOOR into the FOLD of the SHEEP, but climbs up another way, HE is a Thief and a Robber;

2 but HE who COMES in by the DOOR, is the Shepherd of the SHEEP.

3 The DOOR-KEEPER opens to him; and the SHEEP hear his voice; and he calls his own Sheep by Name, and leads them out.

4 When he puts forth \*all his own, HE goes before them, and the SHEEP follow him, Because they know his voice.

5 But a Stranger they will not follow, but will flee from him; Because they know not the voice of STRANGERS."

\* VATICAN MANUSCRIPT.—40. And—omit.  
4. And—omit. 4. all his own, he goes.

41. Jesus.

41. therefore—omit.

† 4. "We see a flock of perhaps three-score black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Danner.

: 32. John v. 22-27. See John iii. 17; xii. 47.  
: 41. John xv. 22-24.

: 30. Matt. xiii. 13. : 40. Rom. ii. 19.



την παροιμιαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι  
the parable said to them the Jesus; they  
δε οὐκ ἐγνώσαν, τίνα ἦν, ἃ ἐλάλε αὐτοῖς.  
but not knew, what was, which he spoke to them.

† Εἶπεν οὖν πάλιν \* [αὐτοῖς] ὁ Ἰησοῦς· Ἀμην  
Said then again [to them] the Jesus; Indeed

ἀμην λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προ-  
indeed I say to you, that I am the door of the sheep-  
βατῶν. 8 Πάντες ὅσοι ἤλθον πρό μου, κλεπταὶ  
All as many as came before me, thieves

εἰσι καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ  
are and robbers; but not heard them the  
προβάτα. 9 Ε�γὼ εἰμι ἡ θύρα· δι' ἐμοῦ εἰς τὴν  
sheep. I am the door; through me if any one

εἰσελθῇ, σωθήσεται, καὶ εἰσελεύσεται καὶ  
may come in, he shall be saved, and shall come in and  
ἐξελεύσεται, καὶ νομὴν εὕρησιν. 10 Ὁ κλεπτὴς  
go out and pasture shall find. The thief

οὐκ ἐρχεται, εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ  
not comes, if not that he may steal, and may kill, and  
ἀπολέσῃ· ἐγὼ ἤλθον, ἵνα ζωὴν ἐχῶσι, καὶ  
may destroy; I came, that life they may have, and  
περισσοὺς ἐχῶσιν. 11 Ε�γὼ εἰμι ὁ ποιμὴν ὁ καλὸς  
abundance may have. I am the shepherd the good

ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ  
the shepherd the good the life of himself lays down in behalf  
τῶν προβάτων. 12 Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν  
of the sheep. The hireling but, and not being;

ποιμὴν, οὐ οὐκ εἰσι τὰ πρόβατα ἰδία, θεωρεῖ  
a shepherd, of whom not are the sheep own, sees  
τὸν λύκον ἐρχόμενον, καὶ ἀφήσκει τὰ πρόβατα,  
the wolf coming, and leaves the sheep,  
καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ  
and flees, and the wolf seizes them, and  
σκορπίζει τὰ πρόβατα. 13 Ὁ δὲ μισθωτὸς  
scatters the sheep. The but hireling

φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μελεῖ αὐτῷ  
flees, because an hireling he is, and not it concerns him  
περὶ τῶν προβάτων.  
about the sheep.

14 Ε�γὼ εἰμι ὁ ποιμὴν ὁ καλὸς· καὶ γινώσκω  
I am the shepherd the good; and know

τὸ ἐμὸν, καὶ γινώσκει με ὁ πατήρ, καὶ ὁ υἱός μου,  
the mine, and am known by the mine, as

γινώσκει με ὁ πατήρ, καὶ ἔγω γινώσκω τὸν  
knows me the father, and I know the  
πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν  
father; and the life of me I lay down in behalf of the

προβάτων. 16 Καὶ ἄλλα πρόβατα ἐχῶ, ἃ οὐκ  
sheep. And other sheep I have, which not

ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα με δεῖ  
is of the fold this; also them me it behooves

6 This PARABLE spoke  
JESUS to them; but they  
knew not what things they  
were which he spoke to  
them.

7 Then said \* Jesus  
again, "Indeed, I truly say  
to you, I am the DOOR of  
the SHEEP.

8 † All who came before  
me are Thieves and Knap-  
pers; but the SHEEP heard  
them not.

9 ‡ I am the DOOR; if  
any one come in by me, he  
shall be saved, and shall  
come in, and go out, and  
find PASTURE.

10 THE THIEF comes not,  
except that he may steal,  
and kill, and destroy; I  
came, that they may have  
Life, and may have abun-  
dant.

11 † I am the GOOD  
SHEPHERD; the GOOD  
SHEPHERD lays down his  
LIFE in behalf of the  
SHEEP.

12 But the HIRED SER-  
VANT, not being a Shepherd,  
whose own the SHEEP are  
not, sees the WOLF coming,  
and leaves the SHEEP and  
flees; and the WOLF  
seizes and scatters them;

13 Because he is a Hired  
Servant, and cares not for  
the SHEEP.

14 I am the GOOD  
SHEPHERD; and I know  
\* MINE, and MINE know  
me;

15 even as the FATHER  
knows me, and I know the  
FATHER; ‡ and I lay down  
my LIFE in behalf of the  
SHEEP.

16 And Other Sheep I  
have, which are not of this  
FOLD; them also I must

\* VATICAN MANUSCRIPT.—7. Jesus.  
he is a Hireling, and.

7. to them—omit.  
14. mine, and mine know me; even as.

15. them; Because

† 8. *Panta, all*, may be taken in the sense of *polloi, many*; thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom of the heavens against men," by taking away the "key of knowledge." See Matt. xiii. 13; Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 13.  
xiii. 30; 1 Pet. ii. 25; v. 4.

‡ 11. Isa. xl. 11; Ezek. xxxiv. 12, 13; xxxvii. 23; Heb.  
‡ 14. 2 Tim. ii. 12.

‡ 15. John xv. 12.

ἀγαγόν <sup>to lead</sup> και της φωνης μου ακουσουσι, και <sup>and the voice of me they will hear, and</sup>  
γενεσεται μια ποιμνη, εις ποιην. <sup>17</sup> ΔΙΑ ΤΟΥΤΟΥ  
there will be one flock, one shepherd. Through this  
ὁ πατηρ με αγαπα, ὅτι ἐγὼ τιθῃμι την ψυχην  
the father me loves, because I lay down the life  
μου, ἵνα πάλιν λαβῶ αὐτην. <sup>18</sup> Οὐδεὶς αἶρει αὐτην  
of me, that again I may receive her, no one takes her  
ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τιθῃμι αὐτην ἀπ' ἐμαυτοῦ  
from me, but I lay down her of myself;  
ἐξουσίαν ἐχὼ θῆναι αὐτην, και ἐξουσίαν ἐχὼ  
authority I have to lay down her, and authority I have  
πάλιν λαβῆν αὐτην. <sup>19</sup> Ἐγὼ ἔχω την ἐντολήν ἐλα-  
again to receive her, this the command I re-  
βῆν ἀπὸ τοῦ πατρὸς μου. <sup>20</sup> Σχίσμα \* [ῥων  
received from the father of me. A division [of men]  
ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τὰς λέξεις  
occurred among the Jews through the words  
τούτους. <sup>21</sup> Ἐλάλουν ἔτι πολλοὶ ἐξ αὐτῶν. Δαι-  
there. Said and many of them; Demon-  
μόνιον ἐχει, και μαίνεται· τί αὐτοῦ ακουετε;  
moniac he has, and is mad; why him hear you?  
<sup>22</sup> Ἄλλοι ἐλέγον· Ταῦτα τὰ ῥήματα οὐκ ἐστὶ  
Others said; These the words not are  
δαμονιοῦ· μη δαιμονιον δυναται τυφλῶν  
of one being demonized; not a demon is able blind  
οφθαλμοὺς ανοίγειν;  
eyes to open?

<sup>23</sup> Ἐγένετο δε τα εγκαίνια ἐν τοῖς Ἱεροσολυ-  
Occurred now the feast of dedication in the Jerusalem,  
μοις, και χειμῶν ἦν. <sup>24</sup> και περιεπατεῖ ὁ Ἰησοῦς  
and winter it was; and was walking the Jesus  
ἐν τῇ ἱερῇ, ἐν τῇ στοίᾳ Σολομῶνος. <sup>25</sup> Ἐκυκ-  
in the temple, in the porch of Solomon. Sur-  
λῶσαν οὖν αὐτον οἱ Ἰουδαῖοι, και ἐλέγον αὐτῷ·  
rounded therefore him the Jews, and said to him;  
'Ἔως ποτε την ψυχην ἡμῶν αἶρεις; Εἰ συ εἶ ὁ  
Till when the life of us doest thou take? If thou art the  
Χριστὸς, εἰπε ἡμῖν παρῆρσι· <sup>26</sup> ἀπεκρίθη αὐτοῖς  
Anointed, tell us plainly. Answered them  
ὁ Ἰησοῦς· Εἶπον ὑμῖν, και οὐ πιστευετε. Τὴ  
the Jesus; I told you, and not you believe. The  
ἐργα, ἃ ἐγὼ ποίω ἐν τῇ ὀνοματί του πατρὸς μου,  
works, which I do in the name of the father of me,  
ταῦτα μαρτυρεῖ περὶ ἐμοῦ. <sup>27</sup> Ἀλλ' ὑμεῖς οὐ πισ-  
these testify concerning me. But you not be-  
τευετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων των ἐμῶν.  
lieve; not for you are of the sheep the mine.  
\* [Καθὼς εἶπον ὑμῖν,] <sup>28</sup> τα πρόβατα τα ἐμα  
As I said to you, the sheep the mine  
της φωνης μου ακουει, καγω γινωσκω αὐτα, και  
the voice of me hears, and I know them, and  
ἀκολουθοῦσι μοι. <sup>29</sup> καγω ζωὴν αἰώνιον δίδωμι  
they follow me; and I life everlasting give  
αὐτοῖς, και οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, και  
to them, and not they will perish into the age, and

lead, and they will hear my voice, † and there shall be one flock, One Shepherd.

<sup>17</sup> On account of this the FATHER loves me, † Because I lay down my LIFE, that I may receive it again.

<sup>18</sup> No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. † This COMMANDMENT I received from my FATHER.

<sup>19</sup> † There was a Division again among the Jews because of these words.

<sup>20</sup> And many of them said, † He has a Demon, and is mad, why do you hear him?

<sup>21</sup> Others said, "These are not the words of a Demoniac; can a Demon open the Eyes of the blind?"

<sup>22</sup> \* It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

<sup>23</sup> and \* Jesus was walking in the TEMPLE, † in SOLOMON'S PORTICO.

<sup>24</sup> The JEWS, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly."

<sup>25</sup> Jesus answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me.

<sup>26</sup> † But you believe not, because you are not of MY SHEEP.

<sup>27</sup> MY SHEEP hear my voice, and I know them, and they follow me;

<sup>28</sup> and I give them eternal Life; † and they shall by no means perish to the

\* VATICAN MANUSCRIPT.—19. then—omit. cation at JERUSALEM; it was Winter.

22. Jesus.

23. It was then the FEAST OF DEDICATION. 26. As I said to you—omit.

† 13. Ezek. xxviii. 22; Eph. ii 14. † 17. Isa. liii. 7, 8, 12; Heb. ii. 9. † 18. John vi. 20; xv. 19; Acts ii. 24, 32. † 19. John vii. 43; ix. 16. † 20. John vii. 29; viii. 45, 52. † 21. Acts iii. 11; v. 12. † 22. John vii. 47; 1 John iv. 6. † 23. John vi. 27; viii. 11, 12

οὐχ ἀρτᾶσει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>29</sup> Ο  
not will wrest any one them out of the hand of me. The

πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστὶ  
father of me, who has given to me, greater of all is:

καὶ οὐδεὶς δυνάται ἀρτᾶσειν ἐκ τῆς χειρὸς  
and no one is able to wrest out of the hand

του πατρὸς μου. <sup>30</sup> ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.  
of the father of me; I and the father one are.

<sup>31</sup> Ἐβαστάσαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα  
Took up then again stones the Jews that

λίθασωσιν αὐτόν. <sup>32</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
they might stone him. Answered them the Jesus;

Πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς  
Many good works I showed you from the father

μου· διὰ ποῖον αὐτῶν ἔργον λίθαζετε με·  
of me, because of which of them work do you stone me?

<sup>33</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι \* [λεγοντες·]  
Answered him the Jews [saying:]

Περὶ καλοῦ ἔργου οὐ λιθαζομεν σε, ἀλλὰ  
Concerning a good work not we stone thee, but

περὶ βλασφημίας, καὶ ὅτι συ, ἀνθρώπος ὢν,  
concerning blasphemy, and that thou, a man being,

ποιεῖς, σεαυτὸν θεόν. <sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ  
makest thyself a god. Answered them the

Ἰησοῦς· Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ  
Jesus. Not is it having been written in the law

ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστε.” <sup>35</sup> Εἰ ἐκείνους  
of you. “I said, gods you are?” If them

εἶπε θεούς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγενέτο,  
he called gods, to whom the word of the God came,

καὶ οὐ δύναται λυθῆναι ἡ γραφή· <sup>36</sup> ὃν δὲ πατὴρ  
and not is able to be broken the writing; whom the father

ἡγίασε, καὶ ἀπεστείλεν εἰς τὸν κόσμον, ὑμεῖς  
set apart, and sent into the world, you

λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ  
say That thou blasphemest, because I said, a son of the

θεοῦ εἰμι; <sup>37</sup> Εἰ οὐ ποίω τὰ ἔργα τοῦ πατρὸς  
God I am? If not I do the works of the father

μου, μὴ πιστεύετε μοι. <sup>38</sup> Εἰ δὲ ποίω, καὶ ἐμοὶ  
of me, not you believe me. If but I do, and if me

μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα  
not you believe, the works believe you; that

γνῶτε καὶ πιστεύητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ,  
you may know and you may believe, that in me the father,

κτλῶ ἐν αὐτῷ. <sup>39</sup> Ἐζητοῦν οὖν πάλιν αὐτόν  
and is in him They sought therefore again him

πιάσαι· καὶ ἐξηλθεν ἐκ τῆς χειρὸς αὐτῶν.  
to seize. and he went forth out of the hand of them.

<sup>40</sup> Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν  
And he went again beyond the Jordan. to the

AGE, and no one shall wrest them out of my HAND.

<sup>29</sup> I My FATHER, who has given them to me, is greater than all; and no one is able to wrest them out of the FATHER'S HAND.

<sup>30</sup> I and the FATHER are One.”

<sup>31</sup> Then the JEWS took up Stones again, that they might stone him.

<sup>32</sup> JEWS said to them, “Many good Works did I show you from the FATHER; on account of which of these Works do you stone me?”

<sup>33</sup> The JEWS answered him, “We do not stone thee for a Good Work, but for Blasphemy; and Because thou, being a Man, makest thyself God.”

<sup>34</sup> Jesus answered them, “Is it not written in your LAW, ‘I said, You are Gods?’

<sup>35</sup> If he called them Gods, to whom the WORD of GOD came, and the SCRIPTURE cannot be broken.

<sup>36</sup> of him whom the FATHER set apart and sent into the WORLD, do you say, ‘Thou blasphemest!’ Because I said, ‘I am a Son of God!’

<sup>37</sup> If I do not the WORKS of my FATHER, believe me not.

<sup>38</sup> But if I do, and if you believe not me, believe the WORKS, so that you may know and believe, that the FATHER is in me, and I am in the FATHER.”

<sup>39</sup> Therefore, they were seeking again to seize Him; but he went forth out of their HAND.

<sup>40</sup> And he went away again beyond the JORDAN, into the PLACE where

\* VATICAN MANUSCRIPT.—29 the FATHER'S HAND.  
VATICA 31. Me. 31. saying.—omit.

32. good Works.

33. the

34. I am in the FATHERS

34. Jesus

35. understand, That.

36. I said, etc. 29.  
37. 29. 29. 29.

38. John xvii. 11, 12

39. Psal. lxxvii. 6.

40. John

τοπον, όπου ἦν Ἰωάννης το πρῶτον βαπτίζων·  
 place where was John the first dipping;  
 καὶ ἐμείνεν ἐκεῖ. <sup>41</sup> Καὶ πολλοὶ ἤλθον πρὸς  
 and he abode there. And many came to  
 αὐτον, καὶ ἐλεγον· Ὅτι Ἰωάννης μὲν σημεῖον  
 him, and said; That John indeed a sign  
 ἐποίησεν οὐδὲν· πάντα δὲ ὅσα εἶπεν Ἰωάννης  
 did not one, all but what things said John  
 περὶ τούτου, ἀληθὴ ἦν. <sup>42</sup> Καὶ ἐπίστευσαν  
 concerning this, true was, And believed  
 πολλοὶ ἐκεῖ εἰς αὐτον.  
 many there into him.

ΚΕΦ. ια'. 11.

<sup>1</sup> Ἦν δὲ τις ἀσθενὸν, Λαζαρος, ἀπὸ Βηθανίας,  
 Was and certain sick one, Lazarus, from Bethany,  
 ἐκ τῆς κωμῆς Μαρίας καὶ Μαρθας τῆς ἀδελφῆς  
 out of the village of Mary and Martha the sister  
 αὐτῆς. <sup>2</sup> (Ἦν δὲ Μαρία ἡ ἀλειψάσα τοῦ κυρίου  
 of her. (Was and Mary the having anointed the lord  
 μύρον, καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ τὰς  
 with balsam, and wiped the feet of him with (the)  
 θρίβιν αὐτῆς· ἧς ὁ ἀδελφὸς Λαζαρος ἦσθε  
 hairs of herself, of whom the brother Lazarus was  
 ραι.) <sup>3</sup> Ἀπεστείλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτον,  
 sent, therefore the sisters to him,  
 λεγούσαι· Κυριε, ἰδε, ὃν φιλεῖς, ἀσθενεῖ.  
 saying: O Lord, lo, whom thou lovest, is sick.  
<sup>4</sup> Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθενεία  
 Having heard and the Jesus said. This the sickness  
 οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης  
 not is to death, but on account of the glory  
 τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.  
 of the God, that may be glorified the son of the God through her.  
<sup>5</sup> Ἦγαπα δὲ ὁ Ἰησοῦς τὴν Μαρθάν, καὶ τὴν  
 Loved now the Jesus the Martha, and the  
 ἀδελφὴν αὐτῆς, καὶ τὸν Λαζαρον. <sup>6</sup> Ὡς οὖν  
 sister of her, and the Lazarus. When then  
 ἤκουσεν, ὅτι ἀσθενεῖ, τότε μὲν ἐμείνεν ἐν ᾧ  
 he heard, that he was sick, then indeed he abode in which  
 ἦν τὸ πᾶν δύο ἡμέρας. <sup>7</sup> Ἐπειτα μετὰ τούτου  
 he was place two days. Then after this  
 λέγει τοῖς μαθηταῖς· Ἀγώμεν εἰς τὴν Ἰουδαίαν  
 he says to the disciples: Let us go into the Judea  
 πάλιν. <sup>8</sup> Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί,  
 again. Say to him the disciples; Rabbi,  
 οὐν ἐζητοῦν σε λιθασαί οἱ Ἰουδαῖοι, καὶ πάλιν  
 now sought thee to stone the Jews, and again  
 ὕπαγεις ἐκεῖ; <sup>9</sup> Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα  
 goest thou there? Answered Jesus: Not twelve  
 ὥραις ἔσται τῆς ἡμέρας; εἰς τίς περιπατῇ ἐν τῇ  
 are hours of the day? if any one may walk in the  
 ἡμέρᾳ, οὐ προσκοπτεῖ, ὅτι τὸ φῶς τοῦ κόσμου  
 day, not he stumbles, because the light of the world  
 τούτου βλέπει. <sup>10</sup> εἰς δὲ τίς περιπατῇ ἐν τῇ  
 this he seeth? if but any one may walk in the  
 νύκτι, προσκοπτεῖ, ὅτι τὸ φῶς οὐκ ἐστὶν ἐν  
 night, he stumbles, because the light not is in

John was immersing at the first; and he abode there.

<sup>41</sup> And many came to him, and said, "John, indeed, performed no Sign; † but Whatever John said concerning him was true."

<sup>42</sup> And many believed into him there.

CHAPTER XI.

<sup>1</sup> Now there was a certain sick man, Lazarus of Bethany, from the village of † Mary, and Martha, her sister.

<sup>2</sup> († It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

<sup>3</sup> The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

<sup>4</sup> But JESUS, having heard, said, "THIS SICKNESS is not to Death, † but for the GLORY of GOD, that the SON of GOD may be glorified by it."

<sup>5</sup> Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

<sup>6</sup> When, therefore, he heard THAT he was sick, then, indeed, † he abode in the Place where he was Two Days.

<sup>7</sup> Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

<sup>8</sup> The DISCIPLES say to him, "Rabbi, † the JEWS recently sought to stone thee; and art thou going there again?"

<sup>9</sup> Jesus answered, "Are there not Twelve Hours of the DAY? † If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this WORLD."

<sup>10</sup> But if any one walk in the NIGHT, he stumbles: Because the LIGHT is not in him."

: 41 John iii. 21.

: 1. Luke x. 35, 36.

: 2. Matt. xxvi. 7; Mark xiv. 3; John

iii. 3.

: 4. John ix. 3: ver. 60.

: 6. John x. 30.

: 3. John x. 31.

: 8 John ix. 4.

αὐτῶ. 11 Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει  
him. Those things he said; and after this he says  
αὐτοῖς· Λαζάρους ὁ φίλος ἡμῶν κεκοιμήται·  
to them; Lazarus the friend of us is fallen asleep;  
ἀλλὰ πορευομαι, ἵνα ἐξυπνίσω αὐτόν. 12 Εἶπον  
but I go, that I may awake him. Said

οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμήται,  
then the disciples of him; O lord, if he is fallen asleep,  
σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ  
he shall be saved. Had spoken but the Jesus about the  
θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς  
death of him; they but thought, that concerning the  
κοιμήσεως τοῦ ὕπνου λέγει. 14 Τότε οὖν εἶπεν  
repose of the sleep he speaks. Then therefore said

αὐτοῖς ὁ Ἰησοῦς παρήσσια· Λαζάρους ἀπέθανε·  
to them the Jesus plainly; Lazarus died;  
καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ  
and rejoice because of you, that you may believe, that not  
ἦμην ἐκεῖ· ἀλλ' αἰώμεν πρὸς αὐτόν. 16 Εἶπεν  
I was there; but we may go to him. Said

οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθη-  
then Thomas, that being called a twin, to the fellow-disci-  
ταις· Αἰώμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ'  
ples; May go also we, that we may die with  
αὐτοῦ. 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τεσσ-  
him. Coming therefore the Jesus found him four

σάρας ἡμέρας ἤδη ἐχόντα ἐν τῇ μνημείῳ. 18 Ἦν  
days already having been in the tomb. Was

δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ  
now the Bethany near the Jerusalem, about from  
στραδίων δεκαπέντε.  
furlongs fifteen.

19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθεισάν  
And many of the Jews had come  
πρὸς τὰς περὶ Μαρθᾶν καὶ Μαρίας, ἵνα παρη-  
to those about Martha and Mary, that they might  
θῇσονται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20 Ἦ  
comfort them concerning the brother of them. The  
οὖν Μαρθα ὡς ἤκουσεν, ὅτι Ἰησοῦς ἐρχεται,  
then Martha when she heard, that Jesus was coming,  
ὑπηντήσεν αὐτῷ· Μαρία δὲ ἐν τῇ ο�κῇ ἐκάθε-  
met him; Mary but in the house was sit-

ζeto. 21 Εἶπεν οὖν ἡ Μαρθα πρὸς τὸν Ἰησοῦν·  
ing. Said then the Martha to the Jesus,  
Κυριε, εἰ ἡς ὥδε, ὁ ἀδελφός μου οὐκ ἀν-  
O lord, if thou hadst been here, the brother of me not would  
ετέθηκεν· 22 ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα  
have died; But and now I know, that whatever things

ἀν αἰτήσῃ τὸν θεόν, δώσει σοὶ ὁ θεός. 23 Λέγει  
thou mayst ask the God, will give to thee the God. Says  
αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.  
to her the Jesus; Will rise again the brother of thee.

24 Λέγει αὐτῇ Μαρθα· Οἶδα, ὅτι ἀναστήσεται,  
Says to him Martha; I know, that he will rise again,

· 11 These things he said; and after this he says to them, † "Lazarus, our friend, has fallen asleep; but I am going, that I may awake him."

12 \* The DISCIPLES, therefore, said to him, "Lord, if he has fallen asleep, he will recover."

13 But Jesus had spoken concerning his DEATH; but they thought That he was speaking of the REPOSE of SLEEP.

14 Then, therefore, Jesus said plainly, "Lazarus is dead;

15 and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."

16 Then THAT Thomas, who is CALLED Didymus, said to the FELLOW-DISCIPLES, "Let us also go, that we may die with him."

17 Jesus, therefore, coming, found that he had been already Four Days in the tomb.

18 Now BETHANY was near JERUSALEM, about fifteen Furlongs distant.

19 And many of the Jews had come to those with Martha and Mary, that they might comfort them concerning their BROTHER.

20 MARTHA, therefore, when she heard That \* Jesus was coming, went to meet him; but Mary was sitting in the house.

21 Then MARTHA said to \* Jesus, "Lord, if thou hadst been here, my BROTHER would not have died.

22 \* And even now I know, † That whatever things thou wilt ask of God, God will give thee."

23 JESUS said to her, "Thy BROTHER will rise again."

24 \* MARTHA said to him, † "I know that he will

\* VATICAN MANUSCRIPT.—12. THE DISCIPLES, therefore, said to him.

21. Jesus.

22. And.

24. MARTHA.

20. Jesus.

† 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 51. ; 22. John ix. 31. ; 24. Luke xiv. 14; John v. 27.

ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>25</sup> Εἶπεν  
 to the resurrection in the last day. Said  
 αὐτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ  
 to her the Jesus; I am the resurrection and the  
 ζωὴ· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται·  
 he believing into me, even if he may die, he shall live:  
<sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ  
 and all the living and believing into me, not not  
 ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τούτο;  
 may die into the age. Believest thou this?  
<sup>27</sup> Ἀπεκρίθη αὐτῇ· Ναι, κὺριε· ἐγὼ πεπίστευκα, ὅτι  
 She says to him; Yea, O Lord; I have believed, that  
 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσ-  
 thou art the Anointed, the son of the God, he into the world  
 μόν ἐρχομένης. <sup>28</sup> Καὶ ταῦτα εἰπούσα, ἀπηλθὲ,  
 coming. And these things saying, she went,  
 καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λαθρᾶ,  
 and called Mary the sister of her privately,  
 εἰπούσα· Ὁ διδάσκαλος παρῆστι, καὶ φωνεῖ σε.  
 saying; The teacher is present, and calls thee.  
<sup>29</sup> Ἐκείνη ὡς ἤκουσεν, ἐγειρεται ταχύ, καὶ ἐρχο-  
 She when she heard, rises up quickly, and comes  
 ται πρὸς αὐτόν. <sup>30</sup> (Οὐκ ἔτι νῦν ἐληλυθεὶ ὁ Ἰη-  
 to him. (Not yet now had come the Je-  
 σους εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου  
 sus into the village; but was in the place, where  
 ὑπῆρχεν αὐτῇ ἡ Μάρθα.) <sup>31</sup> Οἱ οὖν Ἰουδαῖοι,  
 met him the Martha.) Therefore Jews,  
 οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθου-  
 those being with her in the house and were comfort-  
 μνοι αὐτήν, ἰδόντες τὴν Μαρίαν, ὅτι ταχέως  
 ing her, seeing the Mary, that quickly  
 ἀνίστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λεγόν-  
 she rose up and went out, followed her, saying:  
 τες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ  
 That she goes into the tomb, that she may weep  
 ἐκεῖ. <sup>32</sup> Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰη-  
 there. The therefore Mary when came where was the Je-  
 σους, ἰδούσα αὐτόν, ἐπεσεν αὐτῷ εἰς τοὺς  
 sus, seeing him, she fell of him to the  
 πόδας, λέγουσα αὐτῷ· Κυριε, εἰ ἢς ὦδε,  
 feet, saying to him; O Lord, if thou hadst been here,  
 οὐκ ἂν ἀπέθανε μὲν ὁ ἀδελφός. <sup>33</sup> Ἰησοῦς οὖν  
 not would have died of me the brother. Jesus therefore  
 ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόν-  
 when he saw her weeping, and those having come  
 τας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ  
 with her Jews weeping, he was agitated in the  
 πνεύματι, καὶ ἐταράξεν ἑαυτὸν, <sup>34</sup> καὶ εἶπε·  
 spirit, and troubled himself, and said;  
 Πού θεοεῖκατε αὐτόν· Λέγουσιν αὐτῷ· Κυριε,  
 Where have you laid him? They say to him; O Lord,  
 ἐρχοῦ, καὶ ἴδε. <sup>35</sup> Ἐδάκρυσεν ὁ Ἰησοῦς.  
 come, and see. Wept the Jesus.

rise again, in the RESUR-  
 RECTION, in the LAST day."  
<sup>25</sup> JESUS said to her, "I  
 am † the RESURRECTION,  
 and † the LIFE; HE BE-  
 LIEVING into me, even  
 though he die, shall live;  
<sup>26</sup> and no one LIVING  
 and believing into me, shall  
 die to the AGE. Dost thou  
 believe this?"  
<sup>27</sup> She says to him, "Yes,  
 Lord; † I have believed that  
 thou art the MESSIAH,  
 THAT SON OF GOD COMING  
 into the WORLD."  
<sup>28</sup> And saying these  
 things, she went and called  
 Mary, her SISTER, pri-  
 vately, saying, "The TEA-  
 CHER is come, and calls  
 thee."  
<sup>29</sup> \*And she, when she  
 heard, rose up quickly, and  
 came to him.  
<sup>30</sup> Now JESUS had not  
 yet come into the VIL-  
 LAGE, but was \*still in the  
 PLACE where Martha met  
 him.  
<sup>31</sup> THOSE JEWS, there-  
 fore, who were with her  
 in the HOUSE, and were  
 consoling her, seeing MA-  
 RY, That she rose up sud-  
 denly and went out, fol-  
 lowed her, \* saying, "She  
 is going to the TOMB, that  
 she may weep there."  
<sup>32</sup> MARY, therefore, when  
 she came where \* Jesus  
 was, seeing him, fell at his  
 FEET, saying to him, "Lord,  
 if thou hadst been here,  
 My BROTHER would not  
 have died."  
<sup>33</sup> When JESUS, there-  
 fore, saw her weeping, and  
 the JEWS having come with  
 her weeping, he was greatly  
 agitated in his SPIRIT, and  
 affected,  
<sup>34</sup> and said, "Where  
 have you laid him?" They  
 say to him, "Lord, come  
 and see"  
<sup>35</sup> † Jesus wept.

\* VATICAN MANUSCRIPT.—29. And she, when she heard, rose up.  
 31. thinking. 32. still in the

30. still in the

† 23. John v. 21: vi. 39, 40, 41.

‡ 23. John i. 4: vi. 35: xiv. 0; Col. iii. 4; 1 John i.

1, 2: v. 11.

127. Matt. xvi. 16; John i. 43; iv. 42; vi. 14, 62.

‡ 23. Luke xix. 41.

36 **Ελεγον ουν οι Ιουδαιοι·** **Ιδε, πως εφιλει αυτον.**  
Said then the Jews; See, how he loved him.

37 **Τινες δε εξ αυτων ειπον·** **Ουκ ηδυνατο ουτος,**  
Some but of them said; Not was able this,

**δ ανοιξας τους οφθαλμους του τυφλου ποιησαι,**  
he having opened the eyes of the blind to have caused,

**ινα και ουτος μη αποθνηη;** 38 **Ιησους ουν παλιν**  
that even this not should die? Jesus therefore again

**εμβριμωμενος εν εαυτω, ερχεται εις το μνη-**  
being agitated in himself, comes to the tomb.

**μειον.** **Ην δε σπηλαιον, και λιθος επεκειτο επ'**  
It was now a cave, and a stone was lying on

**αυτω.** 39 **Λεγει ο Ιησους·** **Αρατε τον λιθον.**  
it. Says the Jesus; Take away the stone.

**Λεγει αυτω η αδελφη του τεθνηκτος, Μαρθα·**  
Says to him the sister of the having died, Martha;

**Κυριε, ηδη οζει τεταρταιος γαρ εστι.** 40 **Λεγει**  
O lord, now he smells; fourth day for it is. Says

**αυτη ο Ιησους·** **Ουκ ειπον σοι, οτι εαν πιστευ-**  
to her the Jesus; Not I said to thee, that if thou wouldst.

**σης, οφει την δοξαν του θεου;** 41 **Ηραν ουν**  
believe, thou shalt see the glory of the God? They took away then

**τον λιθον.** **Ο δε Ιησους ηρε τους οφθαλμους**  
the stone. The but Jesus lifted up the eyes

**ανω, και ειπε·** **Πατερ, ευχαριστω σοι, οτι**  
above, and said; O father, I give thanks to thee, that

**ηκουσας μου.** 42 **Εγω δε ηδειν, οτι παντοτε μου**  
thou didst hear me. I and knew, that always me

**ακουεις· αλλα δια τον οχλον τον περιεστωτα**  
thou hearest; but on account of the crowd that standing-by

**ειπον, ινα πιστευσωσιν, οτι συ με απεστειλας.**  
I spoke, so that they may believe, that thou me hast sent.

43 **Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.**  
And those things saying, with a voice loud he cried out.

**Λαζαρε, δευρο εξω.** 44 **Εξηλθεν ο τεθνηκως.**  
O Lazarus, come out. Came out he having been dead,

**δεδεμενος τους ποδας και τας χειρας κειριαις,**  
having been bound the feet and the hands with bandages,

**και η οψις αυτου σουδαριω περιεδεδετο.** **Λεγει**  
and the face of him with a napkin bound about. Says

**αυτοις ο Ιησους·** **Λυσατε αυτον, και αφετε ιπα-**  
to them the Jesus; Loose you him, and allow to

**γειν.** 45 **Πολλοι ουν εκ των Ιουδαιων, οι**  
go. Many therefore of the Jews, those

**ελθοντες προς την Μαριαν, και θασασαμενοι α**  
having come to the Mary, and having gazed upon what

**εποιησεν, επιστευσαν εις αυτον.** 46 **Τινες δε**  
he did, believed into him. Some but

**εξ αυτων απηλθον προς τους Φαρισαιους, και**  
of them went to the Pharisees, and

**ειπεν αυτοις α εποιησεν ο Ιησους.**  
told them what did the Jesus.

47 **Συνηγαγον ουν οι αρχιερεις και οι Φαρι-**  
Assembled then the high-priests and the Phari-

**σεις· οτι ο Ιησους ταυτα εποιησεν, και οτι ο**  
sees; that the Jesus these things having done, and that the

**Ιησους ταυτα εποιησεν, και οτι ο Ιησους ταυτα**  
Jesus these things having done, and that the Jesus these things

**εποιησεν, και οτι ο Ιησους ταυτα εποιησεν, και οτι ο**  
Jesus these things having done, and that the Jesus these things

**Ιησους ταυτα εποιησεν, και οτι ο Ιησους ταυτα**  
Jesus these things having done, and that the Jesus these things

**εποιησεν, και οτι ο Ιησους ταυτα εποιησεν, και οτι ο**  
Jesus these things having done, and that the Jesus these things

**Ιησους ταυτα εποιησεν, και οτι ο Ιησους ταυτα**  
Jesus these things having done, and that the Jesus these things

36 The Jews, therefore, said, "Behold, how he loved him!"

37 But some of them said, "Could not he, who OPENED the EYES of the BLIND man, have even prevented this man's death?"

38 Jesus, therefore, again being agitated within himself, comes to the tomb. Now it was a Cave, and a Stone was lying upon it.

39 Jesus said, "Take away the STONE." Martha, the SISTER of HIM who had died, says to him, "Lord, he smells now; for it is the fourth day."

40 Jesus says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt see the GLORY of GOD?"

41 Then they took away the STONE. And JESUS lifted his EYES above, and said, "I ather. I give thanks to thee That thou didst hear me.

42 And I knew That thou hearest Me always; but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

43 And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

44 He who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and his FACE bound about with a Napkin. \* Jesus says to them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who CAME to MARY, † and beheld \* that which he had done, believed into him.

46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARI-

\* VATICAN MANUSCRIPT.—30. had died, says. had done, believed.

44 Jesus.

45. that which he

† 37 John ix. 6.

‡ 40. ver. 4, 23.

‡ 42. John xii. 30.

‡ 44. John xx. 7.

‡ 46. John ii. 23; x. 43; xii. 11, 13.

σαι ἐσὶ συνέδριον, καὶ εἶπεν· Τι ποιοῦμεν; ὅτι  
men a high council, and said; What are we doing? because  
οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. <sup>43</sup> Ἐὰν ἀφ-  
this the man many signs does. If we

ἄνωγόν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν·  
show him thus, all will believe into him;  
καὶ ἐλευσονται οἱ Ῥωμαῖοι, καὶ ἀρῶσιν ἡμῶν καὶ  
and will come the Romans, and will take away of us both  
τὸν τόπον καὶ τὸ ἔθνος. <sup>44</sup> Εἰς δὲ τις αὐτῶν,  
the place and the nation. One and a certain of them

Καϊάφας, ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκεῖνου,  
Caiaphas, high-priest being of the year that,  
εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἰδατε οὐδέν. <sup>45</sup> Οὐδε  
said to them; You not know nothing. Neither

διαλογίζεσθε, ὅτι συμφερεῖ ἡμῖν, ἵνα εἰς ἄνθρω-  
do you consider, that it is better for us, that one man

πὸς πεθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ  
should die in behalf of the people, and not whole the

ἔθνος ἀποληται. <sup>46</sup> Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ  
nation should perish. This but from himself not

εἶπεν· ἀλλὰ ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκεῖνου,  
he said, but high-priest being of the year that,

προεφώνησεν, ὅτι ἐμελλεν Ἰησοῦς ἀποθνήσκειν  
he prophesied, that was about Jesus to die

ὑπὲρ τοῦ ἐθνους. <sup>47</sup> καὶ οὐχ ὑπὲρ τοῦ ἐθνους  
in behalf of the nation; and not in behalf of the nation

μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τα  
alone, but that also the children of the God those

δισκορπισμένα συναγαγῇ εἰς ἓν.

having been scattered he should gather into one.

<sup>48</sup> Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβούλευ-  
From that therefore the day they took counsel

σαντο, ἵνα ἀποκτείνωσιν αὐτόν. <sup>49</sup> Ἰησοῦς οὖν  
together, that they might kill him. Jesus therefore

οὐκέτι παρρησιαζέμενος περιεπατεῖεν τοῖς Ἰουδαίοις,  
no longer publicly walked among the Jews,

ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς  
but went away thence into the country near the

ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν· κακεῖ  
desert, into Ephraim being called a city; and there

διετριβε μετὰ τῶν μαθητῶν αὐτοῦ. <sup>50</sup> Ἦν δὲ  
remained with the disciples of himself. Was and

ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνεβήσαν  
near the passover of the Jews; and went up

πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ  
many into Jerusalem out of the country before the

πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. <sup>51</sup> Ἐζητοῦν οὖν  
passover, that they might purify themselves. They sought then

SEES convened the Sanhe-  
drim, and said, † "What  
are we doing? Because  
this MAN performs Many  
Signs.

48 If we suffer him thus,  
all will believe into him;  
and the ROMANS will come  
and take away both our  
PLACE and NATION."

49 And a certain one of  
them, † Caiaphas, † being  
High-priest that YEAR, said  
to them, "You know noth-  
ing;

50 † neither do you con-  
sider That it is expedient  
for us that One Man should  
die in behalf of the I KO-  
PLE, than that the Whole  
NATION should perish."

51 But he said this not  
from himself; but being  
High-priest that YEAR, he  
predicted That Jesus was  
about to die in behalf of  
the NATION;

52 and not only in be-  
half of the NATION, † but  
that he should also assem-  
ble into one, THOSE CHILD-  
REN of GOD who have been  
SCATTERED ABROAD.

53 Therefore from That  
DAY, \* they took coun-  
sel that they might kill  
him.

54 \* Jesus, † therefore,  
walked no longer publicly  
among the JEWS, but went  
away thence into the  
COUNTRY near the DESERT,  
into a City called † Eph-  
raim, and there \* abode  
with the DISCIPLES.

55 † And the PASSOVER  
of the JEWS was near; and  
many went up to Jerusalem  
out of the COUNTRY, before  
the PASSOVER, that they  
might purify themselves.

56 Then they sought for

\* VATICAN MANUSCRIPT.—48. they took counsel.  
the DISCIPLES.

54. JESUS.

56. abode with

† 43. By the law of MOSES, Exod. xl. 15, the office of high-priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was al-  
most annual; the Romans and Herod put down and raised up whom they pleased, and when  
they pleased, without alluding to any other rule than merely that the person put in this  
office should be of the sacerdotal race. Caiaphas held this office eight or nine years.—Clarke.  
† 56. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about  
twenty miles north of Jerusalem.

† 47. John xii. 19; Acts iv. 16. † 49. Luke iii. 8; John xviii. 14; Acts iv. 6. 200  
† 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17. † 54. John vi. 1,  
8; viii. 1. † 56. John ii. 13; v. 1; vi. 4.



τον Ἰησοῦν, καὶ εἶπον μετ' ἀλλήλων ἐν τῷ  
the Jesus, and said with each other in the  
ἱερῷ ἑστῆκοτες· Τι δοκεῖ ὑμῖν· ὅτι οὐ μὴ  
temple standing; What think you? that not  
ἔλθῃ εἰς τὴν ἑορτὴν; <sup>57</sup> Δέδωκεσαν δὲ  
he may come to the feast? Had given now  
\* [καὶ] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν,  
[both] the high-priests and the Pharisees a commandment,  
ἵνα εἰάν τις γνῶ πού ἐστι, μὴνυσῇ, ὥπως  
that if any one should know where he is, he should show, how  
πιάσωσιν αὐτόν.  
they might seize him.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμέρων τοῦ πάσχα  
The therefore Jesus before six days the passover  
ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λαζάρους \* [ὁ τε θ-  
came into Bethany, where was Lazarus [he having  
νήκως,] ὃν ἡγείρεν ἐκ νεκρῶν. <sup>2</sup> Ἐποίησαν οὖν  
been dead, [whom he raised out of dead ones. They made therefore  
αὐτῷ δείκνον ἐκεῖ, καὶ ἡ Μάρθα διηκονεῖ· ὁ δὲ  
him a supper there, and the Martha served; the but  
Λαζάρους εἰς τὴν ἀνακείμενων σὺν αὐτῷ.  
Lazarus one was of those reclining with him.  
<sup>3</sup> Ἡ οὖν Μαρία λαβούσα λίτραν μυρου ναρδου  
The then Mary having taken a pound of balsam of spikenard  
πιστικῆς πολυτιμοῦ, ᾗλειψε τοὺς πόδας τοῦ  
genuine of great price, anointed the feet of the  
Ἰησοῦ, καὶ ἐξεμαξε τὰς θρ-ξιν αὐτῆς τοὺς πόδας  
Jesus, and wiped with the hairs of herself the feet  
αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς οσμῆς τοῦ  
of him; the and house was filled with the odor of the  
μυρου. <sup>4</sup> Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ,  
balsam. Says therefore one of the disciples of him,  
Ιουδᾶς Σιμωνος Ἰσκαριωτῆς, ὁ μέλλων αὐτόν  
Judas of Simon Iscariot, he being about him  
παράδοῦναι· <sup>5</sup> Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη  
to deliver up. Why this the ba'sam not sold  
τριάκοντα δηνάρων, καὶ ἐδόθη πτωχοῖς; <sup>6</sup> Εἶπε  
three hundred denarii, and given to poor ones? He said  
δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεῖ  
now this, not because about the poor it concerned  
αὐτῷ, ἀλλ' ὅτι κλεπτὴς ἦν, καὶ τὸ γλωσσοκο-  
him, but because a thief he was, and the box  
μαγ εἶχε, καὶ τὰ βαλλόμενα ἐβαστάειν.  
he had, and the things being put in he carried off.  
<sup>7</sup> Εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες αὐτὴν· εἰς τὴν  
Said therefore the Jesus; Let alone her, for the  
ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.  
day of the embalming of me she has kept it.  
<sup>8</sup> Τοὺς πτωχοὺς γὰρ παντοτε εἴχετε μεθ' ἑαυ-  
The poor for always you have with your-  
τῶν, ἐμε δὲ οὐ παντοτε εἴχετε. <sup>9</sup> Ἐγὼ οὖν  
selves, me but not always you have. Knew therefore  
ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστὶ·  
a crowd great of the Jews, that there he is,

Jesus, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

<sup>57</sup> Now the HIGH-PRIESTS and the PHARISEES had given \* a Command, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

<sup>1</sup> Then Jesus Six Days before the PASSOVER came to Bethany, † where THAT LAZARUS was whom \* Jesus raised from the Dead.

<sup>2</sup> † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

<sup>3</sup> Then † MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of \* Jesus, and wiped his FEET with her HAIR; and the house was filled with the ODOR of the BALSAM.

<sup>4</sup> \* And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

<sup>5</sup> "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

<sup>6</sup> Now he said this, not Because he cared for the poor; but because he was a Thief, and † had the box, and stole what THINGS were DEPOSITED in it.

<sup>7</sup> Jesus, therefore, said, \* "Suffer her, that she may keep it for the DAY of my EMBALMING.

<sup>8</sup> For † the poor you have always with yourselves; but Me you have not always."

<sup>9</sup> A great Crowd of the Jews, therefore, knew That he was there; and they

\* VATICAN MANUSCRIPT.—57. Commandments that. having been dead.—omit. 1. Jesus raised. 2. Jesus. that Iscariot who was ABOUT to betray him, says.

57. both.—omit. 1. he 4. And one of his DISCIPLES, 7. Suffer her, that she may keep

† 1. John xi. 1, 43. 1 2. Matt. xxvi. 6; Mark xiv. 3. John xlv. 30. † 3. Matt. xxvi. 11; Mark xiv 7.

† 3. John xi. 2. † 3

και ηλθον ου δια τον Ιησουν μονον, αλλ' ινα  
 and they came not on account of the Jesus alone, but that  
 και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων.  
 also the Lazarus they might see, whom he raised out of dead ones.  
 10 Εβουλευσαντο δε οι αρχιερεις, ινα και τον  
 Took counsel but the high-priests, that also the  
 Λαζαρον αποκτενωσιν. 11 οτι πολλοι δι' αυτον  
 Lazarus they might kill; because many on account of him  
 υπηγον των Ιουδαιων, και επιστευον εις τον Ιη-  
 went away of the Jews, and believed into the Je-  
 σουν.

12 Τη επαυριον οχλος πολυς, ο ελθων εις την  
 On the morrow a crowd great, who having come to the  
 ιερτην, ακουσαντες, οτι ερχεται Ιησους εις  
 feast, having heard that was coming Jesus into  
 'Ιεροσολυμα, 13 ελαβον τα βαια των φοινικων,  
 Jerusalem, they took the branches of the palm-trees,  
 και εξηλθον εις υπαντησιν αυτω, και εκραζον·  
 and went out to a meeting with him, and cried out;  
 'Ωσαννα, ευλογημενος ο ερχομενος εν ονοματι  
 Hosanna, worthy of blessing he coming in name  
 κυριου, ο βασιλευς του Ισραηλ. 14 Εύρων δε ο  
 of Lord, the king of the Israel. Finding and the  
 Ιησους οναριον, εκαθισεν επ' αυτο, καθως εστι  
 Jesus a young ass, he sat on it, as it is  
 γεγραμμενον. 15 "Μη φοβου, θυγατερ Σιων·  
 having been written: "Not fear, O daughter of Zion;  
 ιδου, ο βασιλευς σου ερχεται καυημενος επι  
 lo, the king of thee comes sitting on  
 πωλον ονου." 16 Ταυτα δε ουκ εγνωσαν οι  
 a foal of an ass." These things now not knew the  
 μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη  
 disciples of him the first; but when was glorified  
 ο Ιησους, τότε εμνησθησαν, οτι ταυτα ην επ'  
 the Jesus, then they remembered, that these things were about  
 αυτω γεγραμμενα, και ταυτα εποιησαν αυτω·  
 him having been written, and these things they did to him.  
 17 Εμαρτυρει ουν ο οχλος, ο ον μετ' αυτου, οτι  
 Testified then the crowd, that being with him, that  
 τον Λαζαρον εφωνησεν εκ του μνημειου, και  
 the Lazarus he called out of the tomb, and  
 ηγειρεν αυτον εκ νεκρων. 18 Δια τουτο και  
 raised him out of dead ones. On account of this also  
 υπηρτησεν αυτω ο οχλος, οτι ηκουσαν τουτο  
 met him the crowd, because they heard this  
 αυτον πεποιθηκεναι το σημειον. 19 Οι ουν Φαρι-  
 him to have done the sign. The then Phari-  
 σαιοι ειπον προς ιαυτους· Θεωρειτε οτι ουκ  
 saw and to themselves; You see that not  
 ωφελεите ουδεν· ιδε, ο κοσμος οπισω αυτου  
 you gain nothing; see, the world after him  
 απηλθεν.

20 Ηταν δε τινες Έλληνες εκ των αναβαινον-  
 Were and some Greeks of those going  
 των, ινα προσκυνησωσιν εν τη ιερτη. 21 Ουτοι  
 up, that they might worship in the feast. These

came, not on account of Jesus only, but also that they might see LAZARUS, whom he raised from the DEAD.

10 † \* And even the HIGH-PRIESTS took counsel, that they might kill LAZARUS also;

11 † Because, on account of him, many of the Jews went away, and believed into Jesus.

12 † The NEXT DAY, a great CROWD HAVING COME to the FEAST, having heard That Jesus was coming to Jerusalem,

13 took BRANCHES of PALM-TREES, and went out to meet him, and cried out, † "Hosanna, Blessed is HE who comes in the Name of Jehovah, the KING of ISRAEL!"

14 And JESUS having found a Young ass, sat on it, as it has been written,

15 † "Fear not, \* daughter of Zion; behold, thy KING comes, sitting on the Colt of an Ass."

16 Now these things his DISCIPLES knew not at FIRST; but when JESUS was glorified, † then they remembered That These things had been written about him, and they did these things to him.

17 Then THAT CROWD which was with him, testified that he called LAZARUS out of the TOMB, and raised him from the dead.

18 On this account also the CROWD met him, Because they heard that he had done This SIGN.

19 Therefore the PHARISES, said among themselves, † "You see that you are gaining nothing; behold, the world is gone away after him."

20 And there were † some Greeks of THOSE HAVING GONE UP, that they might worship during the FEAST.

\* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS.

13. DAUGHTER OF ZION.

† 10. Luke xvi. 31. † 11. John xi. 45. † 12. Matt. xxi. 8; Mark xi. 8; Luke xix. 28, &c. † 13. Ps. cxviii. 24, 26. † 14. Zech. ix. 9. † 15. John xiv. 24.

† 16. John xiv. 24.

οὐν προσήλθον Φίλιππ, τῷ ἀπο Βηθσαϊδα τῆς  
therefore came to Philip, that from Bethsaida of the  
Γαλιλαίας, καὶ πρῶτων αὐτοῦ, λεγόντες· Κυριε,  
Galilee, and were asking him, saying: O Sir,  
θελομεν τὸν Ἰησοῦν ἰδεῖν. \* Ἐρχεται Φίλιπ-  
we wish the Jesus to see. Comes Philip,  
πος, καὶ λέγει τῷ Ἀνδρεᾷ· \* [καὶ παλιν] Ἀν-  
and says to the Andrew; [and again] An-  
δρεᾷ καὶ Φίλιππος λεγούσι τῷ Ἰησοῦ. \* Ὁ δὲ  
d-τ and Philip say to the Jesus. The bot  
Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐληλυθεν ἡ  
Jesus answered them, saying; Has come the  
ώρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. \* Ἀμην  
hour, that may be glorified the son of the man. Indeed  
ἀγὴν λέγω ὑμῖν, εἰ μὴ ὁ κόκκος τοῦ σίτου  
Indeed I say to you, If not the grain of the wheat  
πέσῃ εἰς τὴν γῆν ἀποθάνει, αὐτὸς μόνος μένει·  
falling into the ground should die, he alone abides;  
εἰ δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. \* Ὁ  
If but it may die, much fruit it bears. Be  
φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολεσεῖ αὐτήν· καὶ  
loving the life of himself, shall lose her; and  
ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ,  
he hating the life of himself in the world this,  
εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.  
into life age-lasting shall keep her.

\* Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω·  
If me may serve any one, me let him follow;  
καὶ ὅπου ἐμὶ ἐγώ, ἐκεῖ καὶ ὁ διακονοῦς ὁ ἐμός  
and where am I, there also the servant the mine  
ἔσται· εἰ μὴ τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ  
shall be; if any one me may serve, will serve him the  
πατήρ. \* Νῦν ἡ ψυχὴ μου τεταρακταῖ· καὶ τί  
father. Now the soul of me is troubled; and what  
εἰπῶ· Πατήρ, σῶσον με ἐκ τῆς ὥρας ταύτης·  
shall I say? O father, save me from the hour this?  
Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.  
But on account of this I came to the hour this.  
\* Πατήρ, δοξάσον σου τὸ ὄνομα. Ἠλθεν οὖν  
O father, glorify of thee the name. Came then  
φῶν ἐκ τοῦ οὐρανοῦ· \* Καὶ ἐδοξασα, καὶ  
a voice out of the heaven: "Both I glorified, and  
παλιν δοξάσω." \* Ὁ \* [οὖν] ὄχλος ὁ ἑστὼς  
again will glorify." The [therefore] crowd that standing  
καὶ ἀκουσας, εἶπε βροντὴν γεγενεῖν. Ἄλλοι  
and hearing, said thunder to have been. Others  
εἶπον· Ἀγγελὸς αὐτοῦ λελάληκεν. \* Ἀπεκρίθη  
said; A messenger to him has spoken. Answered  
ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμε αὕτη ἡ φωνή  
the Jesus and said; Not on account of me this the voice  
γεγονεν, ἀλλὰ δι' ὑμᾶς. \* Νῦν κρίσις ἐστὶ  
has come, but on account of you. Now a judgment is  
τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου  
the world this; now the ruler of the world  
τοῦτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβλη-  
this. now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, "Sir, we wish to see JESUS."

22 \* PHILIP comes and tells ANDREW; ANDREW and Philip \* come and tell JESUS.

23 And JESUS \* answers them, saying, "The HOUR has come that the SON of MAN may be glorified."

24 Indeed, I assure you, If the GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears MUCH Fruit.

25 † HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve me, let him follow me; and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 † Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify \* Thy NAME." † Then a Voice came from HEAVEN, "I both glorified and will glorify again."

29 THAT CROWD STAND-ING and hearing, said, "It was Thunder;" others said, "An Angel has spoken to him."

30 \* Jesus answered and said, "This VOICE has not come on account of me, but on your account."

31 There is now a Judgment of this WORLD; † the RULER of this WORLD shall now be cast out.

\* VATICAN MANUSCRIPT.—23. PHILIP. 23. answered.

23. My name.

22. and again—omit. 23. therefore—omit.

23. come and tell.

† 23 John xiii. 32; xvii. 1.

† 24. 1 Cor. xv. 36.

† 25. Matt. x. 39; xvi. 26; Mark

viii. 25; Luke ix. 31; xvii. 31.

† 26. John xiv. 8; xvii. 34; 1 Thess. iv. 17.

† 27.

Matt. xxvi. 38, 39; Luke xii. 50; John xiii. 31.

† 28. Matt. xiii. 17.

† 31. John xiv.

30. xvi. 11.



μεντοι και εκ των αρχοντων πολλοι επιστευσαν  
truly and of the rulers many believed  
εις αυτον· αλλα δια τους Φαρισαιους ουχ  
into him; but on account of the Pharisees not  
ωμολογουν, ινα μη αποσυναγωγοι γενωνται·  
did confess, so that not from synagogues they might be,  
43 ηγαπησαν γαρ την δοξαν των ανθρωπων  
they loved for the glory of the men  
μαλλον, ηπερ την δοξαν του θεου.  
more, than the glory of the God.

44 Ιησους δε εκραζε και ειπεν· 'Ο πιστευων  
Jesus and cried and said: He believing  
εις εμε, ου πιστευει εις εμε,· αλλ' εις τον πεμ-  
into me, not believes into me, but into him having  
ψαντα με· 45 και ο θεωρων εμε, θεωρει τον πεμ-  
sent me; and he seeing me, sees him having  
ψαντα με. 46 Εγω φως εις τον κοσμον εληλυ-  
sent me. I a light into the world have come,  
θα, ινα πας ο πιστευων εις εμε, εν τη σκοτια  
that all the believing into me, is the darkness  
μη μεινη. 47 Και εαν τις μου ακουση των  
not may abide. And if any one of me may hear the  
ρηματων, και μη πιστευση, εγω ου κρινω αυτον·  
words, and not may believe, I not judge him;  
(ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα  
(not for I came, that I might judge the world, but that  
σωσω τον κοσμον·) 48 ο αθετων εμε, και  
I might save the world;) he rejecting me, and  
μη λαμβανων τα ρηματα μου εχει τον κρινοντα  
not receiving the words of me has that judging  
αυτον· ο λογος ον ελαλησα, εκεινος κρινει  
him; the word which I spoke, that shall judge  
αυτον εν τη εσχατη ημερα. 49 'Οτι εγω εξ  
him in the last day. Because I from  
εμαντου ουκ ελαλησα· αλλ' ο πεμφας με πατηρ  
myself not spoke; but the having sent me father  
αυτος μοι εντολην εδωκε, τι ειπω και τι  
he me a commandment gave, what I should say and what  
λαλησω· 50 και οίδα, οτι η εντολη αυτου ζω-  
I should speak; and I know, that the commandment of him life  
αιωνιος εστιν. 'Α ουν λαλω εγω, καθως ειρη-  
age-lasting is. What therefore say I, as have spo-  
κε μοι ο πατηρ, οτω λαλω.  
ken to me the father, so I speak.

ΚΕΦ. ιγ· 13.

1 Προ δε της εορτης του πασχα, ειδως ο Ιη-  
Before and the feast of the pasover, knowing the Je-  
σους, οτι εληλυθεν αυτου η ωρα, ινα μεταβη  
sus, that was come of himself the hour, that he should depart  
εκ του κοσμου τούτου προς τον πατερα,  
out of the world this to the father,  
αγαπησας τους ιδιους τους εν τη κοσμω, εις  
having loved the own those in the world, to  
τελος ηγαπησεν αυτους. 2 Και δειπνου γενο-  
am end he loved them. And supper bring

of the RULERS also believed  
into him, † but because of  
the PHARISEES they did  
not confess him, so that  
they might not be put out  
of the synagogues.

43 † For they loved the  
GLORY of MEN more than  
the GLORY of GOD.

44 But JESUS cried out  
and said, † "HE BELIEVING  
into me, believes not into  
me, but into HIM who SENT  
me;

45 and; HE BEHOLDING  
me, beholds HIM who SENT  
me.

46 † I have come a Light  
into the WORLD, so that  
\* HE BELIEVING into me  
may not abide in DARK-  
NESS.

47 And if any one hear,  
and \* keep not MY WORDS,  
I do not judge him; † for  
I came not that I might  
judge the WORLD, but that  
I might save the WORLD.

48 HE REJECTING me,  
and receiving not my  
WORDS, has THAT which  
JUDGES him; † the WORD  
which I spoke, that will  
judge him in the LAST DAY.

49 Because † I spoke not  
from myself; but the FA-  
THER who SENT me, he  
\* has given me a Command-  
ment, what I should enjoin,  
and what I should speak;

50 and I know That his  
COMMANDMENT is eternal  
Life. What things I speak,  
therefore, as the FATHER  
has told me, so I speak."

CHAPTER XIII.

1 NOW JESUS knowing  
before the FEAST of the  
PASSOVER, That His HOUR  
was come, that he should  
depart out of this WORLD  
to the FATHER, having loved  
THOSE his OWN who were  
in the WORLD, he loved  
them to the End.

2 And as Supper was pre-

\* VATICAN MANUSCRIPT.—46. HE BELIEVING.

47. keep not.

49. has given me.

† 42. John vii. 13; ix. 22. † 43. John v. 44. † 44. Mark i. 37; 1 Pet. i. 21. † 45.  
John xiv. 9. † 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 29. † 47. John iii. 17.  
† 48. Deut. xviii. 10; Mark xvi. 16. † 49. John viii. 35; xiv. 19.

μεν, (τον διαβολου ηδη βεβληκοτος εις την  
 dann, (the accuser already having put into the  
 καρδιαν Ιουδα Σιμωνος Ισκαριωτου, ινα αυτον  
 heart Judas of Simon Iscariot, that him  
 παραδω,) <sup>3</sup> ειδως ο Ιησους, οτι παντα δεδωκεν  
 he might betray,) knowing the Jesus, that all things had given  
 αυτω ο πατηρ εις τας χειρας, και οτι απο θεου  
 him the father into the hands, and that from God  
 εξηλθε, και προς τον θεον υπαγει. <sup>4</sup> εγειρεται  
 he came out, and to the God he goes; rises  
 εκ του δεπνου, και τιθησι τα ιματια, και λα-  
 from the supper, and puts off the mantles, and having  
 βων λεντιον, διεζωσεν εαυτον. <sup>5</sup> Ειτα βαλλει  
 taken a towel, girded himself. Afterward he puts  
 ύδωρ εις τον νικτηρα, και ηρξατο νικτειν τους  
 water into the wash-basin, and began to wash the  
 ποδας των μαθητων, και εκμασσειν τω λεντιω  
 feet of the disciples, and to wipe with the towel  
 ην διεζωσμενος. <sup>6</sup> Ερχεται ουν προς  
 with which he was having been girded. He comes then to  
 Σιμωνα Πετρον και λεγει αυτω εκεινος· Κυριε,  
 Simon Peter; and says to him he; O Lord,  
 συ μου νικτεις τους ποδας; <sup>7</sup> Απεκριθη Ιησους  
 thou of me wapest the feet? Answered Jesus  
 και ειπεν αυτω. Ο εγω ποιω, συ ουκ οιδας  
 and I said to him. What I do, thou dost knowest  
 αρτι, γνηση δε μετα ταυτα. <sup>8</sup> Λεγει αυτω  
 now, thou shalt know but after these things. Says to him  
 Πετρος. Ου μη νιψης τους ποδας μου εις  
 Peter. Not not thou wapest wash the feet of me int  
 τω αηνα. Απ· κριθη αυτω ο Ιησους· Εαν μ  
 the age. Answered him the Jesus; If n  
 νιψω σε, ουκ εχεις μερος μετ' εμου. <sup>9</sup> Λεγει  
 I may wash thee, not thou hast a part with me. S.  
 αυτω Σιμων Πετρος· Κυριε, μη τους ποδας μ  
 to him Simon Peter; O Lord, not the feet of me  
 μνιν, αλλα και τας χειρας, και την κεφαλην.  
 alone, but also the hands, and the head.  
<sup>10</sup> Λεγει αυτω ο Ιησους· Ο λελουμενος ου  
 says to him the Jesus; He having been bathed not  
 χρειασιν εχει η τους ποδας νιψασθαι, αλλ' εστι  
 need has than the feet to wash, but is  
 καθαρος ολος· και υμεις καθαροι εστε, αλλ'  
 clean wholly; and you clean are, but  
 ουχι παντες. <sup>11</sup> Ηδει γαρ τον παραδιδοντα  
 not all. He knew for the betraying  
 αυτον· δια τουτο ειπεν· Ουχι παντες καθαροι  
 him, on account of this he said; Not all clean  
 εστις.  
 you are.

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

<sup>3</sup> \* he knowing † That the FATHER had given him All things into his HANDS, and That he came out ‡ from God, and was going to God,

<sup>4</sup> rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

<sup>5</sup> † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.

<sup>6</sup> Then he comes to Simon Peter; \* he says to him, "Lord, dost thou wash My FEET?"

<sup>7</sup> Jesus answered and said to him, "What I am doing, thou knowest not now, but ‡ after this thou wilt know."

<sup>8</sup> Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." \* He answered him; "Unless I wash thee, thou hast no PART with me."

<sup>9</sup> Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

<sup>10</sup> \* Jesus says to him, † "He who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and ‡ you are clean, but not all."

<sup>11</sup> For ‡ he knew WHO WAS BETRAYING him; on this account he said, "You are not all clean."

\* VATICAN MANUSCRIPT.—J. he knowing.  
 30. Jesus.

6. He says.

8. He answered.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord.” 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. † 10. It was customary for the Jews to bathe themselves (twice, according to some,) before eating the paschal supper.

‡ 3. Matt. xi. 27; xlviii. 18; John iii. 35; xvii. 2. ‡ 3. John xiii. 42; xvi. 28. ‡ 7. ver. 12—17. ‡ 10. John xv. 3. ‡ 11. John vi. 64.

12 Ὅτε οὖν ἐνίψα τοὺς πόδας αὐτῶν, καὶ  
When therefore he had washed the feet of them, and  
ἐλάβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν  
taken the mantles of himself, falling down again, he said  
αὐτοῖς· Γινώσκετε τι πεποίηκα ὑμῖν; 13 Ὑμεῖς  
to them; Know you what I have done to you? You  
φώνετε με· Ὁ διδασκαλὸς καὶ ὁ κύριος· καὶ  
call me; The teacher and the lord, and  
καλῶς λεγέτε· εἰμι γὰρ. 14 Εἰ οὖν ἐγὼ ἐνίψα  
well you say; I am for. If then I washed  
ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδασκαλὸς,  
of you the feet, the lord and the teacher,  
καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς  
also you are bound of one another to wash the  
πόδας. 15 Ὑποδείγμα γὰρ ἔδωκα ὑμῖν, ἵνα  
feet. As example for I gave to you, that  
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.  
as I did to you, also you should do.  
16 Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων  
Indeed indeed I say to you, not is a slave greater  
τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστόλος μείζων τοῦ  
of the lord of himself, nor an apostle greater of the  
πεμπάντος αὐτοῦ. 17 Εἰ ταῦτα οἰδατε, μακάριοι  
sending him. If these things you know, blessed  
ἐστε, εἰν ποιήτε αὐτά. 18 Οὐ περὶ πάντων  
are you, if you should do them. Not about all  
ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελέξαμην ἀλλ',  
of you I speak; I know whom I chose; but,  
ἵνα ἡ γραφὴ πληρωθῇ· "Ὁ τρώγων μετ' ἐμοῦ  
that the writing may be fulfilled; "He eating with me  
τοῦ ἄρτου, ἐκπῆρεν ἐκ' ἐμε τὴν πτερναν αὐτοῦ."  
the loaf, lifted up against me the heel of himself."  
19 Ἀπ' ἄρτι λέγω ὑμῖν, προ τοῦ γενέσθαι, ἵνα  
From now I say to you, before the to happen, that  
ὄγαν γενῆται, πιστεύσητε, ὅτι ἐγὼ εἰμι.  
when it may happen, you may believe, that am.  
20 Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων ἐάν τινα  
Indeed indeed I say to you; He receiving if any one  
πεμψῶ, ἐμε λαμβάνει· ὁ δὲ ἐμε λαμβάνων,  
I may send, me receives; he and me receiving,  
λαμβάνει τὸν πεμπάντα με.  
receives him having sent me.  
21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὲν τῷ πνεύματι·  
These things saying the Jesus was troubled in the spirit,  
καὶ ἐμαρτυρήσε, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω  
and testified, and said; Indeed indeed I say  
ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Ἐβλε-  
to you, that one of you will betray me. Looked  
πον \* [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορου-  
[then] to each other the disciples, doubt-  
μενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος  
ing about whom he was speaking. Was now reclining

12 When, therefore, he had washed their FEET, and taken his MANTLE, reclining again he said to them, "Do you know what I have done to you?"

13 † You call me The TEACHER, and THE LORD; and you say well; for I am.

14 If I then, the LORD and the TEACHER, have washed YOUR FEET, you ought also to wash ONE another's FEET.

15 For † I have given you an Example, that, as I have done to you, so you should do.

16 Indeed, I assure you, † a Servant is not greater than his LORD, nor an Apostle greater than HE who SENT him.

17 † If you know These things, happy are you if you do them.

18 I am not speaking about all of you; I know \* whom I chose; but that the SCRIPTURE may be fulfilled, † I like that EATS \* MY BREAD, lifted up his \* HEEL against me.

19 I tell you now, before it occurs, that when it occurs you may believe That I am HE.

20 Indeed, I assure you. † HE who RECEIVES one whom I send receives ME; and HE who RECEIVES ME receives HIM who SENT me."

21 Having said these things \* Jesus was troubled in his SPIRIT, and testified, and said, "Indeed I assure you, That one of you will deliver me up."

22 The DISCIPLES looked one on another, doubting of whom he spoke.

23 † Now there was re-

\* VATICAN MANUSCRIPT.—18. same I chose.  
22. Then—omit.

18. MY BREAD.

21. JESUS.

† 23. As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table towards the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—S. Sharpe.

† 13. Matt. xxiii. 8, 10; Luke vi. 40; 1 Cor. viii. 6; xii. 2; Phil. ii. 11. † 15. Matt. xi. 29; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 6. † 16. Matt. v. 24; Luke vi. 40; John xv. 20. † 17. James i. 25. † 18. Psa. xli. 9, Matt. xxvi. 23. † 20. Matt. x. 40; xxv. 40, Luke x. 16.

εις εκ των μαθητων αυτου εν τῷ κολπῷ του  
one of the disciples of him in the bosom of the  
Ιησου, ὃν ηγάπα ὁ Ἰησους. <sup>24</sup> Νευει οὖν τούτῳ  
Jesus, whom loved the Jesus. Nods then to him

Σίμων Πέτρος, πυθεσθαι τις ἀν εἴη περὶ οὗ  
Simon Peter, to ask who it might be concerning of whom  
λέγει. <sup>25</sup> Ἐπικέσων δὲ ἐκεῖνος ἐπὶ τὸ στήθος  
he speaks. Talking and he on the breast  
του Ἰησου, λέγει αὐτῷ· Κυριε, τίς ἐστίν;  
of the Jesus, he says to him; O lord, who is it?

<sup>26</sup> Ἀποκρίνεται ὁ Ἰησους· Ἐκεῖνος ἐστίν, ὃς  
Answers the Jesus; He it is, to whom  
ἐγὼ βάψας τὸ ψάμιον ἐπιδώσω. Καὶ ἐμβαψας  
I having dipped the little piece shall give. And having dipped  
τὸ ψάμιον, δίδωσιν Ἰουδᾷ Σιμωνος Ἰσκαριωτῇ.  
the little piece, he gives to Judas of Simon Iscariot.

<sup>27</sup> Καὶ μετὰ τὸ ψάμιον, τότε εἰσῆλθεν εἰς ἐκεῖ-  
And after the little piece, then entered into him  
νον ὁ σάτανας. Λέγει οὖν αὐτῷ ὁ Ἰησους· Ὁ  
the adversary. Says then to him the Jesus; What  
ποιεῖς, ποιήσον ταχίον. <sup>28</sup> Τοῦτο \* [δε] οὐδεὶς  
thou doest, do thou quickly. This [now] no one

ἔγνω των ἀνακειμένων πρὸς τι εἶπεν αὐτῷ.  
knew of those reclining with why he said to him.

<sup>29</sup> Τίτες γὰρ ἐδοκουν, ἐπεὶ τὸ γλωσσόκομον  
Some for thought, seeing that the box

εἶχεν ὁ Ἰουδας, ὅτι λέγει αὐτῷ ὁ Ἰησους· Ἀγο-  
had the Judas, that says to him the Jesus; Buy

ραστον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς  
what things need we have for the feast; or to the

πτωχοῖς ἵνα τι δῶ. <sup>30</sup> Λαβὼν οὖν το  
poor that something he should give Having taken then the

ψάμιον ἐκεῖνος, εὐθεὺς ἐξῆλθεν· ἦν δὲ νύξ.  
little piece he, immediately went out; it was and night.

<sup>31</sup> Ὅτε ἐξῆλθε, λέγει ὁ Ἰησους· Νυν ἐδοξασθῇ  
When he went out, says the Jesus; Just now was glorified

ὁ υἱὸς του ἀνθρώπου, καὶ ὁ θεός, ἐδοξασθῇ ἐν  
the son of the man, and the God, was glorified in

αὐτῷ. <sup>32</sup> \* [Εἰ ὁ θεὸς ἐδοξασθῇ ἐν αὐτῷ,] καὶ  
him. [If the God was glorified in him,] also

ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθεὺς  
the God will glorify him in himself, and immediately

δοξάσει αὐτόν. <sup>33</sup> Τεκνία, ἐτι μικρὸν μεθ'  
will glorify him. O little children, yet a little with

ἐγὼ εἰμι. Ζῆτησατε με· καὶ καθὼς εἶπον τοῖς  
you I am. You will seek me, and as I said to the

Ἰουδαίοις· Ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ  
Jews. That where I go, you not

clining on the bosom of  
JESUS † one of his DISCI-  
PLES, whom \* Jesus loved.

<sup>24</sup> To him, therefore,  
Simon Peter nods, \* and  
says to him, "Inquire who  
it is of whom he is speak-  
ing."

<sup>25</sup> And he, \*leaning back  
on the BREAST of JESUS,  
says to him, "Lord, who is  
it?"

<sup>26</sup> \* Then JESUS an-  
swers, "He it is, \* for whom  
I shall dip a LITTLE PIECE  
and give it to him." Then  
having dipped the LITTLE  
PIECE, he took and gave it  
to \* Judas, the son of Simon  
Iscariot.

<sup>27</sup> † And after the LIT-  
TLE PIECE, then the AD-  
VERSARY entered into him.  
\* Jesus, therefore, says to  
him "What thou doest, do  
quickly."

<sup>28</sup> No one of THOSE RE-  
CLINING knew for what he  
said this to him.

<sup>29</sup> For some thought,  
seeing † that \* Judas had  
the BOX, That \* Jesus said  
to him, "Buy what things  
we need for the FEAST;"  
or, that he should give  
something to the POOR.

<sup>30</sup> † Therefore, hav-  
ing taken the LITTLE  
PIECE, immediately went  
out. And it was Night.

<sup>31</sup> When, therefore, he  
went out, \* Jesus says,  
† "Just now was the SON  
of MAN glorified, and † God  
was glorified by him.

<sup>32</sup> \* † [If God be glorif-  
ied by him,] God will also  
glorify him by himself, and  
he will immediately glorify  
him.

<sup>33</sup> My Children, yet a  
little while I am with you.  
You will seek me, and † as  
I said to the JEWS, 'That  
where † I am going, you

\* VATICAN MANUSCRIPT.—<sup>23</sup> Jesus. <sup>24</sup> and says to him. "Inquire who it is of whom.  
<sup>25</sup> leaning back on the breast of Jesus. <sup>26</sup> Then Jesus. <sup>27</sup> for whom I shall  
dip a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and  
gave. <sup>28</sup> Jesus. <sup>29</sup> now—omit. <sup>30</sup> Judas. <sup>31</sup> Jesus says to him.  
<sup>31</sup> Jesus. <sup>32</sup> If God be glorified by him.—omit.

† <sup>23</sup> John xix. 26; xx. 2; xxi. 7, 20, 24. † <sup>27</sup> Luke xxi. 3; John vi. 70. † <sup>29</sup> John  
xii. 6. † <sup>31</sup> John xii. 23. † <sup>31</sup> John xiv. 18, 1 Pet. iv. 11. † <sup>32</sup> John xvii.  
1-4. † <sup>33</sup> John vi. 44 viii. 21



δυνασθε ελθειν· και υμιν λεγω αρτι. <sup>34</sup> Ερτο-  
are able to come; even to you I say now. A com-  
λην καινην διδωμι υμιν, ινα αγαπατε αλλη-  
mandment new I give to you, that you may love each  
λους· κωθως ηγαπησα υμας, ινα και υμεις  
other: as I loved you, that also you  
αγαπατε αλληλους. <sup>35</sup> Εν τωτφ γνωσονται  
might love each other. By this will know  
παντες, οτι εμοι μαθηται εστε, εαν αγαπην  
all that to me disciples you are, if love  
εχητε εν αλληλοις. <sup>36</sup> Λεγει αυτω Σιμων Πε-  
you have in each other. Says to him Simon Pe-  
τρος· Κυριε, που υπαγεις; Απεκριθη \* [αυτω] δ  
ter; O lord, where guest thou? Answered (him) the  
Ιησους· Όπου υπαγω, ου δυνασαι μοι νυν ακο-  
Jesus; Where I go, not thou art able me now to  
λουθησαι· υστερον δε ακολουθησεις \* [μοι.]  
follow; afterwards but thou shalt follow [me.]  
<sup>37</sup> Λεγει αυτω Πετρος· Κυριε, διατι ου δυναμαι  
Says to him Peter; O lord, why not I am able  
σοι ακολουθησαι αρτι; την ψυχην μου υπερ  
thee to follow now? the life of me in behalf  
σου θησω. <sup>38</sup> Απεκριθη αυτω ο Ιησους· Την  
of thee I will lay down. Answered him the Jesus; The  
ψυχην σου υπερ εμου θησεις; Αμνηαμην λεγω  
life of thee in behalf of me wilt thou lay down? Indeed indeed I say  
σοι ου μη αλεκτωρ φωνησει, εως ου απαρνηση  
to thee not a cock will crow, till not thou wilt deny  
με τρις.  
me thrice.

ΚΕΦ. ΙΔ'. 14.

<sup>1</sup> Μη ταρασσεσθω υμων η καρδια· πιστευετε  
Not let be troubled of you the heart; believe you  
εις τον θεον, και εις εμε πιστευετε. <sup>2</sup> Εν τη  
into the God, and into me believe you. In the  
οικια του πατρος μου μοναι πολλαι εισιν· ει δε  
house of the father of me dwellings many are; if but  
μη, ειπον αν υμιν. Πορευομαι ετοιμασαι  
not, I would have told you. I am going to prepare  
τοπον υμιν· <sup>3</sup> και εαν πορευθω, και ετοιμασω  
a place for you; and if I should go, and should pre; are  
υμιν τοπον, παλιν ερχομαι, και παραληψομαι  
for you a place, again I am coming, and will receive  
υμας προς εμαυτον· ινα όπου ειμι εγω, και  
you to myself; so that where am I, also  
υμεις ητε. <sup>4</sup> Και όπου εγω υπαγω οιδατε,  
you may be. And where I am going you know.  
\* [και] την οδον † οιδατε. <sup>5</sup> Λεγει αυτω Θω-  
[and] the way you know. Says to him Tho-  
μας· Κυριε, ουκ οιδαμεν που υπαγεις; \* [και]  
mas, O lord, not we know where thou art going? [and]

cannot come, I now also say to you.

<sup>34</sup> † A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

<sup>35</sup> † By this, all will know That you are My Disciples, if you have Love for each other."

<sup>36</sup> Simon Peter says to him, "Lord, where art thou going?" \* Jesus answered, "Where I am going, thou canst not follow me now; but † thou shalt follow afterwards."

<sup>37</sup> Peter says to him, "Lord, why cannot I follow thee now? † I will lay down my LIFE in behalf of thee."

<sup>38</sup> \* Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? Indeed, I assure thee, † The Cock will not crow till thou wilt disown me three times.

CHAPTER XIV.

<sup>1</sup> † Let not your HEART be troubled; believe into GOD, and believe into Me.

<sup>2</sup> In my FATHER'S house are many dwellings; but if not, I would have told \* you; Because I am going to prepare a Place for you.

<sup>3</sup> And if I go and prepare a Place for you, † I am coming again, and will receive you to myself, so that † where I am you also may be.

<sup>4</sup> And where I am going you know the WAY."

<sup>5</sup> Thomas says to him, "Lord, we know not where thou art going; \* how do we know the WAY?"

\* VATICAN MANUSCRIPT.—30. JEANS. Jesus answers. 2. you; Because I.

30. him—omit. 4. and—omit.

36. me—omit. 5. and—omit.

38. how do

† 34. See Note on Matt. xvi. 34.

† 4. Tischendorf omits the second *oide*, on the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

† 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 23; 1 John ii. 7, 8; 1st-11. 23; iv. 31. † 35. † John ii. 8; iv. 20. † 36. John xxi. 18; 3 Pet. i. 14 † 37. Matt. xxvi. 30—35; Mark xiv. 29—31; Luke xxii. 32, 34. † 1. ver. 27. † 3. ver. 15, 23-23. John xii. 26; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την οδον ειδεσθαι; <sup>6</sup> Λεγει αυτω ο  
how are we able the way to know? Says to him the  
Ιησους· Εγω ειμι η οδος, και η αληθεια, και η  
Jesus, I am the way, and the truth, and the  
ζωη· ουδεις ερχεται προς τον πατερα, ει μη δι'  
he, no one comes to the father, if not through  
εμου. <sup>7</sup> Ει γνωσκετε με, και τον πατερα μου  
me. If you had known me, also the father of me

γνωσκετε αν· <sup>\*</sup>[και] αν' αρτι γινωσκετε  
you would have known; [and] from now you know  
αυτον, και εωρακατε αυτον. <sup>8</sup> Λεγει αυτω  
him, and have seen him. Says to him

Φιλιππος· Κυριε, δεixon ημιν τον πατερα, και  
Philip; O Lord, show to us the father, and  
ερκει ημιν. <sup>9</sup> Λεγει αυτω ο Ιησους· Τοσouton  
it is enough for us. Says to him the Jesus, So long

χρονον μεθ' υμων ειμι, και ουκ εγνωκας με,  
a time with you am I, and not knowest thou me,  
Φιλιππε; <sup>10</sup> Ο εωρακως εμε, εωρακε τον πατερα·  
O Philip; He having seen me, has seen the father;

<sup>\*</sup>[και] πως συ λεγεις· Δειxon ημιν τον πατερα;  
[and] how thou sayest; Show to us the father?  
<sup>11</sup> Ου πιστευουσ, οτι εγω εν τω πατρι, και ο  
Not believeest thou, that I in the father, and the

πατηρ εν εμοι εστι; Τα ρηματα α εγω λαλω  
father in me is? The words which I speak  
υμιν, αν' εμαυτου ου λαλω· ο δε πατηρ, ο εν  
to you, from myself, not I speak; the but father, he in

εμοι μενων, αυτος ποιει τα εργα. <sup>11</sup> Πιστευετε  
me abiding, he does the works. You believe  
μοι, οτι εγω εν τω πατρι, και ο πατηρ εν εμοι,  
me, because I in the father, and the father in me,

ει δε μη, δια τα εργα αυτα πιστευετε μοι.  
if but not, on account of the works themselves believe me.  
<sup>12</sup> Αμην αμην λεγω υμιν, ο πιστευων εις εμε,  
Indeed indeed I speak to you, he believing into me,

τα εργα α εγω ποιω, κακεινος ποιησει, και  
the works which I do, also he shall do, and  
μειζονα toutων ποιησει· οτι εγω προς τον  
greater of these shall he do; because I to the

πατερα μου πορευομαι, <sup>13</sup> και ο, τι αν αιτηση  
father of me am going, and what, anything you may ask  
τε εν τω ονοματι μου, touto ποιησω· Ινα  
in the name of me, this I will do; that

δοξασθω ο πατηρ εν τω υιω. <sup>14</sup> Εαν τι αιτη  
may be glorified the father in the son. If anything you  
σητε εν τω ονοματι μου, εγω ποιησω. <sup>15</sup> Εαν  
may ask in the name of me, I will do. If

αγαπατε με, τας εντολας τας εμας τηρησατε·  
you love me, the commandments the mine keep you;  
<sup>16</sup> και εγω ερωτησω τον πατερα, και αλλον  
and I will ask the father, and another

6 JESUS says to him,  
"I am the way, and  
the truth, and the  
life. No one comes to  
the father, except by  
me."

7 If you had known me,  
you would have known my  
father; and from this  
time you know him, and  
have seen him."

8 Philip says to him,  
"Lord, show us the fa-  
ther, and it is enough for  
us."

9 Jesus says to him,  
"So long a time am I with  
you, and dost thou not  
know me, Philip? He  
having seen me has seen  
the father; how sayest  
thou, Show us the fa-  
ther?"

10 Dost thou not believe  
That I am in the father,  
and the father is in me?  
The words which I speak  
to you, I speak not from  
myself; and that father  
abiding in me, he does  
the works."

11 Believe me, because  
I am in the father, and  
the father in me; but if  
not, on account of \* his  
works believe me.

12 I indeed, I assure  
you, he believing into  
me, the works which I  
do shall he do also; and  
greater than these shall  
he do, because I am  
going to \* the father;

13 and whatever you  
may ask in my name, this  
I will do; so that the fa-  
ther may be glorified in  
the son.

14 If you ask \* anything  
in my name, this I will do.

15 If you love me, \* you  
will keep my command-  
ments;

16 and I will ask the  
father, and he will give

\* VATICAN MANUSCRIPT.—7. and—omit.

his works. 12. the father.

13. you will keep.

9. and—omit.

14. ask me anything in my name, this I will do.

\* 4. Heb. ix. 8.

\* 6. John i. 17; viii. 32.

\* 6. John i. 4; xi. 25.

\* 10. John v.

39; vii. 16; viii. 39; xii. 40.

\* 12. Matt. xxi. 21; Mark xvi. 17.

\* 13. Matt.

vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9.

\* 14. John xv. 7, 10; xvi. 23, 24; James i. 5; 1 John iii.

\* 15. John xv. 20; xvi. 7;

Rom. viii. 13, 24.

\* 13. ver. 21, 22; xv. 10, 14; 1 John v. 3.

παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν  
 helper he will give to you, that he may abide with you  
 εἰς τὸν αἰῶνα. 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ  
 into the age; the spirit of the truth, which the  
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,  
 world not is able to receive, because not it beholds it,  
 οὐδὲ γινώσκει αὐτό· ὑμεῖς [δὲ] γινώσκετε αὐτό,  
 nor knows it; you [but] know it,  
 ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.  
 because with you it abides, and in you it will be.  
 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς  
 Not I will leave you orphans; I am coming to  
 ὑμᾶς. 19 Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκ εἶ  
 you. Yet a little, and the world me no more  
 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτε με· ὅτι ἐγὼ ζῶ, καὶ  
 beholds; you but behold me; because I live, also  
 ὑμεῖς ζήσεσθε. 20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε  
 you shall live. In that the day shall know  
 ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν  
 you, because I in the father of me, and you in  
 ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. 21 Ὁ ἐχὼν τὰς ἐντολάς  
 me, and I in you. He having the commandments  
 μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν  
 of me, and keeping them, that is he loving  
 με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ  
 me; he and loving me, shall be loved by the  
 πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ  
 father of me; and I will love him, and  
 ἐμφανίσω αὐτῷ ἑαυτόν.  
 will manifest to him myself.

22 Λέγει αὐτῷ Ἰουδᾶς (οὐκ ὁ Ἰσκαριώτης·)  
 Says to him Judas (not the Iscariot;)  
 Κυρίε, καὶ τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφα-  
 O Lord, and how has it happened, that to us thou art about to mani-  
 νῖζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη  
 fest thyself, and not to the world? Answered  
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐὰν τις ἀγαπᾷ με,  
 Jesus and said to him; If any one love me,  
 τὸν λόγον μου τηρήσει· καὶ ὁ πατὴρ μου  
 the word of me he will keep; and the father of me  
 ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα,  
 will love him, and to him we will come,  
 καὶ μονῇ παρ' αὐτῷ ποιήσομεν. 24 Ὁ μὴ  
 and abiding with him we will make. He not  
 ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ  
 loving me, the words of me not will keep; and the  
 λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ  
 word which you hear, not is mine, but of the  
 πέμψαντος με πατρὸς. 25 Ταῦτα λελάληκα  
 sending me father. These things I have spoken  
 ὑμῖν, παρ' ὑμῖν μένων· 26 ὁ δὲ παράκλητος, τὸ  
 to you, with you abiding; the but helper, the  
 πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ  
 spirit the holy, which will send the father in the

you Another Helper, that he may \* be with you to the AGE;

17 THE SPIRIT OF TRUTH, † which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, † and \* will be in you.

18 I will not leave you Orphans; I am coming to you.

19 Yet a little while, and the WORLD beholds me no more? but you behold me; † Because † live you also shall live.

20 In That DAY you shall know That † am in my FATHER, and you in me, and † in you.

21 I like who HAS my COMMANDMENTS, and observes them, that is HE who LOVES me; and HE who LOVES me shall be loved by my FATHER; and † will love him, and will manifest myself to him "

22 Judas says to him, (not the ISCARIOT.) " Lord, what has occurred, That thou art about to manifest thyself to us, and not to the WORLD?"

23 Jesus answered and said to him, † " If any one love me, he will observe my word; and my FATHER will love him; and we will come to him, and make an Abode with him.

24 HE who LOVES me not, observes not my words; and † the word which you hear is not mine, but that of the FATHER who sent me.

25 These things I have spoken to you, while abiding with you.

26 But † the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME, † shall teach

\* VATICAN MANUSCRIPT.—16. be with you.

17. but—omit.

17. is in you.

† 17. John xv. 26. xvi. 13; 1 John iv. 6.  
 † 21. ver. 15, 23; 1 John ii. 5; v. 8.  
 John v. 12, 33; vi. 10; viii. 75; xii. 40.  
 † 20. John ii. 22; xii. 10; xvi. 13; 1 John ii. 30, 27.

† 17. 1 Cor. ii. 14.  
 † 23. 1 John ii. 24; Rev. iii. 20.  
 † 26. ver. 16; Luke xxiv. 40; John xv. 26; xvi. 7.

† 19. 1 Cor. xv. 26.  
 † 24. ver. 10;

οὐρανί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ  
same of me, that you will teach all things, and  
ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.  
will remind you all things which I told you.

Ἡ Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν  
Peace I leave to you, peace the mine  
δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ  
I give to you, not as the world gives, I  
δίδωμι ὑμῖν. Μὴ ταρασσεσθῶ ὑμῶν ἡ καρδία  
give to you. Not let be troubled of you the heart  
μηδὲ δειλιάτω. <sup>28</sup> Ἦκουσατε, ὅτι ἐγὼ εἶπον  
nor let it be afraid. You heard, that I said

ὑμῖν· Ὑπάγω, καὶ ἐρχομαι πρὸς ὑμᾶς. Εἰ  
to you: I am going away, and I am coming to you. If  
ἠγάπατε με, ἐχαρτήτε ἀν, ὅτι πορευομαι πρὸς  
you loved me, you would rejoice, that I am going to  
τὸν πατέρα· ὅτι ὁ πατὴρ μου μείζων μου ἐστί.  
the father, because the father of me greater of me is.

<sup>29</sup> Καὶ νῦν εἰρήκα ὑμῖν πρὶν γενεσθαι, ἵνα ὅταν  
And now I have told you before it happens, so that when  
γενῆται, πιστευσήτε. <sup>30</sup> Οὐκετι πολλὰ λαλήσω  
it happens, you may believe. No more much I will speak

μεθ' ὑμῶν. Ἐρχεται γὰρ ὁ τοῦ κόσμου ἄρχων,  
with you. Is coming for he of the world ruling,

καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. <sup>31</sup> Ἀλλ' ἵνα γνῶ  
and in me not has nothing. But that may know

ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς  
the world, that I love the father, and as

ἐνετείλατό μοι ὁ πατὴρ, οὕτως ποίω·  
commanded me the father, so I do;

εγείρεσθε, ἀγόμεν ἐντευθεν. ΚΕΦ. ιε'. 15.  
arise you, let us go from this place.

<sup>1</sup> Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου  
I am the vine the true, and the father of me  
ὁ γεωργὸς ἐστί. <sup>2</sup> Πᾶν κλήμα ἐν ἐμοὶ μὴ  
the vine-dresser is. Every branch in me not

φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν  
bearing fruit, he takes away it; and every one the fruit

φέρον, καθαιρεῖ αὐτό, ἵνα πλείονα καρπὸν φέρῃ.  
bearing, he cleanses it, that more fruit it may bear.

<sup>3</sup> Ἦδη ὑμεῖς καθαροὶ ἐστέ, διὰ τοῦ λόγον, ὃν  
Already you clean are, through the word, which

λαλήθηκα ὑμῖν. <sup>4</sup> Μείνατε ἐν ἐμοὶ, καὶ ἐγὼ ἐν  
I have spoken to you. Abide you in me, and I in

ὑμῖν. Καθὼς τὸ κλήμα οὐ δύναται καρπὸν  
you. As the branch not is able fruit

φέρειν ἀφ' ἑαυτοῦ, εἰ μὴ μείνῃ ἐν τῇ ἀμπελῷ·  
to bear of itself, if not it stay abide in the vine;

οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μείνητε.  
so neither you, if not in me you abide.

<sup>5</sup> Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. Ὁ  
I am the vine, you the branches. He

You all things, and remind you of all things which I said to you.

<sup>27</sup> Peace \* I leave to you; MY Peace I give to you; not as the WORLD gives, do I give to you. Let not Your HEART be troubled, nor let it be afraid.

<sup>28</sup> You heard That I said to you, I am going away and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because I my FATHER is greater than I.

<sup>29</sup> And now I have told you before it occurs, so that when it occurs, you may believe.

<sup>30</sup> I will not speak much more with you; I for the FATHER of the WORLD is coming, and has nothing in me.

<sup>31</sup> But that the WORLD may know That I love the FATHER, and that as I the FATHER commanded me, even so I do; arise, let us go hence.

# CHAPTER XV.

<sup>1</sup> I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

<sup>2</sup> Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear More Fruit.

<sup>3</sup> You are already clean through the WORD which I have spoken to you.

<sup>4</sup> I Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

<sup>5</sup> I am the VINE, you are the BRANCHES. He

\* VATICAN MANUSCRIPT.—27. I leave.

† 30. Some say the ruler of this world means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xli. 30, and xvi. 11), not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

† 28. John v. 13; x. 30; Phil. ii. 6. † 30. John xli. 30; xvi. 11. † 31. John x. 18; Phil. ii. 8; Heb. v. 8. † 3. John xlii. 10; xlii. 17; Eph. v. 26; 1 Pet. i. 22. † 4. Col. i. 23; 1 John ii. 6.

μενων εν εμοι, κγω εν αυτω, οτος φερε καρ-  
abiding in me, and I in him, this bears fruit  
πον πολυν· οτι χωρις εμου ου δυνασθε ποιειν  
much, because apart from me not you are able to do

ουθεν. <sup>6</sup> Εαν μη τις μεινη εν εμοι, εβληθη  
nothing. If not any one may abide in me, he is cast  
εξω, ως το κλημα, και εξηρανθη· και συναγου-  
out, like the branch, and is withered; and they gather  
σιν αυτα, και εις πυρ βαλλουσι, και καιεται.  
them, and into a fire they cast, and it is burned.

<sup>7</sup> Εαν μεινητε εν εμοι και τα ρηματα μου εν  
If you abide in me and the words of me in  
υμιν μεινη, ο εαν θελητε † αιτησεσθαι, και  
you may abide, whatever you may wish you shall ask, and  
γενησεται υμιν. <sup>8</sup> Εν τωτω εδοξασθη ο πατηρ  
it shall be for you. In this was glorified the father  
μου, ινα καρπον πολυν φερητε, και γενησεσθε  
of me, that fruit much you might bear, and you shall be  
εμοι μαθηται. <sup>9</sup> Καθως ηγαπησε με ο πατηρ,  
to me disciples. As loved me the father,

κγω ηγαπησα υμας· μεινατε εν τη αγαπη τη  
and I loved you; abide you in the love the  
εμρ. <sup>10</sup> Εαν τας εντολας μου τηρησητε, με-  
mine. If the commandments of me you may keep, you  
νειτε εν τη αγαπη μου· καθως εγω τας εντολας  
will abide in the love of me; as I the commandments  
του πατρος μου τηρηηκα, και μενω αυτου εν  
of the father of me have kept, and abide of him in  
τη αγαπη.  
the love.

<sup>11</sup> Ταυτα λελαληκα υμιν, ινα η χαρα η εμρ εν  
These things I have spoken to you, that the joy the mine in  
υμιν μεινη, και η χαρα υμων πληρωθρ. <sup>12</sup> Αυτη  
you may abide, and the joy of you may be full. This  
εστιν η εντολη η εμρ, ινα αγαπατε αλληλους,  
is the commandment the mine, that you love each other,  
καθως ηγαπησα υμας. <sup>13</sup> Μειζονα ταυτης  
as I loved you. Greater of this

αγαπην ουδεις εχει, ινα τις την ψυχην αυτου  
love no one has, that any one the life of himself  
ρη υπερ των φιλων αυτου. <sup>14</sup> Τμεις  
may lay down in behalf of the friends of himself. You

φιλοι μου εστε, εαν ποιητε οσα εγω εντελ-  
friends of me are, if you may do what things I com-  
λωμαι υμιν. <sup>15</sup> Ουκειτι υμας λεγω δουλους·  
mand you. No more you I call slaves;

οτι ο δουλος ουκ οιδε τι ποιει αυτου ο κυριος·  
because the slave not know what does of him the lord;  
υμας δε ειρηκα φιλους, οτι παντα α ηκουσα  
you but I have called friends, because all things which I heard

para του πατρος μου, εγνωρισα υμιν. <sup>16</sup> Ουχ  
from the father of me, I made known to you. Not

υμεις με εξελεξασθε, αλλ' εγω εξελεξαμην  
you me did choose, but I chose

who abides in me, and I in him, he † bears much  
Fruit; Because several  
from me you can do nothing.

<sup>6</sup> If any one abide not in me, he is cast out like the  
BRANCH, and is withered;  
and such are gathered, and  
cast into a Fire, and are  
burned.

<sup>7</sup> † If you abide in me,  
and my words abide in  
you, ask whatever you wish,  
and it shall be given you.

<sup>8</sup> † In this is my FATHER  
glorified, that you bear  
much Fruit, and you shall  
be My Disciples.

<sup>9</sup> As the FATHER loved  
me, and I loved you, abide  
in MY LOVE.

<sup>10</sup> † If you observe my  
COMMANDMENTS, you shall  
abide in my LOVE; as I  
have observed \* the FA-  
THER'S COMMANDMENTS,  
and abide in His LOVE.

<sup>11</sup> These things I have  
spoken to you, that MY JOY  
\* may be in you, and † your  
JOY may be completed.

<sup>12</sup> † This is MY COM-  
MANDMENT, That you love  
each other, as I loved you.

<sup>13</sup> † No one has greater  
Love than this, that one  
should lay down his LIFE  
in behalf of his FRIENDS.

<sup>14</sup> † You are my Friends  
if you do what things I  
command you.

<sup>15</sup> No more I call you  
Servants; Because the SER-  
VANT knows not what His  
MASTER does; but I have  
called You Friends, Because  
all things which I heard  
from my FATHER I made  
known to you.

<sup>16</sup> You did not choose  
Me, but I chose you, and

\* VATICAN MANUSCRIPT.—10. the FATHER'S.

11. begin you.

† 7. Griesbach favors the reading, *aitesanthē* instead of *aitesanthē*; which is adopted by Lachmann and Tischendorf.

† 5. Phil. i. 11; iv. 13. † 7. ver. 10; John xiv. 13, 14; xvi. 23. † 8. Matt. v. 16; Phil. i. 11. † 10. John xiv. 15, 21, 23. † 11. John xvi. 24; xvii. 13; 1 John i. 4. † 12. John xlii. 84; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 14; iv. 21. † 13. John x. 11, 15; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 16. † 14. John xiv. 14, 23; Matt. xii. 50.

ὑμας, και ἐθῆκα ὑμας, ἵνα ὑμεῖς ὑπαγῆτε και  
you, and appointed you, that you might go and  
καρπον φερετε, και ὁ καρπος ὑμων μὲν᾽ ἵνα  
fruit might bear, and the fruit of you might abide: so that  
δ, τι αν αιτησῃτε τον πατερα εν τῷ ονοματι  
whatever you may ask the father in the name  
μου, δὲν ὑμιν.  
of me, he may give to you.

17 Ταῦτα ἐντέλλομαι ὑμιν, ἵνα ἀγαπάτε  
These things I command you, that you may love  
ἀλλήλους. 18 Εἰ δὲ κόσμος ὑμας μισεῖ, γενώσ-  
each other. If the world you hates, you

κετε, ὅτι ἐμε πρότερον ὑμῶν μεμίσηκεν. 19 Εἰ  
know, that me before you it has hated. If

ἐκ του κόσμου ἦτε, ὁ κόσμος αν το ἴδιον ἐφι-  
of the world you were, the world would the own live.

λει· ὅτι δε εκ του κόσμου ουκ ἐστε, ἀλλ' ἐγώ  
because but of the world not you are, but I

ἐξελεξαμην ὑμας εκ του κόσμου, δια τουτο  
chose you out of the world, on account of this

μισεῖ ὑμας ὁ κόσμος. 20 Μνημονεύετε του  
hates you the world. Remember you the

λογου, οὗ ἐγώ εἶπον ὑμιν· Οὐκ ἐστι δὲ  
word, of which I said to you; Not is because

μεῖζον του κυριου αὐτου. Εἰ ἐμε ἐδίωξαν, και  
greater of the lord of himself. If me they persecuted, also

ὑμας διώξουσιν· εἰ τον λογον μου ἐτηρησάν,  
you they will persecute; if the word of me they kept,

και τον ὑμετερον τηρήσουσιν. 21 Ἀλλὰ ταῦτα  
also the yours they will keep. But these things

πάντα ποιήσουσιν ὑμιν δια το ὄνομα μου,  
all they will do to you on account of the name of me,

ὅτι ουκ οἶδασιν τον πεμψάντα με. 22 Εἰ μὴ  
because not they know him sending me. If not

ἦλθον και ἐλάλησα αυτοις, ἁμαρτιαν ουκ εἶχον·  
I had come and spoken to them, sin not they had,

νυν δε προφασιν ουκ εχουσι περι της ἁμαρτίας  
now but an excuse not they have about the sin

αὐτων. 23 Ὁ ἐμε μισῶν, και τον πατερα μου  
of them, He me hating, also the father of me

μισεῖ. 24 Εἰ τα ἐργα, μὴ ἐποίησα εν αυτοις, ἃ  
have. If the works, not I had done among them, which

οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτιαν ουκ εἶχον·  
no one other has done, sin not they had,

νυν δε και ἐώρακασιν, και μεμίσηκασιν και ἐμε  
now but even they have seen, and have hated both me

και τον πατερα μου. 25 Ἀλλ', ἵνα πληρωθῇ δὲ  
and that father of me. But, that may be fulfilled the

λογος ὁ γεγραμμενος εν τῷ νόμῳ αὐτων· "Ὅτι  
word the having been written in the law of them; "That

ἐμισήσαν με ὀψεσιν."  
they hated me without cause."

\* Όταν δε ἐλθῇ ὁ παρακλητος, ὃν ἐγώ  
When but may come the helper, whom I

πεμψῶ ὑμιν παρα του πατρος, (το πνευμα τῷ  
will send to you from the father, (the spirit of the

appointed you, that you may go and bear fruit, and that your fruit may abide; so that whatever you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 † If the WORLD hate You, you know That it has hated Me before you.

19 † If you were of the WORLD, the WORLD would love its OWN; but Because you are not of the WORLD, but I chose you out of the WORLD, on this account the WORLD hates you.

20 Remember the WORD which I said to you, † 'A Son is not greater than his Master.' If they persecuted Me, they will also persecute You; if they observed my WORD they will also observe YOURS.

21 But † all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 He who HATES Me, hates my FATHER also.

24 If I had not done among them † the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT WORD which was WRITTEN in their LAW, † 'They hated me without cause.'

26 † But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT of

\* VATICAN MANUSCRIPT.—16. you ask.

† 18. 1 John iii. 1, 13. 119. John iv. 5; xvii. 14. 20. Matt. x. 24; Luke vi. 40; John xiii. 16. 21. Matt. x. 23; xxiv. 9; John xvi. 3. 24. John iii. 2; vii. 31; ix. 32. 25. Ps. xxxv. 19. 26. Luke xxiv. 40; John xiv. 17, 26; xvi. 7, 13; Acts ii. 33.

αληθείας, ὃ παρα τοῦ πατρὸς ἐκπορεύεται.)  
truth, which from the father shall come out.)

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. <sup>27</sup> Καὶ ὑμεῖς δὲ  
that will testify concerning me. Also you and

μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.  
shall testify, because from a beginning with me you are.

ΚΕΦ. 15. 16. <sup>1</sup> Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ  
These things I have spoken to you, that not

σκανδαλισθῆτε. <sup>2</sup> Ἀποσυναγωγὸς ποιήσουσιν  
you may be ensnared. From synagogues they will put

ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτεῖνας  
you; but comes an hour, that every one the killing

ὑμᾶς, δοξῇ λατρεῖαν προσφέρειν τῷ θεῷ.  
you, may think a service to offer to the God.

<sup>3</sup> Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἐγνώσαν τὸν  
And these things they will do, because not they know the

πατέρα, οὐδὲ ἐμεῖ. <sup>4</sup> Ἀλλὰ ταῦτα λελάληκα  
father, nor me. But these things I have spoken

ὑμῖν, ἵνα ὅταν ἐλθῇ ἡ ὥρα, μνημονεύητε  
to you, that when may come the hour, you may remember

αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ  
them, that I said to you These things but to you from

ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. <sup>5</sup> Νῦν  
a beginning not I said, because with you I was. Now

δὲ ὑπάγω πρὸς τὸν πεμφσάντα με, καὶ οὐδεὶς ἐξ  
but I go to him having sent me, and no one of

ὑμῶν ἐρωτᾷ με· Που ὑπάγεις; <sup>6</sup> Ἀλλ' ὅτι  
you asks me; Where goest thou? But because

ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπληρώκειν  
these things I have spoken to you, the sorrow has filled

ὑμῶν τὴν καρδίαν. <sup>7</sup> Ἀλλ' ἐγὼ τὴν ἀληθειαν  
of you the heart. But the truth

λέγω ὑμῖν· συμφερεῖ ὑμῖν, ἵνα ἐγὼ ἀπελθῶ.  
say to you; it is better for you, that I should go away.

Εὰν γὰρ μὴ ἀπελθῶ, ὁ παρακλήτος οὐκ ἐλευ-  
If for not I should go away, the helper not will

σεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πεμφψῶ αὐτὸν  
come to you; if but I go, I will send him

πρὸς ὑμᾶς. <sup>8</sup> Καὶ ἐλθὼν ἐκεῖνος ἐλεγξεῖ τὸν  
to you. And having come he will convict the

κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης,  
world concerning sin, and concerning righteousness,

καὶ περὶ κρίσεως. <sup>9</sup> Περὶ ἁμαρτίας μὲν, ὅτι  
and concerning judgment. Concerning sin indeed, because

οὐ πιστεύουσιν εἰς ἐμεῖ· <sup>10</sup> περὶ δικαιοσύνης δὲ,  
not they believe into me; concerning righteousness but,

ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι  
because to the father of me I go away, and no more

θεωρεῖτε με· <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν  
you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, he will testify of me.

<sup>27</sup> And ye also will testify. Because you are with me from the Beginning.

# CHAPTER XVI.

<sup>1</sup> These things I have spoken to you, that you may not be ensnared.

<sup>2</sup> † They will expel you from the synagogues; but an Hour is coming, when EVERY ONE WHO KILLS you will think to offer Service to GOD.

<sup>3</sup> And † these things they will do because they know not the FATHER, nor me.

<sup>4</sup> But These things I have spoken to you, so that when † their HOUR comes you may remember them. That † I told you. And these things I said not to you from the Beginning. Because I was with you

<sup>5</sup> And now † I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

<sup>6</sup> But Because I have said These things to you, SORROW has filled Your HEART.

<sup>7</sup> But † I tell you the TRUTH; It is better for you that † I should go away, for if I go not away; † the HELPER will not come to you; but if I go I will send him to you.

<sup>8</sup> And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

<sup>9</sup> concerning Sin, indeed, Because they believe not into me;

<sup>10</sup> but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

<sup>11</sup> and concerning Judg.

\* VATICAN MANUSCRIPT.—4. their HOUR.

† 27. Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; iv. 20, 23; v. 32; x. 20; xiii. 31; 1 Pet. v. 1; 2 Pet. i. 10. † 2. John ix. 22, 34; xii. 43; viii. 1; ix. 1; xxvi. 9—11. † 3. John xv. 21; Rom. x. 3; 1 Cor. ii. 8; 1 Tim. i. 13. † 5. ver. 10, 16; John vii. 33; xiii. 3; xiv. 24. † 7. John vii. 30; xiv. 16, 26; xv. 26.

τοῦ κόσμου τούτου κερταται. <sup>12</sup> Ἐτι πολλὰ ἐχω  
of the world this has been judged. Yet many things I have  
λεγειν ὑμῖν, ἀλλ' οὐ δύνασθε βασταζειν αὐτῇ.  
to say to you, but not you are able to bear now.  
<sup>13</sup> Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς  
When but may come he, the spirit of the  
ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλη-  
truth, he will lead you into all the truth.  
θειαν. Οὐ γὰρ λελησεί ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀν-  
Not for he will speak from himself, but whatever  
ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ  
he may hear, he will speak, and the things coming he will declare  
ὑμῖν. <sup>14</sup> Ἐκεῖνος ἐμε δαξάσει, ὅτι ἐκ τοῦ ἐμοῦ  
to you. He me will glorify, because out of the mine  
λῆφεται, καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup> Πάντα ὅσα  
he will take, and will declare to you. All things what  
ἔχει ὁ πατήρ, ἐμὰ ἐστὶ. Διὰ τοῦτο εἶπον, ὅτι  
has the father, mine is. On account of this I said, that  
ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.  
out of the mine he takes, and declares to you.  
<sup>16</sup> Μικρον, καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρον,  
A little while, and not you see me; and again a little while,  
καὶ ὀφείσθε με, \* [ὅτι ὑπάγω πρὸς τὸν πατέρα.]  
and you shall see me, [because I am going to the father.]  
<sup>17</sup> Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς  
Said then of the disciples of him to  
ἀλλήλους· Τι ἐστὶ τοῦτο ὃ λέγει ἡμῖν· Μικρον,  
each other; What is this which he says to us; A little while,  
καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρον, καὶ  
and not you see me; and again a little while, and  
ὀφείσθε με· καὶ· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν  
you shall see me; and; Because I am going to the  
πατέρα; <sup>18</sup> Ἐλεγον οὖν· Τοῦτο τι ἐστὶν ὃ  
father? They said therefore; This what is which  
λέγει, το μικρον; Οὐκ οἶδαμεν \* [τι λαλεῖ.]  
he says, the little while? Not we know [what he says.]  
<sup>19</sup> Ἔγνω ὁ Ἰησοῦς, ὅτι ἠθελον αὐτὸν ἐρωτᾶν,  
Knew the Jesus, that they wished him to ask,  
καὶ εἶπεν αὐτοῖς· Περὶ τούτου ῥητε μετ'  
and said to them; Concerning this inquire you with  
ἀλλήλων, ὅτι εἶπον· Μικρον, καὶ οὐ θεωρεῖτε  
each other, because I said; A little while, and not you see  
με· καὶ πάλιν μικρον, καὶ ὀφείσθε με; <sup>20</sup> Ἀμην  
me; and again a little while, and you shall see me? Indeed  
ἀμην λέγω ὑμῖν, ὅτι κλαυσετέ καὶ θρηνησετέ  
Indeed I say to you, that will weep and will lament  
ὑμεῖς, ὃ δὲ κόσμος χαρησεται· ὑμεῖς \* [δε]  
you, the but world will rejoice; you [and]  
λυπηθησεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν  
will be sorrowful, but the sorrow of you into joy  
γενησεται. <sup>21</sup> Ἡ γυνὴ ὅταν τικτῇ, λύπην ἐχει,  
shall become. The woman when she may bear, sorrow has,

ment, Because the RULER of this world has been judged.

<sup>13</sup> I have yet Many things to tell you, but you cannot bear them now.

<sup>13</sup> But when he may come, the spirit of TRUTH, he will lead you into all the TRUTH; for he will not speak from himself; he will speak whatever he may hear; and declare to you the COMING THINGS.

<sup>14</sup> He will glorify Me; Because he will take of MINE, and declare to you.

<sup>15</sup> All things that the FATHER has are mine; on account of this I said, That out of MINE he takes, and will declare to you.

<sup>16</sup> A little while, and you see me no more, and again a little while, and you will see me.

<sup>17</sup> Then some of his DISCIPLES said to each other, "What is this he is saying to us, 'A little while, and you will see me not; and again a little while, and you will see me,' and, 'Because I am going to the FATHER?'"

<sup>18</sup> They said, therefore, "What is this that he is saying, 'A little while?'" We know not.

<sup>19</sup> Jesus knew That they wished to ask Him, and said to them, "Do you inquire one with another concerning this, Because I said, 'A little while, and you see me not, and again a little while, and you will see me?'"

<sup>20</sup> Indeed, I assure you, That you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow shall become Joy.

<sup>21</sup> The woman when she is in labor has Sorrow,

\* VATICAN MANUSCRIPT.—13. all the TRUTH.  
going to the FATHER—omit. 18. little while.  
20. and—omit.

† 11. See Note on chap. xiv. 20.

‡ 12. Mark iv. 23; 1 Cor. iii. 2; Heb. v. 12.  
20, 27. † 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10.  
21; xi. 23; xiv. 10. † 21. Isa. xxvi. 17.

16. no more. 16. Because I am  
13. what he says—omit. 19. Jesus.



ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησθῇ  
because has come the hour of her; when but she may have borne  
το παιδίον, οὐκεὶ μνημονεύει τῆς θλίψεως,  
the child, no more she remembers of the distress,  
διὰ τὴν χαρὰν, ὅτι ἐγεννηθῇ ἀνθρώπος εἰς  
on account of the joy, that was born a man into  
τὸν κόσμον. 22 Καὶ ὑμεῖς οὖν λυπνὴν μὲν νῦν  
the world. And you therefore sorrow indeed now  
ἐχετε· πάλιν δὲ ὀφθαλμοὶ ὑμᾶς, καὶ χαρησεται  
have; again but I will see you, and will be rejoiced  
ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς  
of you the heart, and the joy of you no one  
αἶρει ἀπ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε  
takes from you; and in that the day me  
οὐκ ἐρωτήσετε οὐδέν· Ἀμὴν ἀμὴν λέγω ὑμῖν,  
not you will ask nothing; Indeed indeed I say to you,  
ὅτι ὅσα ἀναιτήσητε τὸν πατέρα ἐν τῷ ὀνόματι  
that whatever you may ask the father in the name  
μου, ἔσται ὑμῖν. 24 Ἔως ἄρτι οὐκ ᾔτησατε  
of me, he will give to you. Till now not you asked  
οὐδέν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ λήψεσθε,  
nothing in the name of me; ask ye, and ye shall receive,  
ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.  
so that the joy of you may be completed.

25 Ταῦτα ἐν παροιμίαις λέλαλῃκα ὑμῖν·  
These things in figures I have spoken to you;  
ἐρχεται ὥρα, ὅτε οὐκεὶ ἐν παροιμίαις λαλήσω  
comes an hour, when no more in figures I will speak  
ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγ-  
to you, but plainly concerning the father I will  
γέλω ὑμῖν. 26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-  
tell you. In that the day in the name  
ματι μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγώ  
of me you will ask; and not I say to you, that I  
ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. 27 αὐτὸς γὰρ  
will entreat the father concerning you; himself for  
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφιληκατέ,  
the father loves you, because you me have loved,  
καὶ πεπιστευκατέ, ὅτι ἐγὼ παρὰ τοῦ θεοῦ  
and have believed, that I from the God  
ἐξῆλθον. 28 Εξῆλθον παρὰ τοῦ πατρὸς, καὶ  
came out. I came out from the father, and  
ἐληλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν  
have come into the world; again I leave the  
κόσμον, καὶ πορεύομαι πρὸς τοῦ πατέρα.  
world, and am going to the father.

29 Λέγουσιν \* [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἰδε,  
Say [to him] the disciples of him; Lo,  
νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν  
now plainly thou speakest, and a figure not one  
λέγεις. 30 Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ  
thou knowest. Now we know, that thou knowest all things, and  
οὐ χρειαζέσαι, ἵνα τις σε ἐρωτᾷ ἐν τούτῳ  
no need has, that any one should ask; in this  
πιστεύομεν, ὅτι ἀπο θεοῦ ἐξῆλθες. 31 Ἀπεκ-  
we believe, that from God thou didst come out. An-

Because her TIME has come; but when she has borne the CHILD, she remembers the DISTRESS no more, on account of the JOY That a Man was born into WORLD.

22 And you, therefore, now indeed have Sorrow; but I will see you again, and ‡ Your HEART shall rejoice; and your JOY no one takes from you.

23 And in That DAY you will ask Me nothing. † Indeed, I assure you. What- ever you may ask the FA- THER in my NAME, he will give you.

24 Till now you asked nothing in my NAME; ask, and you shall receive, so ‡ that your JOY may be completed.

25 These things I have spoken to you in FIGURES; an Hour is coming, when I will no more speak to you in FIGURES, but I will tell you plainly about the FA- THER.

26 In That DAY you will ask in my NAME, and I do not say to you, That I will entreat the FATHER for you;

27 † for the FATHER himself loves you, Because you have loved me, and I have believed that I came out from \* GOD.

28 ‡ I came out from the FATHER, and have come into the WORLD; again I leave the WORLD, and am going to my FATHER."

29 His DISCIPLES said to him, "Behold, now thou art speaking plainly, and without a Figure.

30 Now we know That thou knowest all things, and hast no need that any one should ask Thee; by this we believe That thou didst come out from God."

31 \* Jesus answered,

\* VATICAN MANUSCRIPT.—27. the FATHER.

22. to him—omit.

31. Jesus.

† 22. Luke xiv. 41, 53; John xx. 20.  
John xv. 11. † 27. John xiv. 21, 23.

‡ 23. Matt. vii. 7; John xiv. 13; xv. 16.  
‡ 27. ver. 30; John iii. 13; xvii. 8.

‡ 24.  
‡ 23.

ῥιθὴ αὐτοῖς ὁ Ἰησοῦς· Ἀρτί πιστεύετε· ἔτι ἰδοὺ, ῥεχεται ὥρα, καὶ νῦν ἐληλυθεν, ἵνα σκορπισθῇτε ἐκαστος εἰς τὰ ἴδια, καὶ ἐμε μόνον ἀφήτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν. Ἔτι ταῦτα λέγαλῃκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θάρσειτε, ἐγὼ νενίκηκα τὸν κόσμον.

ΚΕΦ. ιζ'. 17.

Ἔτι ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πατέρ, ἐληλυθεν ἡ ὥρα· δόξασον σου τὸν υἱόν, ἵνα \* [καὶ] ὁ υἱός σου δοξασθῇ σε· ὁ καθὼς ἐδώκας αὐτῷ ἐξουσίαν παντὸς σαρκός, ἵνα παντὶ ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Ἡ αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι σε τὸν μόνον ἀληθινόν θεόν, καὶ ὃν ἀπέστειλας τὸν υἱόν σου Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδόξασα ἐν τῇ γῇ· τὸ ἔργον ἐτέλειωσα, ὃ δέδωκας μοι, ἵνα πρὶν τοῦ. Καὶ νῦν δόξασον με, σὺ πατέρ, παρὰ σεαυτοῦ, τῇ δόξῃ, ἣν εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί. Ἐφάνερωσα σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετήρηκασιν. Ἔτι νῦν ἔγνωσαν, ὅτι πάντα ὃσα δέδωκας μοι, παρὰ σου ἔχω, ὅτι πάντα ὃσα δέδωκας μοι, παρὰ σου ἔχω.

them, "Do you now believe?"

32 Behold, an Hour is coming, and is come, that you will be scattered every one to his own home, and will leave Me alone; and yet I am not alone, Because the FATHER is with me.

33 These things I have spoken to you, that in me you may have Peace. † In the WORLD you have Affliction; but be of good courage; ‡ I have conquered the WORLD."

CHAPTER XVII.

1 Jesus spoke these things, and lifted up his EYES to HEAVEN, and said, "Father, the HOUR is come; glorify Thy SON, that \* the SON may glorify thee;

2 † as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even aionian Life.

3 And this is the ATO-  
NIAN Life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ.

4 ‡ I glorified thee on the EARTH, † \* having finished the WORK which thou hast given me, that I might do it.

5 And now, O Father, glorify thou me with thyself, with the GLORY which I had with thee before the WORLD WAS.

6 I manifested Thy NAME to the MEN whom thou hast given me out of the WORLD; thine they were, and thou hast given them to me; and they have kept thy WORD.

7 Now they know That all things whatever thou gavest me are from thee.

\* VATICAN MANUSCRIPT.—1. the son.

1. also—omit.

4. having finished.

‡ 33. John xv. 19—21; 2 Tim. iii. 12.  
‡ 2. Matt. xi. 27; xviii. 18; John i. 12; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10.  
iv. 26; v. 26; ix. 8; xix. 10.

‡ 33. Rom. viii. 37; 1 John iv. 4; v. 4.

‡ 4. John

ἔστιν<sup>8</sup> ὅτι τα ῥήματα ἃ δέδωκας μοι, δέδωκας  
 is; because the words which thou hast given me, I have given  
 αὐτοῖς· καὶ αὐτοὶ ἐλάβον, καὶ ἐγνώσαν ἀληθώς,  
 to them; and they received, and knew truly,  
 ὅτι παρὰ σου ἐξηλθον, καὶ ἐπίστευσαν, ὅτι σου  
 that from thee I came out, and believed that thou  
 με ἀπεστείλας. <sup>9</sup> Ἐγὼ περὶ αὐτῶν ἐρώτω· οὐ  
 me didst send. I concerning them ask; not  
 περὶ τοῦ κόσμου ἐρώτω, ἀλλὰ περὶ ὧν  
 concerning the world I ask, but concerning whom  
 δέδωκας μοι, ὅτι σοὶ εἰσὶν· <sup>10</sup> καὶ τὰ ἐμα πάντα  
 thou hast given me, because thine they are; and the mine all  
 σα ἐστὶ, καὶ τὰ σα ἐμε, καὶ δεδοξασμαι ἐν  
 thine is, and the thine mine, and I have been glorified in  
 αὐτοῖς. <sup>11</sup> Καὶ οὐκετι εἰμι ἐν τῷ κόσμῳ, καὶ  
 them. And no more I am in the world, and  
 οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἐρχο-  
 these in the world are, and I to thee am  
 μαι. Πάτερ ἅγιε, τηρήσον αὐτοὺς ἐν τῷ ὀνο-  
 coming. O father holy, keep them in the name  
 ματι σου, ᾧ δέδωκας μοι· ἵνα ᾧσιν ἐν,  
 of thee, by which thou hast given to me; that they may be one, as  
 καθὼς ἡμεῖς. <sup>12</sup> Ὅτε ἦμην μετ' αὐτῶν \* [ἐν τῷ  
 as we. When I was with them [in the  
 κόσμῳ,] ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνοματι  
 world,] I kept them in the name  
 σου· οὐδὲ δέδωκας μοι ἐφυλαξα, καὶ οὐδεὶς ἐξ  
 of thee, whom thou hast given to me I guarded, and no one of  
 αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα  
 them was destroyed, if not the son of the destruction, that  
 ἡ γραφή πληρωθῇ. <sup>13</sup> Νῦν δὲ πρὸς σε ἐρχομαι,  
 the writing may be fulfilled. Now and to thee I am coming,  
 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἐχῶσι τὴν  
 and these things I say in the world, that they may have the  
 χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.  
 joy the mine fulfilled in them.  
<sup>14</sup> Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ  
 I have given to them the word of thee; and the  
 κόσμος ἐμισήσεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ  
 world hated them, because not they are of the  
 κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.  
 world, as I not am of the world.  
<sup>2</sup> Οὐκ ἐρώτω, ἵνα ἀρῇς αὐτοὺς ἐκ τοῦ κόσ-  
 Not I ask, that thou wouldst take them out of the world,  
 μου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
 but that thou wouldst keep them from the evil one.  
<sup>16</sup> Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ  
 Of the world not they are, as I of the  
 κόσμου οὐκ εἰμι. <sup>17</sup> Ἀγιάσον αὐτοὺς ἐν τῇ  
 world not am. Sanctify them in the

8 Because I have given to them the words which  
 † thou hast given to me;  
 and they received and  
 knew truly that I came  
 out from thee, and be-  
 lieved That thou didst  
 send Me

9 I entreat for them;  
 not for the world I en-  
 treat, but for those whom  
 thou hast given me; Be-  
 cause they are thine.

10 And all mine are  
 thine, and † mine are  
 mine; and I have been glo-  
 rified in them.

11 And I am no more  
 in the world, but then  
 are in the world, and I  
 am coming to thee. Holy  
 Father, keep them in thy  
 NAME, by which thou hast  
 given them me, that they  
 may be one, as we \* also  
 are.

12 When I was with  
 them, I kept them in thy  
 \* NAME, by which thou  
 hast given them me; and I  
 guarded them, and no one  
 of them was destroyed,  
 except the † son of DE-  
 struction; † that the  
 SCRIPTURE might be veri-  
 fied.

13 But now I am com-  
 ing to thee; and These  
 things I speak in the  
 world, that they may  
 have MY JOY completed in  
 them.

14 I have given thy  
 word to them, † and the  
 world hated them; Be-  
 cause they are not of the  
 world, as I am not of the  
 world.

15 I entreat not that  
 thou wouldst take them  
 out of the world, but  
 † that thou wouldst keep  
 them from EVIL.

16 They are not of the  
 world, as I am not of the  
 world.

17 † Sanctify them in

\* VATICAN MANUSCRIPT.—11. also. 12. in the world—omit. 12. NAME, by which thou hast given them me; and I guarded them.

† 8. John viii. 23; xii. 40; xiv. 10.

† 10. John xvi. 15.

† 12. John vi. 70; xiii. 18.

† 12. Psa. cix. 8; Acts i. 20.

† 14. John xv. 18, 10; 1 John iii. 13.

† 15. Matt. vii.

13; 2 Thess. iii. 3; 1 John v. 18.

† 17. John xv. 3; Acts xv. 9; Eph. v. 26; 1 Pet. i. 23

αληθεια σου· ὁ λογος ὁ σος αληθεια εστι.  
truth of thee; the word the thine truth is.

18 Καθως εμε απεστειλας εις τον κοσμον, καγω  
As me thou didst send into the world, also I  
απεστειλα αυτους εις τον κοσμον. 19 Και υπερ  
sent them into the world. And in behalf

αυτων εγω αγιαζω εμαυτον, ινα και αυτοι ωσιν  
of them I sanctify myself, so that also they may be  
ηγιασμενοι εν αληθεια. 20 Ου περι τούτων δε  
unsolicited in truth. Not concerning these and

ερωτω μονον, αλλα και περι των πιστευοντων  
I ask alone, but also concerning those believing  
δια του λογου αυτων εις εμε. 21 'Ινα παντες  
through the word of them into me. That all

εν εσι· καθως συ, πατερ, εν εμοι, καγω εν σοι,  
one may be; as thou, father, in me, and I in thee,  
ινα και αυτοι εν ημιν \* [εν] ωσιν· ινα ὁ κοσ-  
that also they in as [one] may be, that the world  
μης πιστευση, ὅτι συ με απεστειλας. 22 Και  
may believe, that thou me didst send. And

εγω την δοξαν ην δεδωκας μοι, δεδωκα αυτοις·  
I the glory which thou hast given to me, have given to them;  
ινα εσιν εν, καθως ημεις εν εσμεν. 23 (εγω εν  
that they may be one, as we one are; (I in

εστοις, και συ εν εμοι) ινα ὡσι τετελειωμε-  
them, and thou in me,) that they may be perfected  
νοι εις εν, \* [και] ινα γινωσκη ὁ κοσμος, ὅτι συ  
into one, [and] that may know the world, that thou  
με απεστειλας, και ηγαπησας αυτους, καθως  
me didst send, and thou didst love them, as

εμε ηγαπησας. 24 Πατερ, οὐς δεδωκας μοι,  
me thou didst love. O father, whom thou hast given to me,  
θελω, ινα ὅπου εimi εγω, κακεινοι εσι μετ'  
I wish, that where am I, also they may be with  
εμου· ινα θεωρωσι την δοξαν την εμην, ην  
me; that they may behold the glory the mine, which  
εδωκας μοι, ὅτι ηγαπησας με προ καταβολης  
thou didst give to me, because thou didst love me before a laying down

κοσμου. 25 Πατερ δικαιε, και ὁ κοσμος σε ουκ  
of a world. O father righteous, and the world thee not  
εγνω· εγω δε σε εγνω, και οὔτοι εγνωσαν ὅτι  
knew, I but thee knew, and these knew that  
συ με απεστειλας. 26 Και εγνωρισα αυτοις το  
thou me didst send. And I made known to them the

ονομα σου, και γνωρισω· ινα ἡ αγαπη ην  
name of thee, and will make known; that the love which  
ηγαπησας με, εν αυτοις 'γ, καγω εν αυτοις.  
thou didst love me, in them may be, and I in them.

\* Truth; † THY WORD is the TRUTH.

18 † As thou didst send Me into the WORLD, so I sent them into the WORLD;

19 † and in their behalf I sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for THOSE BELIEVING into me through their word;

21 † so that all may be one; as † thou, Father, art in me, and I in thee, that they also may be in us; so that the WORLD may believe That thou didst send Me.

22 And the GLORY which thou hast given me, I have given them; † that they may be one, as we are one;

23 I in them, and thou in me, that they may be perfected into one; so that the WORLD may know That thou didst send me, and didst love them, as thou didst love me.

24 † Father, those whom thou hast given me, I wish that where I am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Formation of the World.

25 O righteous Father, the WORLD did not know Thee, but I knew Thee, and these knew That thou didst send Me.

26 And I made known, and will make known to them thy NAME; so that † the LOVE with which thou didst love me may be in them, and I in them.

\* VATICAN MANUSCRIPT.—17. Truth; THY WORD is the TRUTH. and—omit.

21. one—omit.

† 17. 2 Sam. vii. 28; Psal. cxix. 142, 151; John viii. 40.

1 Cor. i. 20; Heb. x. 10.

† 21. John x. 28; xiv. 11.

20; xiv. 3; 1 Thess. iv. 17.

† 11. ver. 11, 22, 23; John x. 10; Rom. xii. 5; Gal. iii. 29.

† 22. John xiv. 20; 1 John i. 3; iii. 24.

† 20. John xv. 9.

† 18. John xv. 21.

† 19.

† 23. John xv. 21.

† 24. John xii.

† 20. John xv. 9.

ΚΕΦ. ιη'. 18.

1 Ταῦτα εἰπων ὁ Ἰησοῦς ἐξῆλθε συν τοῖς  
These things saying the Jesus went out with the  
μαθηταῖς αὐτοῦ περὶ τὸν χειμάρρου τοῦ  
disciples of himself beyond the brook of the  
Κεδρῶν, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτός  
Kedron, where was a garden, into which entered himself  
καὶ οἱ μαθηταὶ αὐτοῦ. 2 Ἦδει δὲ καὶ Ἰουδᾶς, ὁ  
and the disciples of him. Knew and also Judas, he  
παραδίδους αὐτὸν, τὸν τόπον· ὅτι πολλάκις  
delivering up him, the place; because often  
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν  
met the Jesus there with the disciples  
αὐτοῦ. 3 Ὁ οὖν Ἰουδᾶς λαβὼν τὴν σπείραν,  
of himself. The then Judas having taken the band,  
καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας,  
and from the high-priests and Pharisees officers,  
ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ  
comes there with torches and lamps and  
ὀπλῶν. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχο-  
weapons. Jesus therefore knowing all the things com-  
μενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζη-  
ting on him, going out said to them; Whom seek  
τεῖτε; 5 Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Να-  
you; They answered him; Jesus the Na-  
ζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι.  
saw. Says to them the Jesus; I am.  
(Ἰστῆκει δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτὸν,  
(Was standing and also Judas, the delivering up him,  
μετ' αὐτῶν.) 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι  
with them.) When therefore he said to them; That  
ἐγὼ εἰμι· ἀπηλθὼν εἰς τὰ ὀπίσω, καὶ ἔπεσον  
I am; they went into the behind, and fell  
χαλμῷ. 7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα  
on the ground. Again then them he asked; Whom  
ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.  
seek you? They and said, Jesus the Nazarene.  
8 Ἀπεκρίθη Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι·  
Answered Jesus; I said to you, that I am;  
εἰ οὖν ἐμε ζητεῖτε, ἀφετε τούτους ὑπάγειν.  
If therefore me you seek, suffer these to go.  
9 ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· Ὅτι οὐδὲς  
So that might be fulfilled the word, which he said; "That whom  
δεδώκας μοι, οὐκ ἀπολέσα ἐξ αὐτῶν οὐδέν."·  
thou hast given to me, not I lost of them no one."  
10 Σίμων οὖν Πέτρος ἐχὼν μαχαίραν, εἰλκυσεν  
Simon then Peter having a sword, drew  
αὐτὴν, καὶ ἐπίασε τὸν τοῦ ἀρχιερέως δούλον,  
her, and struck the of the high-priest slave,  
καὶ ἀπεκόψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ  
and cut off of him the ear the right. Was now  
ὄνομα τῷ δούλῳ Μαλχος. 11 Εἶπεν οὖν ὁ Ἰη-  
a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 \* Jesus, saying These things, † went out with his DISCIPLES beyond the † BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.  
2 Now THAT JUDAS also, who DELIVERED him up, knew the PLACE; Be- cause \* Jesus often met there with his DISCIPLES.  
3 † Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and \* PHARISEES, comes there with Torches, and Lamps, and Weapons.  
4 Jesus, therefore, know- ing ALL THINGS that were COMING upon him, going out, \* says to them, "Whom do you seek?"  
5 They answered him, "Jesus the NAZARENE." \* He says to them, I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.  
6 When therefore, he said to them, "I am he," they went back, and fell on the Ground.  
7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."  
8 Jesus answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."  
9 That the word might be fulfilled which he said, † "Of those whom thou hast given me, I lost no one."  
10 † Then Simon Peter having a Sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT \* EAR-TIP. Now the SERVANT'S Name was Malchus.  
11 JESUS, therefore,

\* VATICAN MANUSCRIPT.—1. Jesus.  
8. He says to them, "I am Jesus."

2. Jesus.  
10. EAR-TIP.

3. PHARISEES.

4. says.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

‡ 1. Matt. xxvi. 26; Mark xiv. 23; Luke xxii. 47; Acts i. 16.  
‡ 9. John xvii. 12.  
47; Luke xxii. 49, 50.

‡ 3. Matt. xxvi. 47; Mark xiv. 48;  
‡ 10. Matt. xvi. 51; Mark xiv.

σους τῷ Πιτρῷ· Βαλε την μαχαιραν εις την  
 one to the Peter; Put up the sword into the  
 θηκην· το ποτηριον δ̄ δεδωκε μοι ὁ πατηρ, ου  
 sheath, the cup which has given to me the father, not  
 μη πινω αυτο;   
 not should I drink it?

Ε̄ ἡ οὖν σπειρα και οἱ χιλιαρχος και οἱ ὑπη-  
 The then band and the commander and the of-  
 ρεται των Ιουδαιων συλαβον τον Ιησουν, και  
 one of the Jews apprehended the Jesus, and  
 εδωσαν αυτον, <sup>13</sup> και απηγαγον αυτον προς  
 bound him, and led him to  
 Ανανα πρωτον· ην γαρ πενθερος του Καϊαφα,  
 Annas first; he was for father-in-law of the Caiaphas,  
 ὃς ην αρχιερεὺς του ενιαυτου εκεινου. <sup>14</sup> Ην  
 who was high-priest of the year that. Was  
 δε Καϊαφας ὁ συμβουλευσας τοις Ιουδαιοις, ὅτι  
 now Caiaphas he having advised the Jews, that

συμφερει ἓνα ανθρωπον απολεσθαι ὑπερ του  
 it is better one man to be destroyed in behalf of the  
 λαου. <sup>15</sup> Ηκολουθει δε τῷ Ιησου Σιμων Πιτρος,  
 people. Followed and the Jesus Simon Peter,

και ὁ ἄλλος μαθητης. Ὁ δε μαθητης εκεινος  
 and the other disciple. The and disciple that

ην γνωστος τῷ αρχιερει, και συνεισηλθε τῷ  
 was known to the high-priest, and went in with the  
 Ιησου εις την αυλην του αρχιερεως. <sup>16</sup> Ὁ δε  
 Jesus into the palace of the high-priest. The but

Πιτρος εἰστηκε προς τη θυρη εξω. Εξηλθεν  
 Peter stood at the door without. Went out

οὖν ὁ μαθητης ὁ ἄλλος, ὃς ην γνωστος τῷ  
 therefore the disciple the other, who was known to the  
 αρχιερει, και εἶπε τη θυρῳρῳ, και εισηγαγε τον  
 high-priest, and spoke to the door-keeper, and brought in the  
 Πιτρον. <sup>17</sup> Λεγει οὖν ἡ παιδισκη ἡ θυρῳρος  
 Peter. Says then the female-servant the door-keeper

τῷ Πιτρῷ· Μη και συ εκ των μαθητων εἰ του  
 to the Peter; Not also thou of the disciples art the  
 ανθρωπου τουτου; Λεγει εκεινος· Ουκ εἰμι.  
 man this? Says he; Not I am.

<sup>18</sup> Εἰστηκεσαν δε οἱ δουλοι και οἱ ὑπηρεται αν-  
 stood and the slaves and the officers

θρακιαν πεποιηκοτες, ὅτι ψυχος ην, και εθερ-  
 and fire having made, because cold it was, and warmed  
 μαινοντο· ην δε μετ' αυτων ὁ Πιτρος εἰστωσ  
 themselves; was and with them the Peter standing  
 και θερμαινομενος. <sup>19</sup> Ὁ οὖν αρχιερεὺς ηρω-  
 and warming himself. The therefore high-priest asked

τησε τον Ιησουν περι των μαθητων αυτου,  
 the Jesus concerning the disciples of him,

και περι της διδαχης αυτου. <sup>20</sup> Απεκριθη  
 and concerning the teaching of him. Answered

αὐτῷ ὁ Ιησους· Εγω παρρησια ελαλησα τῷ  
 him the Jesus; publicly spoke to the

said to PETER, "Put the  
 SWORD into the SCAB-  
 BARD; ‡ the CUP which  
 the FATHER has given me,  
 shall I not drink it?"

<sup>13</sup> Then the BAND, and  
 the COMMANDER, and the  
 OFFICERS of the JEWS ap-  
 prehended JESUS, and  
 bound him,

<sup>13</sup> and led him first to  
 ANNAS, for he was Father-  
 in-law of CAIAPHAS, who  
 was High-Priest that  
 YEAR.

<sup>14</sup> † Now Caiaphas was  
 the one HAVING ADVISED  
 the JEWS, "That it is ex-  
 pedient that One Man be  
 destroyed in behalf of the  
 PEOPLE."

<sup>15</sup> † And Simon Peter  
 followed JESUS; also the  
 OTHER DISCIPLE. And that  
 DISCIPLE was known to  
 the HIGH-PRIEST, and  
 went in with JESUS into  
 the PALACE of the HIGH-  
 PRIEST;

<sup>16</sup> † but PETER stood at  
 the DOOR without. There-  
 fore, \* THAT OTHER DIS-  
 CIPLE who was the AC-  
 QUAINANCE of the HIGH-  
 PRIEST, went out, and  
 spoke to the DOOR-KEEP-  
 ER, and brought in PETER.

<sup>17</sup> Then THAT FEMALE  
 SERVANT, the DOOR KEEP-  
 ER, says to PETER, "Art  
 thou also of this MAN'S  
 DISCIPLES?" He says, "I  
 am not."

<sup>18</sup> And the SERVANTS  
 and OFFICERS having  
 made a Fire of coals, Be-  
 cause it was cold, stood  
 and warmed themselves.  
 And PETER \* also was  
 standing with them, and  
 warming himself.

<sup>19</sup> Then the HIGH-  
 PRIEST asked JESUS about  
 his DISCIPLES, and about  
 his TEACHING.

<sup>20</sup> JESUS answered him,  
 "I \* have spoken publicly

\* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE who was the ACQUAINTANCE of the  
 HIGH PRIEST, and. 18. now. 20. have spoken.

† 11. Matt. xx. 23; xxii. 30, 42. ‡ 14. John xi. 50. † 15. Matt. xxvi. 68;  
 Mark xiv. 64; Luke xii. 14. † 16. Matt. xxvi. 69; Mark xiv. 66; Luke xii. 54.

κοσμῷ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ  
world; I always taught in a synagogue and  
ἐν τῇ ἱερῇ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχον-  
in the temple, where all the Jews come together;  
ται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. <sup>21</sup> Τί με

ἐπερωτᾷς; ἐπερωτήσων τοὺς ἀκηκοotas, τί  
dost thou ask? ask those having heard, what  
ἐλάλησα αὐτοῖς· ἰδε, οὗτοι οἰδασιν ἃ εἶπον  
I said to them; lo, they know what things I said.

ἐγώ. <sup>22</sup> Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν  
I. These things and of him having said, one of the  
ὑπηρέτων παρ᾽ ἐστηκὼς ἔδωκε βραχίονα τῷ  
officers having stood by gave a blow to the

Ἰησοῦ, εἰπὼν· Οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ.  
Jesus, saying: Thus dost thou answer the high-priest?

<sup>23</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακὸς ἐλάλη-  
Answered him the Jesus; If evil I spoke.

σα, μαρτυρήσων περὶ τοῦ κακοῦ· εἰ δὲ καλὸς,  
testify concerning the evil; if but well;  
τί με δερεῖς;

why dost thou beat?

<sup>24</sup> Ἀπεστείλαν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς  
Sent him the Annas having been bound to

Καϊάφαν τὸν ἀρχιερεᾶ. <sup>25</sup> Ἦν δὲ Σίμων Πέτρος  
Caiaphas the high-priest. Was and Simon Peter

ἵστως καὶ θερμαίνοντος. Εἶπον οὖν αὐτῷ  
standing and warming himself. They said therefore to him.

Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἰ; Ἡρῆν·  
Not also thou of the disciples of him thou art? Denied  
πατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμι. <sup>26</sup> Λέγει  
he, and said; Not I am. Says

εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεως, συγγενὴς ὢν  
one of the slaves of the high-priest, a relative being

οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε  
of whom cut off Peter the ear; Not I thee

εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; <sup>27</sup> Πάλιν οὖν  
saw in the garden with him? Again therefore

ἠρνήσατο ὁ Πέτρος· καὶ εὐθεὺς ἀλεκτὰρ ἐφω-  
denied the Peter; and immediately a cock crew.

νῆσεν.

<sup>28</sup> Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπο τοῦ Καϊάφας  
They lead then the Jesus from of the Caiaphas

εἰς τὸ πραιτώριον· ἦν δὲ πρῶτα. Καὶ αὐτοὶ  
into the judgment hall; it was and morning. And they

οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιαν-  
not went into the judgment hall, that not they might

ρωσιν, ἀλλ' ἵνα φαῶσι τὸ πάσχα. <sup>29</sup> Ἐξηλ-  
be denied, but that they might eat the passover. Went

θεν οὖν ὁ Πίλατος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα  
outtherefore the Pilate to them, and said; What

οὐτήν ἐστιν ἡ ἀκαθάρτη ἡ ἀκαθάρτη;

to the world; I always taught in a Synagogue and in the temple, where All the Jews come together; and in secret I said nothing.

<sup>21</sup> Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said.

<sup>22</sup> And he having said these things, one of the OFFICERS standing by gave Jesus a Blow, saying, "Dost thou thus answer the HIGH-PRIEST?"

<sup>23</sup> Jesus answered him, "If I spoke evil, testify concerning the evil; but if well, why dost thou beat Me?"

<sup>24</sup> † (ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

<sup>25</sup> And Simon Peter was standing and warming himself. † Then they said to him, "Art not thou also of his DISCIPLES?" He denied, and said, "I am not."

<sup>26</sup> One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whose EAR Peter cut off, says, "Did not I see Thee in the GARDEN with him?"

<sup>27</sup> Then \*Peter again denied, † and immediately † a Cock crew.

<sup>28</sup> † Then they lead Jesus from CAIAPHAS into the † PRÆTORIUM. It was now morning; and they went not into the PRÆTORIUM so that they might not be defiled, but † that they might eat the PASS-OVER.

<sup>29</sup> PILATE, therefore, went out to them, and \* said, "What Accusation

\* VATICAN MANUSCRIPT.—23. Jesus.

27. Peter.

29. says.

† 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xvi. 84. † 28. See Note on Matt. xxvii. 27. † 29. It was probably then thought lawful for the Jews, to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.

† 22. Jer. xx. 2; Acts xxiii. 2. † 24. Matt. xxvi. 87. † 25. Matt. xvi. 6, 7; Mark xiv. 63; Luke xxii. 54. † 27. Matt. xxvi. 74; Mark xiv. 73; Luke xxii. 69; John xiii. 36. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 15.

κατηγορίαν φερετε κατα του ανθρωπου τουτου ;

30 Απεκριθησαν και ειπον αυτω· Ει μη ην ουτος  
They answered and said to him; If not was this  
κακιστοις, ουκ αν σοι παρεδωκαμεν αυτον.  
as evil-doer, not would to thee we delivered up him.

31 Ειπεν ουν αυτοις ο Πιλατος· Λαβετε αυτον  
Said then to them the Pilate; Take him

υμεις, και κατα τον νομον υμων κρινετε αυτον.  
you, and according to the law of you judge him.

Ειπον \* [ουν] αυτω οι Ιουδαιοι· 'Ημιν ουκ  
Said [therefore] to him the Jews; To us not  
εστιν αποκτειναι ουδενα. 32· Ινα ο λογος του  
it is lawful to kill no one. So that the word of the

Ιησου κηρωθη, ον ειπε, σφμαινων ποιω θανα-  
Jesus might be fulfilled, which he said, pointing out by what death  
τω ημελλον αποθνησκειν.  
he was about to die.

33 Εισηλθεν ουν εις το πραιτωριον παλιν ο  
Went then into the judgment-hall again the

Πιλατος, και εφωνησε τον Ιησουν, και ειπεν  
Pilate, and called the Jesus, and said

αυτω· Συ ει ο βασιλευς των Ιουδαιων ; 34 Απεκ-  
to him, Thou art the king of the Jews ? An-

κριθη \* [αυτω] ο Ιησους· Αφ' εαυτου συ τουτο  
answered [him] the Jesus; From thyself thou this

λεγεις, η αλλοι σοι ειπον περι εμου ; 35 Απεκ-  
sayest, or others to thee told concerning me ? An-

κριθη ο Πιλατος· Μητι εγω Ιουδαιοις ειμι ; το  
answered the Pilate, Not a Jew am ? the

εθνος το σον και οι αρχιερεις παρεδωκαν σε  
nation the thine and the high-priests delivered up thee

εμου· τι εκποιησας ; 36 Απεκριθη Ιησους· 'Η  
to me; what didst thou do ? Answered Jesus; The

βασιλευς η εμη ουκ εστιν εκ του κοσμου τουτου·  
kingdom the mine not is of the world this;

ει εκ του κοσμου τουτου ην η βασιλεια η εμη,  
if of the world this was the kingdom the mine,

οι υπηρεται αν οι εμοι ηγωνιζοντο, ινα μη  
the officers would those for me contend, that not

παρεδοθη τοις Ιουδαιοις, νυν δε η  
I might be delivered up to the Jews, now but the

βασιλεια η εμη ουκ εστιν εντευθεν. 37 Ειπεν  
kingdom the mine not is from this place. Said

ουν αυτω ο Πιλατος· Ουκουν βασιλευς ει συ ;  
then to him the Pilate; Not then a king art thou ?

Απεκριθη ο Ιησους· Συ λεγεις· οτι βασιλευς  
Answered the Jesus; Thou sayest; that a king

ειμι εγω. Εγω εις τουτου γεγεννημαι, και  
am I. for this have been born, and

εις τουτο εληλυθα εις τον κοσμον, ινα μαρτυ-  
for this I have come into the world, that I may tes-

ρησω τη αληθεια. Πας ο αν εκ της αλη-  
tify to the truth. Every one who being of the truth,

θειας, ακουει μου της φωνης. 38 Λεγει· αυτω  
hears of me the voice. Says to him

ο Πιλατος· Τι εστιν αληθεια ; Και τουτο ειπων,  
the Pilate; What is truth ? And this saying,

do you bring \* against this  
MAN ?"

30 They answered and  
said to him, " If he was not  
\* one who does evil, we  
would not have delivered  
him up to thee."

31 Then \* Pilate said to  
them, " Take you him, and  
judge him according to  
your LAW." The JEWS  
said to him, " It is not law-  
ful for us to kill any one ;"

32 † that the word of  
Jesus might be verified,  
which he spoke, intima-  
tating by What Death he  
was about to die.

33 † PILATE, therefore,  
went into the PRAETORIUM  
again, and called Jesus,  
and said to him, " Art thou  
the KING of the JEWS ?"

34 Jesus answered,  
" Dost thou say this from  
thyself, or did others tell  
thee concerning me ?"

35 PILATE answered,  
" Am I a Jew ? THINK  
OWN NATION, even the  
HIGH-PRIESTS have de-  
livered thee to me. What  
didst thou do ?"

36 † Jesus answered,  
" My KINGDOM is not of  
this world. If MY KING-  
DOM were of this world,  
MY OFFICERS would fight,  
so that I might not be de-  
livered up to the JEWS ;  
but now MY KINGDOM is  
not from hence."

37 PILATE, therefore,  
said to him, " Art thou not  
a King then ?" Jesus an-  
swered, " Thou sayest ;  
\* I am a King. For this I  
have been born; and for  
this I have come into the  
world, that I may testify  
to the TRUTH. † EVERY  
ONE who is of the TRUTH,  
hears My VOICE."

38 PILATE says to him,  
" What is Truth ?" \* And  
saying This, he went out

\* VATICAN MANUSCRIPT.—20. of this MAN.

31. Pilate. 31. therefore—omit.

34. him—omit.

37. I am.

† 32. Matt. xx. 17; John xii. 32, 33.

† 33. Matt. xxvii. 11.

† 36. 1 Tim. vi. 13.

† 37. John viii. 47; 1 John iii. 19; iv. 6.  
xix. 4 & 6.

† 33. Matt. xxvii. 24; Luke xxiii. 4; John



καὶν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει  
again he went out to the Jews, and says  
αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ.  
to them; not one fault find in him.  
<sup>39</sup> Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω  
It is but a custom for you, that one to you I release  
ἐν τῇ πάσχα· βουλευθε οὖν, ὅτι ἐν αὐτῷ ἀπολύσω  
in the passover; are you willing therefore, to you I release  
τὸν βασιλεῖα τῶν Ἰουδαίων; <sup>40</sup> Ἐκραύγασαν οὖν  
the king of the Jews? They cried out then  
καὶν \* [πάντες,] λεγόντες· Μὴ τούτον, ἀλλὰ  
again [all,] saying; Not this, but  
τὸν Βαραββαν. Ἦν δὲ ὁ Βαραββας ληστής.  
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. 19. 19.

<sup>1</sup> Τότε οὖν ἐλάβεν ὁ Πίλατος τὸν Ἰησοῦν, καὶ  
Then therefore took the Pilate the Jesus, and  
ἐμαστιγώσε. <sup>2</sup> Καὶ οἱ στρατιῶται πλεξάντες  
scourged. And the soldiers brailing  
στεφανὸν ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τὴν κεφα-  
a crown of thorns, placed of him on the head,  
λῆ, καὶ ἱμάτιον πορφύρεον περιέβαλον αὐτόν,  
and a mantle purple threw about him,  
<sup>3</sup> καὶ ἐλεγον· Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων·  
and said; Hail the king of the Jews;  
καὶ ἐδίδουν αὐτῷ βραχισμάτα. <sup>4</sup> Ἐξῆλθεν καὶν  
and they gave him blows. Went again  
ἐξ ὁ Πίλατος, καὶ λέγει αὐτοῖς· Ἰδε, ἀγὼ ὑμῖν  
out the Pilate, and says to them; Lo, I bring to you  
αὐτόν ἐξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν  
him out, that you may know, that in him not one  
αἰτίαν εὕρισκω. <sup>5</sup> (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἐξω,  
fault I had. (Came then the Jesus out,  
φορῶν τὸν ἀκανθίνον στεφανόν, καὶ τὸ πορφυ-  
wearing the thorny crown, and the purple  
ρον ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἰδε, ὁ ἀνθρώ-  
mantle.) And he says to them; See, the man.  
πος. <sup>6</sup> Ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ  
When therefore saw him the high-priest and the  
ὑπηρέται, ἐκραύγασαν λεγόντες· Σταυρώσον,  
officers, they cried out saying; Crucify,  
σταυρώσον αὐτόν. Λέγει αὐτοῖς ὁ Πίλατος·  
crucify him. Says to them the Pilate;  
Λαβετε αὐτόν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ  
Take him you, and crucify; I for  
οὐχ εὕρισκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> Ἀπεκρίθησαν  
not find in him a fault. Answered  
αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχουμεν, καὶ  
him the Jews; We a law have, and  
κατὰ τὸν νόμον ἡμῶν οφείλει ἀποθάνειν,  
according to the law of us is ought to die,  
ὅτι ἑαυτὸν, υἱὸν θεοῦ ἐποίησεν. <sup>8</sup> Ὅτε οὖν  
because himself, a son of God he made. When therefore  
ἤκουσεν ὁ Πίλατος τούτον τὸν λόγον, μάλλον  
heard the Pilate this the word, more

again to the Jews, and  
says to them, "I find No  
Fault in him."

<sup>39</sup> † But it is custom-  
ary for you that I release  
to you One during the  
PASSOVER; are you will-  
ing, therefore, that I re-  
lease to you the KING of  
the Jews?"

<sup>40</sup> Then they cried out  
again, saying, "Not him,  
but BARABBAS." † Now  
BARABBAS was a Robber.

CHAPTER XIX.

<sup>1</sup> † Then PILATE, there-  
fore took and scourged JE-  
SUS.

<sup>2</sup> And the SOLDIERS,  
wreathing a Crown of Ac-  
anthus, placed it on His  
HEAD; and they threw  
around him a purple Man-  
tle,

<sup>3</sup> \* and they came to  
him and said, "Hail, KING  
of the Jews!" And they  
gave him Blows.

<sup>4</sup> \* And PILATE went  
out again, and says to  
them, "Behold, I bring  
him out to you, That you  
may know that I find † No  
Fault in him."

<sup>5</sup> Then \* Jesus came  
out, wearing the ACAN-  
THINE Crown, and the  
PURPLE Mantle. And he  
says to them, "Behold, the  
MAN!"

<sup>6</sup> † When, therefore, the  
HIGH-PRIESTS and the OF-  
FICERS saw him, they cried  
out, saying, "Crucify, cru-  
cify him!" PILATE says  
to them, "Take him your-  
selves, and crucify him;  
for I find no Fault in him."

<sup>7</sup> The JEWS answered  
him, † "We have a Law,  
and by \* the LAW he ought  
to die, because † he made  
himself a Son of God."

<sup>8</sup> When PILATE, there-  
fore, heard This word, he  
was more afraid.

\* VATICAN MANUSCRIPT.—40. nll.—omit.  
PILATE went.

3. they came to him and said.  
5. Jesus.

4. And

† 39. Matt. xxvii. 15; Mark. xv. 0; Luke xlii. 17.  
xlii. 19. † 1. Matt. xx. 19; x. vii. 20; Mark xv. 13; Luke xviii. 33.  
xviii. 38; ver. 6. † 6. Acts iii. 13. † 7. Lev. xxiv. 16. † 40. Luke

† 40. Luke  
† 4. John  
† 7. Matt. xxvi.

φοβηθῇ· <sup>9</sup>καὶ εἰσηλθεν εἰς τὸ πραιτωριον· πάλιν,  
he was afraid; and went into the judgment-hall again,  
καὶ λέγει τῷ Ἰησοῦ· Ποθεν εἰ σὺ; Ὁ δὲ Ἰη-  
and says to the Jesus; Whence art thou? The but Je-  
σους ἀποκρισὶν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> Λέγει οὖν  
me an answer not gave to him. Says then  
αὐτῷ ὁ Πίλατος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας,  
to him the Pilate; To me not thou dost speak? not knowest thou,  
ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν  
that authority I have to crucify thee, and authority  
ἔχω ἀπολῦσαι σε; <sup>11</sup> Ἀπεκρίθη Ἰησοῦς· Οὐκ  
I have to release thee? Answered Jesus; Not  
εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ  
thou couldst have an authority not any against me, if not  
ἢν σοὶ δεδομένον ἀνωθεν· διὰ τοῦτο ὁ  
it wants thee having been given from above, on account of this he  
παραδίδους με σοί, μείζονα ἁμαρτίαν ἔχει. <sup>12</sup> Ἐκ  
delivering up me to thee, greater sin has. From  
τούτου ἐζητεῖ ὁ Πίλατος ἀπολῦσαι αὐτόν. Οἱ  
this seeks the Pilate to release him. The  
δὲ Ἰουδαῖοι ἐκραζόν, λέγοντες· Ἐὰν τούτον  
but Jews cried out, saying; If this  
ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· καὶ ὁ  
thou release, not thou art a friend of the Caesar; every one the  
βασιλεὺς ἑαυτὸν ποιεῖν, ἀντιλέγει τῷ Καίσαρι.  
king himself making, speaks against the Caesar.  
<sup>13</sup> Ὁ οὖν Πίλατος ἀκουσας τούτου τὸν λόγον,  
Therefore Pilate having heard this the word,  
ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ  
brought out the Jesus, and sat down on the  
βήματος εἰς τόπον λεγόμενον Λιθοστρωτόν,  
tribunal into a place being called Pavement,  
Ἑβραϊστὶ δὲ Γαββαθα· <sup>14</sup> (ἦν δὲ παρασκευὴ τοῦ  
to Hebrew but Gabbatha; (It was and a preparation of the  
Πάσχα, ὥρα δὲ ἔσπει ἐκτῇ·) καὶ λέγει τοῖς Ἰου-  
Passover, hour and about sixth;) and he says to the Jews,  
δαίοις· Ἰδε ὁ βασιλεὺς ὑμῶν. <sup>15</sup> Οἱ δὲ ἐκραυγα-  
See the king of you. They but cried out;  
σαν· Ἀρον, ἀρον· σταυρῶσον αὐτόν. Λέγει  
Away, away; crucify him. Says  
αὐτοῖς ὁ Πίλατος· Τὸν βασιλεὺς ὑμῶν σταυρῶσω;  
to them the Pilate; The king of you shall I crucify?  
Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλεῖα  
Answered the high-priests; Not we have a king,  
εἰ μὴ Καίσαρα.  
if not Caesar.  
<sup>16</sup> Τότε οὖν παρέδωκεν αὐτόν αὐτοῖς, ἵνα  
Then therefore he delivered up him to them, that

9 and went again into the ΠΡΑΙΤΩΡΙΟΝ, and says to JESUS, "Whence art thou?" † But JESUS gave him no Answer.

10 PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority \* to release thee, and I have Authority to crucify thee?"

11 \* Jesus answered him, † "Thou wouldest have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee HAS a Greater Sin."

12 From this time, PILATE sought to release him; but the JEWS cried out, saying, † "If thou release him, thou art not a FRIEND of CÆSAR; † EVERY ONE who MAKES Himself a King speaks against CÆSAR."

13 PILATE, therefore, having heard \* these words, brought JESUS out, and sat down on † the \* Tribunal, in a Place called † The Pavement, but in Hebrew, Gabbatha.

14 † (Now it was the Preparation of the PASS-OVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Be-hold your KING!"

15 \* Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" Then the HIGH-PRIESTS answered, † "We have no king, except Cæsar."

16 † Then, therefore, he delivered him to them that he might be crucified.

\* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 12. These words, brought. 13. Tribunal, in a Place. 15. Then they.

† 12. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons. "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unseen."—Pearce. † 13. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 14. Six o'clock in the morning. See Note on John i. 39.

† 9. Isa. liii. 7; Matt. xxvii. 12, 14. † 11. Luke xxii. 63; John vii. 80. † 12. Luke xxiii. 2. † 12. Acts xv. 7. † 14. Matt. xxvii. 62. † 15. Gen. xlix. 10. † 16. Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 24.

σταυρωθῇ. Παρελαβον δε τον Ιησουν \* [και  
he might be crucified. They took and the Jesus [and  
ηγαγον.] <sup>17</sup> Και βασταζων τον σταυρον αυτου,  
led.] And carrying the cross of himself,  
εξηλθεν εις τον λεγομενον κρανιον τοπον, ος  
he went out into the being called of a skull a place, which  
λεγεται Εβραιστι Γολγοθα. <sup>18</sup> Οπου αυτον  
is called in Hebrew Golgotha. Where him  
εσταυρωσαν, και μετ' αυτου αλλους δυο, εντεν-  
they crucified, and with him others two, hence  
θεν και εντευθεν, μεσον δε τον Ιησουν. <sup>19</sup> Εγ-  
and hence, in middle and the Jesus. Wrote  
ραψε δε και τιτλον ο Πιλατος, και εθηκεν επι του  
and also a title the Pilate, and placed upon the  
σταυρου. Ην δε γεγραμμενον "Ιησους ο Να-  
cross. It was and having been written; "Jesus the Να-  
ζωριος, ο βασιλευς των Ιουδαιων." <sup>20</sup> Τουτου  
tarsus, the king o the Jews." This  
ουν τον τιτλον πολλοι ανεγνωσαν των Ιου-  
therefore the title many read of the Jews."  
δαιων, οτι εγγυς ην ο τοπος της πολεως, όπου  
because near was the place of the city, where  
εσταυρωθη ο Ιησους· και ην γεγραμμενον 'Εβ-  
was crucified the Jesus; and it was having been written in  
ραιστι 'Ελληνιστι, 'Ρωμαιστι. <sup>21</sup> Ελεγον ουν  
Hebrew in Greek, in Latin. Said therefore  
τω Πιλατω οι αρχιερεις των Ιουδαιων· Μη  
to the Pilate the high-priests of the Jews; Not  
γραφε· 'Ο βασιλευς των Ιουδαιων· αλλ' οτι  
write thou; The king of the Jews; but that  
εκεινος ειπε· Βασιλευς ειμι των Ιουδαιων.  
he said; A king I am of the Jews.  
<sup>22</sup> Απεκριθη ο Πιλατος· 'Ο γεγραφα, γεγραφα.  
Answered the Pilate; What I have written, I have written.  
<sup>23</sup> Οι ουν στρατιωται, οτε εσταυρωσαν τον  
The then soldiers, when they crucified the  
Ιησουν, ελαβον τα ιματια, αυτου, (και εποιησαν  
Jesus, took the mantles o him, (and made  
τεσσαρα μερη, εκαστην στρατιωτη μερος,) και  
four parts, to each soldier a part,) and  
τον χιτωνα. Ην δε ο χιτων αρραφος, εκ των  
the coat. Was but the coat without seam from the  
ανωθεν υφαντος δι' ολου· <sup>24</sup> ουν προς  
top woven throughout whole; they said then to  
αλληλους· Μη σχισωμεν αυτον, αλλα λαχωμεν  
each other; Not let us tear him, but we may cast lots  
περι αυτου, τινος εσται. 'Ινα η γραφη πλη-  
about him, of whom it shall be. That the writing might  
ρωθη \* [η λεγουσα·] "Διεμερισαντο τα  
be fulfilled (that saying,) They divided the  
ιματια μου εαυτοις, και επι τον ιματισμον μου  
mantles of me for themselves, and on the raiment of me  
εβαλον κληρον."  
they cast a lot."

Οι μεν ουν στρατιωται ταυτα εποιησαν.  
The indeed therefore soldiers these things did.

17 † Then they took  
JESUS, and putting the  
CROSS on him, he went out  
into WHAT IS CALLED a  
Place of a Skull, which sig-  
nifies in Hebrew Golgotha;

18 where they crucified  
Him, and two others with  
him, one on each side, and  
Jesus in the Middle.

19 † And PILATE wrote  
a Title, and placed it on  
the cross. Now that hav-  
ing been written was,  
"Jesus, the NAZARENE,  
the KING of the Jews."

20 This TITLE, therefore,  
many of the JEWS read;  
because the PLACE was  
near the CITY, where JE-  
sus was crucified; and it  
had been written in He-  
brew, \* Latin, and Greek.

21 Then the HIGH-  
PRIESTS of the JEWS said  
to PILATE, "Do not write,  
The KING of the JEWS, but  
That he said, I am King of  
the JEWS."

23 PILATE answered,  
"What I have written, I  
have written."

23 † Then the SOLDIERS,  
when they had nailed JE-  
sus to the CROSS, took his  
GARMENTS, and made  
Four Parts, to Each Soldier  
a Part. But his COAT was  
without seam, woven from  
the top through the whole.

24 They said, therefore,  
to each other, "Let us  
not tear it, but cast lots  
for it, whose it shall be;"  
that the SCRIPTURE might  
be verified, † "They di-  
vided my GARMENTS  
"among themselves, and  
"upon my RAIMENT they  
"cast a Lot." The SOL-  
DIERS, therefore, did these  
things.

\* VATICAN MANUSCRIPT.—16. And led—omit.  
ting the cross on him. 24. Latin and Greek.

† 17. Matt. xxvii. 31-33; Mark xv. 21, 22; Luke xxiii. 26, 28.  
Mark xv. 26; Luke xxiii. 28.  
† 24. 1<sup>st</sup> ed. xxiii. 13.

17. Then they took JESUS, and put-  
ting the cross on him. 24. that saying—omit.

† 19. Matt. xxvii. 37;  
Mark xv. 24; Luke xxiii. 24.

<sup>25</sup> Εἰστήκεισαν δε παρα τῷ σταυρῷ τοῦ Ἰησοῦ ἡ  
Stood now by the cross of the Jesus the  
 μητὴρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρός αὐτοῦ,  
mother of him, and the sister of the mother of him,  
 Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνῇ.  
Mary that of the Clopas, and Mary the Magdalene.

<sup>26</sup> Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-  
Jesus therefore seeing the mother, and the disci-  
 πλιν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρί  
ple standing by, whom he loved, he says to the mother  
 αὐτοῦ· Γυναί, ἰδε, ὁ υἱός σου. <sup>27</sup> Εἰτα λέγει τῷ  
of himself, O woman, lo, the son of thee. Then he says to the  
 μαθητῇ· Ἰδοὺ ἡ μητὴρ σου. Καὶ ἀπ' ἐκεῖνης  
disciple. Lo the mother of thee. And from that  
 τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἰδία.  
the hour took the disciple her into the own.

<sup>28</sup> Μετὰ τούτου εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη  
After this knowing the Jesus, that all things already  
 τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει·  
had been finished that might be finished the writing, says:

Διψῶ. <sup>29</sup> Σκευὸς \* [οὖν] ἐκεῖτο οἶνος μέστον·  
I thirst. A vessel [therefore] stood of vinegar full;  
 οἱ δὲ πλησάντες σπογγὸν οἶνου, καὶ ὑσσώ-  
they and filling a sponge of vinegar, and to a hyssop stalk  
 πῷ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.  
putting round, brought of him to the mouth.

<sup>30</sup> Ὅτε οὖν ἐλάβε τὸ οἶνος ὁ Ἰησοῦς, εἶπε·  
When therefore took the vinegar the Jesus, he said;  
 Τετελεσται· καὶ κλινὰς τὴν κεφαλὴν, παρε-  
it has been finished; and having inclined the head, he gave  
 ὄψετο τὸ πνεῦμα.  
up the spirit.

<sup>31</sup> Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ  
The then Jews (that not might remain on the  
 σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ· ἐπεὶ  
cross the bodies in the sabbath; since  
 παρασκευὴ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκεῖνου  
a preparation it was, was for great the day that  
 τοῦ σαββάτου) ᾤρωτησαν τὸν Πιλάτον, ἵνα  
of the sabbath) asked the Pilate, that

κατεάγῃσιν αὐτῶν τὰ σκελῆ, καὶ ἀρθω-  
might be broken of them the legs, and they might be taken  
 σιν. <sup>32</sup> Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μεν  
Came therefore the soldiers, and of the indeed  
 πρώτου, κατέαξαν τὰ σκελῆ, καὶ τοῦ ἄλλου  
first, they broke the legs, and of the other  
 τὸν συσταυρωθέντος αὐτοῦ. <sup>33</sup> Ἐπὶ δὲ τὸν Ἰη-  
that hav. ag. been crucified with him. To but the Je-

<sup>25</sup> † And there were  
 standing by the cross of  
 Jesus his MOTHER, and  
 his MOTHER'S SISTER,  
 † Mary, the MOTHER of  
 † CLOPAS, and Mary of  
 MAGDALA.

<sup>26</sup> Jesus, therefore, see-  
 ing his MOTHER, and † the  
 DISCIPLE whom he loved  
 standing near, says to his  
 MOTHER, "Woman, behold  
 thy son!"

<sup>27</sup> He then says to the  
 DISCIPLE, "Behold thy  
 MOTHER!" And from that  
 HOUR the DISCIPLE took  
 her to his own [house.]

<sup>28</sup> After this, \* Jesus  
 knowing That all things  
 had already been finished,  
 † that the SCRIPTURE  
 might be fully accom-  
 plished, says, "I thirst."

<sup>29</sup> A Vessel was placed  
 full of Vinegar; † \* then a  
 Sponge full of the VINE-  
 GAR, having been attached  
 to a Hyssop-stalk, they  
 brought to his MOUTH.

<sup>30</sup> When therefore, \* Je-  
 sus took the VINEGAR, he  
 said, "It has been fin-  
 ished!" And inclining his  
 HEAD, he expired.

<sup>31</sup> Then the JEWS.  
 († that the BODIES might  
 not remain upon the CROSS  
 during the SABBATH, since  
 it was the Preparation; for  
 the DAY of That SABBATH  
 was a great one:) asked  
 PILATE that their LEGS  
 might be broken, and they  
 might be taken away.

<sup>32</sup> The SOLDIERS there-  
 fore came, and did, in-  
 deed, break the LEGS of the  
 FIRST, and of THAT OTHER  
 who was CRUCIFIED with  
 him:

<sup>33</sup> but having come to

\* VATICAN MANUSCRIPT.—28. Jesus.  
 of the VINEGAR having been attached to a Hyssop-stalk, they brought to His MOUTH.  
 30. Jesus.

29. Then—omit.

29. then a Sponge full  
 of the VINEGAR, having been attached to a Hyssop-stalk, they brought to His MOUTH.

† 25. The Greek does not state the relationship between Mary and Clopas, and we must  
 supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother  
 of James; and Clopas was probably another name for James, being a Greek translation of  
 the Hebrew Jacob or James, a *kief*. Paul tells us that the Savior after his resurrection  
 was seen by James (1 Cor. xv. 7.) which is not mentioned in the gospels or Acts, unless we  
 suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—  
*Edw. p.*

† 25. Matt. xxvii. 55; Mark xv. 40; Luke xxiii. 49.

Luke xxiv. 18. † 29. John xiii. 28. xi. 2; xxi. 7, 20, 24.

Matt. xxvii. 68.

† 31. Deut. xxi. 23.

† 28. Isa. lix. 21.

† 29.

σουν ελθοντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκοτα,  
 you having come, when they saw him already having died,  
 οὐ κατεαξαν αὐτοῦ τὰ σκελη· <sup>34</sup> ἀλλ' εἰς τῶν  
 not they broke of him the legs; but one of the  
 στρατιωτῶν λογχῇ αὐτοῦ τὴν πλευρὰν ἐνυξε,  
 soldiers with a spear of him the side pierced,  
 καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. <sup>35</sup> Καὶ  
 and immediately came out blood and water. And  
 ὁ ἰωρακὼς μεμαρτύρηκε, καὶ ἀληθινῇ αὐτοῦ  
 he having seen has testified, and true of him  
 ἐστὶν ἡ μαρτυρία· κἀκεινὸς οἶδεν, ὅτι ἀληθὴ  
 is the testimony; and he knows, that true things  
 λέγει, ἵνα καὶ ὑμεῖς πιστευσήτε. <sup>36</sup> Ἐγενέτο  
 he says, so that also you may believe. Occurred  
 γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· “Ὅστων  
 for these things, that the writing might be fulfilled; “A bone  
 οὐ συντριβήσεται αὐτοῦ.” <sup>37</sup> Καὶ πάλιν ἕτερα  
 not shall be broken of him.” And again another  
 γραφὴ λέγει· “Ὅψονται εἰς ὃν ἐξεκέντησαν.”  
 writing says; “They shall look into whom they pierced.”

<sup>38</sup> Μετὰ δὲ ταῦτα ᾠρώτησε τὸν Πιλάτον ὁ  
 After and these things asked the Pilate the  
 Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὡν μαθητὴς τοῦ Ἰη-  
 Joseph that from Arimathea, (being a disciple of the Je-  
 σου, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰου-  
 sus, having been hid but through the fear of the Jews,)  
 δαιων,) ἵνα ἀρῇ τὸ σῶμα τοῦ Ἰησοῦ  
 that he might take away the body of the Jesus;  
 καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ  
 and permitted the Pilate. He came therefore and  
 ἦρε τὸ σῶμα τοῦ Ἰησοῦ. <sup>39</sup> Ἦλθε δὲ καὶ  
 took away the body of the Jesus. Came and also  
 Νικοδήμους, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτός  
 Nicodemus, (he having come to the Jesus by night  
 τὸ πρῶτον,) φέρων μύγμα σμύρνης καὶ ἀλὼς  
 the first,) bringing a mixture of myrrh and aloes  
 ὡς λίτρας ἑκατόν. <sup>40</sup> Ἐλάβον οὖν τὸ σῶμα  
 about pounds a hundred. They took therefore the body  
 τοῦ Ἰησοῦ, καὶ ἐθήσαν αὐτὸ ὀθονίοις μετὰ τῶν  
 of the Jesus, and bound it with linen cloths with the  
 ἀρωμάτων, καθὼς ἐθος ἐστὶ τοῖς Ἰουδαίοις ἐντα-  
 spices, as customary it is with the Jews to  
 φιάζειν. <sup>41</sup> Ἦν δὲ ἐν τῷ τοπῷ, ὅπου ἐσταυρωθὴ  
 embalm. Was and in the place, where he was crucified,  
 κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ  
 a garden, and in the garden a tomb new, in which  
 οὐδεὶς οὐδεὶς ἐτεθεῖ. <sup>42</sup> Ἐκεῖ οὖν διὰ τὴν  
 not yet no one was laid. There therefore on account of the  
 παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ  
 preparation of the Jews, because near was the  
 μνημεῖον, ἐθήκαν τὸν Ἰησοῦν.  
 tomb, they laid the Jesus.

JESUS, when they saw that he had already died, they did not break His LEGS,

34 but one of the SOLDIERS pierced His SIDE with a spear, and immediately there came out Blood and Water.

35 And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.

36 For these things occurred, that the SCRIPTURE might be verified, †“A Bone of him shall not be broken.”

37 And again Another SCRIPTURE says, †“They shall look on him whom they pierced.”

38 † And after these things, \* Joseph, from Arimathea, (being a Disciple of \* Jesus, but a concealed one through FEAR of the Jews,) asked Pilate, that he might take away the BODY of JESUS; and PILATE permitted him. He came therefore, and took away \* his Body.

39 And † Nicodemus came also, (he having come to \* him by Night at the FIRST,) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

40 Then they took the BODY of JESUS, and † bound it with Linen cloths, with the AROMATICS, as it is a Custom with the JEWS to embalm.

41 And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

42 There, therefore, on account of the PREPARATION of the JEWS, Because the TOMB was near, they laid JESUS.

\* VATICAN MANUSCRIPT.—38. Joseph.

38. Jesus.

38. his Body.

38. him

† 36. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20.  
 Rev. i. 7. † 38. Matt. xxvii. 57; Mark xv. 42; Luke xxiii. 50.  
 † 40. Acts v. 6.

† 37. Psa. xxii. 16; Zech. xii. 9  
 † 39. John iii. 1

ΚΕΦ. Κ'. 20.

<sup>1</sup> Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-  
The and first of the week Mary the Magda-  
 λητὴ ἐρχεται πρῶτι, σκοτίας ἐτι οὕσης, εἰς τὸ  
lone comes early, dark yet being, into the  
 μνημεῖον· καὶ βλέπει τὸν λίθον ῥημένον  
tomb; and sees the stone having been taken away  
 ἐκ τοῦ μνημείου, <sup>2</sup> τρέχει οὖν καὶ ἐρχεται  
out of the tomb, she runs therefore and comes  
 πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθη-  
to Simon Peter, and to the other disci-  
 τήν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·  
ple, whom loved the Jesus, and says to them;  
 Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ  
They took away the lord out of the tomb, and not  
 οἶδαμεν, πὺν ἐθήκαν αὐτον. <sup>3</sup> Ἐξῆλθεν οὖν ὁ  
we know, where they laid him. Went out then the  
 Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς  
Peter and the other disciple, and they came into  
 τὸ μνημεῖον. <sup>4</sup> Ἐτρέχον δὲ οἱ δύο ὁμῶν· καὶ ὁ  
the tomb. Ran and they two together; and the  
 ἄλλος μαθητὴς προέδραμε ταχίον τοῦ Πέτρου,  
other disciple ran before more quickly of the Peter,  
 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· <sup>5</sup> καὶ παρακυ-  
and came first into the tomb; and stooping  
 ψας βλέπει κείμενα τὰ ὀθονία· οὐ μὲντοι εἰσηλ-  
down he sees lying the linen cloths; not however he went  
 θεν. <sup>6</sup> Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν  
in. Comes then Simon Peter following  
 αὐτῷ, καὶ εἰσηλθεῖν εἰς τὸ μνημεῖον, καὶ θεωρεῖ  
him, and entered into the tomb, and sees  
 τὰ ὀθονία καίμενα, <sup>7</sup> καὶ τὸ σουδαρίον ὃ ἦν ἐπὶ  
the linen cloths lying, and the napkin which was on  
 τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κει-  
the head of him, not with the linen cloths ly-  
 μενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα  
ing, but apart having been folded up into one  
 τόπον. <sup>8</sup> Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-  
place. Then therefore went in also the other disci-  
 τής, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ  
ple, he coming first into the tomb, and  
 εἶδε, καὶ ἐπίστευσεν. <sup>9</sup> Οὐδεπῶς γὰρ ᾔδεισαν  
now, and believed. Not yet for they knew  
 τὴν γραφὴν, ὅτι δεῖ αὐτον ἐκ νεκρῶν ἀνασ-  
the writing, that it behooved him out of dead ones to have  
 τῆναι. <sup>10</sup> Ἀπηλθὼν οὖν πάλιν πρὸς ἑαυτοὺς οἱ  
been raised. Went then again to themselves the  
 μαθηταί.  
disciples.

CHAPTER XX.

<sup>1</sup> † And on the FIRST of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.  
<sup>2</sup> She runs, therefore, and comes to Simon Peter, and to the † OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."  
<sup>3</sup> † PETER then went out, and the OTHER Disciple; and they came into the TOMB.  
<sup>4</sup> And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.  
<sup>5</sup> And stooping down, he sees † the LINEN CLOTHS lying; however, he went not in.  
<sup>6</sup> Then Simon Peter \* also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying.  
<sup>7</sup> And † the NAFKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.  
<sup>8</sup> Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]  
<sup>9</sup> For they did not yet know † the SCRIPTURE, That he must rise from the Dead.  
<sup>10</sup> Then the DISCIPLES went away by themselves.

\* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (εἰς) into and coming (ἐκ) out of the tomb, makes it very probable that this tomb, had two chambers, an *outer* and *inner* one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

‡ 1. Matt. xviii. 1; Mark xvi. 1, Luke xxiv. 1.      ‡ 2. John xiii. 23; xix. 36; xxi. 7.  
 ‡ 3. Luke xxiv. 12.      ‡ 5. John xix. 40.      ‡ 7. John xi. 44.      ‡ 8.  
 Psa. xvi. 10; Acts ii. 23-31; xiii. 24, 25.

11 **Μαρια δε εισηκει προς τῷ μνημειῷ κλαι-**  
Mary but stands by the tomb weep-  
ουσα ἐξω. Ὡς οὖν εκλαιε, παρεκυψεν εἰς τὸ  
ing outside. As therefore she wept, she stooped down into the  
μνημεῖον, 12 **καὶ θεωρεῖ δυο ἀγγέλους ἐν λευκοῖς**  
tomb, and sees two messengers in white

**καθεζομένους, ἓνα πρὸς τὴν κεφαλὴν, καὶ ἓνα**  
sitting, one at the head, and one  
**πρὸς τοὺς πόδας, ὅπου ἐκεῖτο τὸ σῶμα τοῦ Ἰη-**  
at the feet, where was laid the body of the Je-  
σου. 13 **Καὶ λεγουσιν αὐτῇ ἐκεῖνοι· Γυναῖ, τι**  
sus. And say to her they; O woman, why

**κλαίεις; Λεγεί αὐτοῖς· Ὅτι ἤραν τὸν**  
weepest thou? She says to them; Because they took away the  
**κυρίον μου, καὶ οὐκ οἶδα ποῦ ἐθήκαν αὐτόν.**  
lord of me, and not I know where they laid him.

14 **Ταῦτα εἰπούσα, ἐστραφῆ εἰς τὰ ὀπίσω, καὶ**  
These things having said, she turned into the behind, and  
**θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει, ὅτι**  
sees the Jesus standing; and not knew, that  
**Ἰησοῦς ἐστὶ. 15 Λεγεί αὐτῇ ὁ Ἰησοῦς· Γυναῖ, τι**  
Jesus it is. Says to her the Jesus; O woman, why

**κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκούσα ὅτι ὁ**  
weepest thou? whom seekest thou? She, supposing that the  
**κηπουρός ἐστι, λεγεί αὐτῷ· Κύριε, εἰ σὺ ἐβασ-**  
gardener it is, says to him; O sir, if thou didst  
**τάσας αὐτόν, εἶπε μοι ποῦ ἐθήκας αὐτόν, καὶ**  
carry off him, tell me where thou didst lay him, and I  
**αὐτόν ἀρῶ. 16 Λεγεί αὐτῇ ὁ Ἰησοῦς· Μαρία.**  
him will take away. Says to her the Jesus; Mary.

**Στραφείσα ἐκείνη λεγεί αὐτῷ· Ῥαββονι, ὁ**  
Turning round she says to him; Rabboni, which  
**λεγεται, διδασκαλε. 17 Λεγεί αὐτῇ ὁ Ἰησοῦς·**  
means, O teacher. Says to her the Jesus;

**Μὴ μου ἅπτου· οὐκ ἔγωγ ἀναβέβηκα πρὸς τὸν**  
Not me touch; not yet for I have gone up to the  
**πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς**  
father of me; go but to the brethren  
**μου, καὶ εἶπε αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατε-**  
of me, and say to them; I go up to the father  
**ρα μου καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν**  
of me and father of you, even God of me and God

**ὑμῶν. 18 Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγ-**  
of you. Comes Mary the Magdalene tel-  
**γελλοῦσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον,**  
ling the disciples, that she had seen the lord,  
**καὶ ταῦτα εἶπεν αὐτῇ.**  
and these things he said to her.

19 **Οὐσὴς οὖν ὀφίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ**  
Being then evening in the day that the first  
**τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων,**  
of the week, and the doors having been shut,  
**ὅπου ἦσαν οἱ μαθηταὶ \* [συνηγμένοι,] διὰ τὸν**  
where were the disciples [having been assembled,] through the  
**φῶρον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἐστή**  
fear of the Jews, came the Jesus, and stood

11 But Mary was stand-  
ing near the tomb outside,  
weeping. As she was weep-  
ing, therefore, she stooped  
down into the tomb,

12 and sees Two Angels  
in white sitting, one at the  
head, and one at the feet,  
where the body of Jesus  
had been laid.

13 And they say to her,  
"Woman, why dost thou  
weep?" \* And she says to  
them, "Because they took  
away my LORD, and I know  
not where they laid him."

14 † Having said these  
things, she turned back-  
ward, and beholds Jesus  
standing, and ‡ knew not  
that it was Jesus.

15 \* Jesus says to her,  
"Woman, why dost thou  
weep? Whom dost thou  
seek?" She, supposing  
that he was the GARDENER,  
says to him, "Sir, if thou  
didst carry him off, tell me  
where thou didst lay him,  
and I will take him away."

16 \* Jesus says to her,  
"Mary!" She, having  
turned, says to him \* in  
Hebrew, "Rabboni!"  
which signifies, Teacher.

17 \* Jesus says to her,  
"Touch me not; for I have  
not yet ascended to my  
FATHER; but go to ‡ my  
BRETHREN, and tell them,  
I ascend to my FATHER,  
and your Father; even my  
God, and your God."

18 † Mary of MAGDALA  
comes, telling the DISCI-  
PLES That she had seen the  
LORD, and he said These  
things to her.

19 ‡ Then being Evening  
of that DAY, the FIRST  
of the \* Week, and the DOORS  
having been closed where  
the DISCIPLES were,  
through FEAR of the JEWS,  
Jesus came into the MIDST,

\* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 16. to  
Hebrew, Rabboni. 17. Jesus. 18. Week. 19. having been assembled—omit.  
† 14. Matt. xxviii. 9; Mark xvi. 9. ‡ 14. Luke xxiv. 34, 31; John xxi. 4. ‡ 17. Psa.  
xxii. 22; Matt. xxviii. 10; Rom. viii. 36; Heb. ii. 11. ‡ 18. Matt. xxviii. 10; Luke xxiv.  
10. ‡ 19. Mark xvi. 14; Luke xxiv. 36; 1 Cor xv. 6.

εις το μεσον, και λεγει αυτοις· Ειρηνη ὑμιν.  
into the midst, and says to them; Peace to you.

<sup>20</sup> Και τουτο ειπων, εδειξεν αυτοις τας χειρας  
And this having said, he showed to them the hands

και την πλευραν αὐτου. Εχαρησαν ουν οι  
and the side of himself. Were glad therefore the

μαθηται, ιδοντες τον κυριον. <sup>21</sup> Ειπεν ουν  
disciples, seeing the lord. Said then

αυτοις ο Ιησους παλιν· Ειρηνη ὑμιν· καθως  
to them the Jesus again; Peace to you; as

απεσταλκε με ο πατηρ, καγω πεμπω ὑμας.  
sent me the father, also I send you.

<sup>22</sup> Και τουτο ειπων, ενεφυσησε, και λεγει  
And this having said, he breathed on, and says

αυτοις· Λαβετε πνευμα ἅγιον. <sup>23</sup> Αν τινων  
to them; Receive you a spiritus holy. If of whom

αφητε τας ἁμαρτίας, αφιενται αυτοις· αν  
you may forgive the sins, they are forgiven them; if

τινων κρατητε, κεκρατηνται.  
of whom you may retain, they have been retained.

<sup>24</sup> Θωμας δε, εις εκ των δεδωκα, ο λεγομενος  
Thomas but, one of the twelve, he being called

Διδυμος, ουκ ην μετ' αυτων οτε ηλθεν ο Ιη-  
a twin, not was with them when came the Je-

σους. <sup>25</sup> Ελεγον ουν αυτω οι αλλοι μαθηται·  
son. Said then to him the other disciples;

Εωρακαμεν τον κυριον. Ο δε ειπεν αυτοις·  
We have seen the lord. He but said to them,

Εαν μη ιδω εν ταις χειρσιν αυτου τον τυπον  
If not I may see in the hands of him the mark

των ηλων, και βαλω τον δακτυλον μου εις τον  
of the nails, and may put the finger of me into the

τυπον των ηλων, και βαλω την χειρα μου εις  
mark of the nails, and may put the hand of me into

την πλευραν αυτου, ου μη πιστευσω.  
the side of him, not not I will believe.

<sup>26</sup> Και μεθ' ημερας οκτω παλιν ησαν εσω οι  
And after days eight again were within the

μαθηται αυτου, και Θωμας μετ' αυτων. Ερχε-  
disciples of him, and Thomas with them. Comes

ται ο Ιησους, των θυρων κεκλεισμενων, και  
the Jesus, the doors having been shut, and

εστη εις το μεσον, και ειπεν· Ειρηνη ὑμιν.  
stood into the midst, and said; Peace to you.

<sup>27</sup> Ειτα λεγει τῷ Θωμᾳ· Φερε τον δακτυλον σου  
Afterwards he says to the Thomas; Bring the finger of thee

ὧδε, και ιδε τας χειρας μου, και φερε την  
here, and see the hands of me, and bring the

χειρα σου, και βαλε εις την πλευραν μου· και  
hand of thee, and put into the side of me; and

μη γινῃς ἀπιστος, ἀλλὰ πιστος. <sup>28</sup> Απεκριθη  
not be thou unbelieving, but believing. Answered

Θωμας και ειπεν αυτω· Ο κυριος μου και ο θεος  
Thomas and said to him; The lord of me and the God

μου. <sup>29</sup> Λεγει αυτω ο Ιησους· Οτι εωρακας με,  
of me. Says to him the Jesus, Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

<sup>20</sup> And having said this, he showed them \* his HANDS and his SIDE. The DISCIPLES, therefore, rejoiced, seeing the LORD.

<sup>21</sup> Then JESUS said to them again, "Peace be with you; for as the FATHER has sent me, I also send you."

<sup>22</sup> And having said this, he breathed on and says to them, "Receive the Holy Spirit.

<sup>23</sup> If the SINS \* of any one you may forgive, they are forgiven them; if those \* of any you may retain, they have been retained."

<sup>24</sup> But THOMAS, THAT one of the TWELVE, BEING CALLED Didymus, was not with them, when \* JESUS came.

<sup>25</sup> The OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put \* MY HAND into his SIDE, I will by no means believe."

<sup>26</sup> And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having been closed, JESUS comes into the MIST, and stood, and said, "Peace be with you!"

<sup>27</sup> Afterwards he says to THOMAS, "Reach here thy FINGER, and behold my HANDS, and reach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

<sup>28</sup> Thomas answered and said to him, "My LORD and my GOD!"

<sup>29</sup> JESUS says to him, "Because thou hast seen

\* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE.  
21. Jesus. 23. My HAND.

23. of any one.

† 20. John xvi. 22. 21. Matt xviii. 18; John xvii. 17—19.  
a. l. 19. 22. John x. 10. 27. 1 John i. 1.

† 23. Matt. x. 19;



πεπιστευκας· μακαριοι οἱ μὴ ἰδόντες, καὶ πισ-  
 thou hast believed; blessed they not having seen, and having  
 τευσαντες. <sup>30</sup> Πολλα μὲν οὖν καὶ αλλα σημεια  
 believed. Many indeed then and another signs  
 ἐποίησεν ὁ Ἰησοῦς ἐν ὧν τῶν μαθητῶν αὐτοῦ,  
 did the Jesus in presence of the disciples of him,  
 ἃ οὐκ ἐστὶ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.  
 which not it is having been written in the book this.  
<sup>31</sup> Ταῦτα δὲ γεγραπται, ἵνα πιστευσῃτε, ὅτι  
 These things but have been written, that you may believe, that  
 Ἰησοῦς ἐστὶν ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, καὶ  
 Jesus is the Anointed, the son of the God, and  
 ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι  
 that believing life you may have in the name  
 αὐτοῦ.  
 of him.

ΚΕΦ. ΚΑ'. 21.

<sup>1</sup> Μετα ταῦτα ἐφάνησεν ἑαυτὸν πάλιν ὁ  
 After these things manifested himself again the  
 Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς  
 Jesus to the disciples on the sea of the  
 Τιβεριᾶδος. Ἐφάνησεν δὲ οὕτως. <sup>2</sup> Ἦσαν  
 Tiberias. He manifested and thus. Were  
 ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγομένος  
 together Simon Peter, and Thomas he being called  
 Διδύμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανά τῆς Γαλι-  
 a twin, and Nathanael as from Cana of the Gali-  
 λαιας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν  
 lee, and tarry of the Zebedei, and others of the  
 μαθητῶν αὐτοῦ δυο. <sup>3</sup> Λέγει αὐτοῖς Σίμων Πε-  
 disciples of him two. Says to them Simon Pe-  
 τρος· Ὑπάγω ἀλιεῦν. Λέγουσιν αὐτῷ· Ἐρ-  
 ter; I am going to fish. They say to him; Are  
 χομεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον, καὶ ἐνε-  
 going also we with thee. They went out, and en-  
 βησαν εἰς τὸ πλοῖον \* [εὐθὺς,] καὶ ἐν ἐκείνῃ  
 bered into the ship [immediately,] and in that  
 τῇ νυκτὶ ἐπιάσαν οὐδέν. <sup>4</sup> Πρωῖας δὲ ἡδὴ  
 the night they caught nothing. Morning but now  
 γενομένης, ἐστὶ ὁ Ἰησοῦς εἰς τὸν ἀγιάλιον· οὐ  
 being come, stood the Jesus on the shore; not  
 μέντοι ᾔδεισαν οἱ μαθηταί, ὅτι Ἰησοῦς ἐστὶ.  
 however knew the disciples, that Jesus it is.  
<sup>5</sup> Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μὴ τι  
 Says therefore to them the Jesus; Children, not any  
 προσφάγιον ἔχετε· Ἀπεκρίθησαν αὐτῷ· Οὐ.  
 food have you? They answered him; No.  
<sup>6</sup> Ὁ δὲ εἶπεν αὐτοῖς· Βαλετε εἰς τὰ δεξιά μερῇ  
 He and said to them; Cast you into the right parts  
 τοῦ πλοίου τοῦ δικτυόν, καὶ εὕρησете. Ἐβάλον  
 of the ship the net, and you will find. They cast  
 οὖν, καὶ οὐκετι αὐτὸ ἐλκυσαι ἰσχυσαν ἀπὸ τοῦ  
 then, and no longer it to draw were able from the  
 πληθους τῶν ἰχθυῶν. <sup>7</sup> Λέγει οὖν ὁ μαθητῆς  
 multitude of the fishes. Says therefore the disciple  
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ  
 that whom loved the Jesus, to the Peter; The

me, thou hast believed :  
 Happy those who see not  
 and believe!"

<sup>30</sup> † Then, indeed, many  
 Other Signs Jesus per-  
 formed in the presence of  
 \* the DISCIPLES, which  
 have not been written in  
 this BOOK.

<sup>31</sup> † But these have been  
 written, that you may be-  
 lieve That Jesus is the  
 MESSIAH, the SON of GOD;  
 and that, believing, you may  
 have Life in his NAME.

CHAPTER XXI.

<sup>1</sup> After these things  
 \* Jesus manifested himself  
 again to the DISCIPLES, at  
 the LAKE of TIBERIAS;  
 and in this manner he ap-  
 peared.

<sup>2</sup> Simon Peter, and  
 THAT Thomas CALLED  
 Didymus, and † THAT Na-  
 thanael of CANA in GALI-  
 LEE, and † the SONS of  
 Zebedei, and two others of  
 his DISCIPLES, were to-  
 gether.

<sup>3</sup> Simon Peter says to  
 them, "I am going a fish-  
 ing." They say to him.  
 "We also go with thee."  
 They went out, and entered  
 into the BOAT, and during  
 THAT NIGHT they caught  
 nothing.

<sup>4</sup> But now Morning be-  
 ing come, \* Jesus stood on  
 the SHORE. The DISCI-  
 PLES, however, † knew not  
 That it was Jesus.

<sup>5</sup> Then † \* Jesus says to  
 them, "Children, have you  
 any food?" They answered  
 him, "No."

<sup>6</sup> And HE said to them,  
 † "Throw the NET on the  
 RIGHT side of the BOAT,  
 and you will find." Then  
 they threw it, and were no  
 longer able to draw it, from  
 the MULTITUDE of FISHES.

<sup>7</sup> † That DISCIPLE there-  
 fore, whom Jesus loved,  
 says to PETER, "It is the

\* VATICAN MANUSCRIPT.—30. the DISCIPLES.  
 & Jesus. 5. Jesus.

1. Jesus.

2. Immediately—omit.

† 29. 3 Cor. v. 7; 1 Pet. i. 8.  
 ill. 15, 16; v. 24; 1 Pet. i. 9.  
 † & Luke xxiv. 41.

† 30. John xxi. 25.  
 † 2. John i. 45.  
 † & Luke v. 4, 7.

† 31. Luke i. 4.  
 † 3. Matt. iv. 21.  
 † 4. John xx. 16  
 † 7. John xii. 23; xx. 2.

κυριος εστι· Σιμων ουν Πητρος, ακουσας οτι ο  
lord it is, Simon then Peter, having heard that the  
κυριος εστι, τον απενδυτην διεζωσαστο· ην γαρ  
lord it is, the upper garment he girded; he was for  
γυμνος· και εβαλεν εαυτον εις την θαλασσαν  
naked; and threw himself into the sea.

9 Οι δε αλλοι μαθηται τῷ πλοιαριῳ ηλθον (ου  
The but other disciples by the little ship came (out  
γὰρ ησαν μακραν απο της γης, αλλ' ὡς απο  
for they were far from the land, but about from  
πρῶτων διακοσίων,) συροντες το δικτυον των  
coasts (two hundred,) dragging the net of the  
ιχθυων. 9 Ὡς ουν απεβησαν εις την γην, βλε-  
fishes. When therefore they went up to the land, they

πουσιν ανθρακιαν κειμενην, και οψαριον επικει-  
see a fire of coals lying, and a fish lying  
μενον, και αρτον. 10 Λεγει αυτοις ο Ιησους·  
on, and bread. Says to them the Jesus;

Ενεγκατε απο των οψαριων, ὧν επιασατε νυν.  
Bring you from the fishes, which you caught just now.

11 Ανεβη Σιμων Πητρος, και ειλκυσε το δικτυον  
Went up Simon Peter, and drew the net  
επι της γης, μεστον ιχθυων μεγαλων εκατον  
to the land, full of fishes great a hundred  
πεντηκοντατριων· και τοσούτων οντων, ουκ  
fifty-three; and so many being, not  
εσχισθη το δικτυον. 12 Λεγει αυτοις ο Ιησους·  
was torn the net. Says to them the Jesus;

Δευτε, αριστησατε. Ουδεις \* [δε] ετολμα  
Come, breakfast you. No one [and] presumed  
των μαθητων εξιτασαι αυτον· Συ τις ει·  
of the disciples to ask him, Thou who art?

ειδοτες, οτι ο κυριος εστιν. 13 Ερχεται ο Ιη-  
knowing, that the Lord it is. Comes the Je-  
σους, και λαμβανει τον αρτον, και διδωσιν  
son, and takes the bread, and gives  
αυτοις, και το οψαριον ὁμοιος. 14 Τούτο ηδη  
to them, and the fish in like manner This already

τριτον εφανερωθη ο Ιησους τοις μαθηταις αυτου,  
third was manifested the Jesus to the disciples of himself,  
εγεγρθεις εκ νεκρων.  
having been raised out of dead ones.

15 Ὅτε ουν ηριστησαν, λεγει τῷ Σιμωνι  
When therefore they had breakfasted, says to the Simon  
Πητρῷ ο Ιησους· Σιμων Ιωνα, απαφας με πλειον  
Peter the Jesus; Simon of Jonas, lovest thou me more

τουτων· Λεγει αυτω· Ναι, κυριε, συ οιδας, οτι  
of these? He says to him; Yes, O lord, thou knowest, that  
φιλω σε. Λεγει αυτω· Βοσκει τα αρνια μου.  
I dearly love thee. He says to him; Feed the lambs of me.

16 Λεγει αυτω παλιν δευτερον· Σιμων Ιωνα,  
He says to him again a second time; Simon of Jonas,  
αγαπας με· Λεγει αυτω· Ναι, κυριε, συ οιδας,  
lovest thou me? He says to him; Yes, O lord, thou knowest,  
οτι φιλω σε· Λεγει αυτω· Ποιμαινε τα προ-  
that I dearly love thee; He says to him; Tend thou the sheep

LORD." Then Simon Peter having heard that it was the LORD, girded on his UPPER GARMENT, (for he was naked,) and threw himself into the sea.

8 But the other Disciples came by the BOAT; for they were not far from the LAND, but about two hundred Cubits off) dragging the NET with the FISHES.

9 When, therefore, they went out to the LAND, they see a Fire of coals lying, and a Fish lying on it, and Bread.

10 \* Jesus says to them, "Bring of the FISHES which you just now caught."

11 \* Simon Peter went on board and drew the NET to the LAND, full of great Fishes, a hundred and fifty-three; and though there were so many, the NET was not torn.

12 \* Jesus says to them, † "Come and breakfast." No one of the DISCIPLES presumed to ask him, "Who art thou?"

13 \* Jesus comes, and takes the BREAD, and gives to them, and the FISH in like manner.

14 This ‡ third time now was \* Jesus manifested to \* the DISCIPLES, having been raised from the Dead.

15 When, therefore, they had breakfasted, Jesus says to SIMON Peter, "Simon, son of Jonas, lovest thou me more than these?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee." He says to him, "Feed my LAMBS."

16 He says to him again, a second time, "Simon, son of Jonas, lovest thou me?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

\* VATICAN MANUSCRIPT.—10. Jesus.

11. Then Simon Peter.

12. Jesus.

12. and—omit.

13. Jesus.

14. Jesus.

14. the DISCIPLES.

† 7. So the Jews called those who were clothed in their under garments only.—Newcome

\* 12. Acts x. 41.

‡ 14. See John xx. 19, 26.

βατα μου. <sup>17</sup> Λεγει αυτω το τριτον Σιμων <sup>of me. He says to him the third; Simon</sup>

Ιωνα, φιλεις με; Ελυπηθη ο Πητρος, οτι <sup>of Iona, dearly lovest thou me? Was grieved the Peter, because</sup>  
ειπεν αυτω το τριτον, Φιλεις με; και ειπεν <sup>he said to him the third, Dearly lovest thou me? and he said</sup>

\*[αυτω.] Κυριε, συ παντα οιδας· συ γινωσκεις, <sup>[to him:] O lord, thou all things knowest; thou knowest,</sup>

οτι φιλω σε· Λεγει αυτω ο Ιησους· Βοσκει <sup>that I dearly love thee; Says to him the Jesus; Feed</sup>

τα προβατα μου. <sup>18</sup> Αμην αμην λεγω σοι, οτε <sup>the sheep of me. Indeed indeed I say to thee, when</sup>

ης νεωτερος, εζωνυες σεαυτον, και περιεπαταις <sup>thou wast younger, thou didst gird thyself, and didst walk</sup>

οπου ηθελες· οταν δε γηρασθης, εκτενεις <sup>where thou didst wish; when but thou art old, thou wilt stretch out</sup>

τας χειρας σου, και αλλος σε ζωσει, και <sup>the hands of thee, and another thee will gird, and</sup>

οισει οπου ου θελεις. <sup>19</sup> Τουτου δε ειπε, ση- <sup>will carry where thou wilt wishest. This now he said, sig-</sup>

μαινων, ποιω θανατω δοξασει τον θεον. Και <sup>nifying, by what death he will glorify the God. And</sup>

τουτο ειπων, λεγει αυτω· Ακολουθει μοι. <sup>this having said, he says to him; Follow me.</sup>

<sup>20</sup> Επιστραφεις \* [δε] ο Πητρος βλεπει τον <sup>Having turned about [and] the Peter sees the</sup>

μαθητην, ον ηγαπα ο Ιησους, ακολουθουντα· <sup>disciple, whom loved the Jesus, following;</sup>

(ος και ανεκεισεν εν τη δειπνω επι το στήθος <sup>(who also reclined at the supper on the breast</sup>

αυτου, και ειπε· Κυριε, τις εστιν ο παραδιδους <sup>of him, and said; O lord, who is he betraying</sup>

σε;) <sup>21</sup> Τουτον ιδων ο Πητρος λεγει τη Ιησου· <sup>thee?) Him seeing the Peter says to the Jesus;</sup>

Κυριε, ουτος δε τι; <sup>22</sup> Λεγει αυτω ο Ιησους· <sup>O lord, this and what? Says to him the Jesus;</sup>

Εαν αυτον θελω μενειν εως ερχομαι, τι προς <sup>If him I wish to abide till I come, what to</sup>

σε; συ ακολουθει μοι. <sup>23</sup> Εξηλθεν ουν ο λογος <sup>thee? thou follow me. Went out therefore the word</sup>

ουτος εις τους αδελφους, οτι ο μαθητης εκεινος <sup>this among the brethren, that the disciple that</sup>

ουκ αποθνησκει. Και ουκ ειπεν αυτω ο Ιησους, <sup>not die. And not said to him the Jesus,</sup>

οτι ουκ αποθνησκει· αλλ· Εαν αυτον θελω <sup>that not he dies; but; If him I wish</sup>

μενειν εως ερχομαι, τι προς σε; <sup>24</sup> Ουτος εστιν <sup>to abide till I come, what to thee? This is</sup>

He says to him, † Tend my SHEEP.

<sup>17</sup> He says to him the THIRD time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, because he said to him the THIRD time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest All things; † thou knowest That I affectionately love thee." \* Jesus says to him, "Feed my SHEEP."

<sup>18</sup> † Indeed, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when thou art old, † thou wilt extend thy HANDS, and another will gird thee, and carry thee where thou dost not wish."

<sup>19</sup> Now this he said, intimating † by † What Death he would glorify God. And having said this, he says to him, "Follow me."

<sup>20</sup> PETER, having turned about sees the DISCIPLE, following, † whom JESUS loved; (who also reclined at the SUPPER on his BREST, and said, "Lord, who is he BETRAYING thee?")

<sup>21</sup> \* PETER, therefore, seeing him, says to JESUS, "Lord, and what of this man?"

<sup>22</sup> JESUS says to him, "If I wish him to abide † till I come, what is it to thee? follow thou me."

<sup>23</sup> \* This REPORT, therefore, went out among the BRETHREN, That that DISCIPLE would not die; \* but JESUS did not say to him, "That he shall not die;" but, "If I wish him to abide till I come, what is it to thee?"

\* VATICAN MANUSCRIPT.—17. to him—omit. 17. Jesus. 20. and—omit. 21. PETER therefore. 23. This. 23. but.

† 18. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke. † 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

‡ 16. Acts xx. 28; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4.

18. John xiii. 26; Acts xii. 2, 4. † 19. 2 Pet. i. 14.

22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 9; xi. 20; Rev. ii. 25; iii. 11; xxii. 7, 20.

‡ 17. John ii. 24, 25; xvi. 30.

‡ 20. John xiii. 23, 25; xx. 2.

iii. 11; xxii. 7, 20.

ὁ μαθητὴς, ὁ μαρτυρῶν περὶ τούτων, καὶ  
 the disciple, he testifying concerning these things, and  
 γραφὰς ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς  
 having written these things; and we know, that true  
 ἐστὶν ἡ μαρτυρία αὐτοῦ. 25 Ἐστὶ δὲ καὶ ἀλλὰ  
 is the testimony of him. Is and also other  
 πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰάν γρα-  
 many things did the Jesus, which if they should  
 φῆται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον  
 be written every one, not even him I suppose the world  
 χωρῆσαι τὰ γραφομένα βιβλία.  
 to contain the being-written books.

24 This is THAT DISCIPLE, who \*both TESTIFIES of these things and WROTE these things; and †we know That \*His TESTIMONY is true.

25 †And there are many other things which JESUS performed, which, if they should be written, every one, †I suppose that not even the WORLD itself would contain the WRITTEN BOOKS.

\* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—24. both.  
 JOHN.

24. His.

Subscription—ACCORDING TO

† 24. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num. xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth; and the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—Pearce.

† 24. John xix. 35; 3 John 12.

† 25. John xx. 29.

\* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

1 Τον μὲν πρῶτον λόγον ἐποίησαμεν περὶ  
The indeed first account I made concerning  
πάντων, ὃ Θεοφιλε, ὃν ᾤξατο ὁ Ἰησοῦς  
all things, O Theophilus, which began the Jesus  
ποιεῖν τε καὶ διδάσκειν, ἡ ἀρχὴ ἧς ἡμέρας, ἐν-  
to do and also to teach, even to which day, hav-  
τεταλαμένους τοῖς ἀποστόλοις, διὰ πνεύματος  
ing given charge to the apostles, through spirit  
ἁγίου οὓς ἐξελέξατο, ἀνεληφθῇ. 3 Οἷς καὶ  
holy whom he chose, he was taken up. To whom also  
παρεστήσεν ἑαυτὸν ζῶντα μετὰ τοῦ παθῆναι  
he presented himself living after the to suffer  
αὐτοῦ, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσ-  
him, in many clear proofs, through days forty  
σαρακοντα ὁπτανομένοις αὐτοῖς, καὶ λεγὼν τα  
being seen by them, and saying the things  
περὶ τῆς βασιλείας τοῦ θεοῦ. 4 Καὶ συνα-  
concerning the kingdom of the God. And assem-  
βλόμενος παρηγγείλεν αὐτοῖς, ἀπὸ Ἱερουσαλὺμ  
bling them he commanded them, from Jerusalem  
μὴ χωρῖσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν  
not to depart, but to wait for the promise  
τοῦ πατρὸς, ἣν ἤκουσατε μου· ὅτι Ἰωάννης  
of the father, which you heard from me; that John  
μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε  
indeed dipped in water, you but shall be dipped  
ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέ-  
in spirit holy, not after many these days.  
ρας. 6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων  
They indeed therefore having come together, asked  
αὐτὸν· λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ  
him; saying; O Lord, if in the time this  
ἀποκαθίστανεῖς τὴν βασιλείαν τῇ Ἰσραὴλ;  
thou restorest the kingdom to the Israel?  
7 Εἶπε δὲ πρὸς αὐτοὺς· Οὐχ ὑμῶν ἐστὶ γινῶναι  
He said and to them; Not for you it is to know  
χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἐθετο ἐν τῇ  
times or seasons, which the father placed in the  
ἰδίᾳ ἐξουσίᾳ. 8 Ἀλλὰ ληψέσθε δύναμιν ἐκ ἐλ-  
own authority. But you shall receive power hav-  
θόντες τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ  
ing come the holy spirit upon you; and  
ἐσέσθε μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ, καὶ  
you shall be to me witnesses in both Jerusalem, and  
ἐν πατρὶ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχά-  
in all the Judea and in Samaria, and even to the farthest

CHAPTER I.

1 The former History I compiled, † O Theophilus, concerning all things which \* Jesus began both to do and to teach,

‡ Even to the Day in which, † having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up;

§ To whom also he presented himself living, after his SUFFERING, by Many Infallible proofs; being seen of them forty Days, and speaking the THINGS concerning the KINGDOM of God.

4 † And assembling them, he charged them "not to depart from Jerusalem, but to wait for the PROMISE of the FATHER, † which you heard from me;

‡ † that John, indeed, immersed in Water, but you will be immersed in holy Spirit, after a few Days."

6 THEY, therefore, having come together, asked him, saying, "Lord, wilt thou, at this TIME, † restore the KINGDOM to ISRAEL?"

7 \* Then he said to them. "It is not for you to know the Times or Seasons, which the FATHER appointed by his own Authority.

8 But you shall receive Power by the HOLY Spirit coming upon you; and † you shall be My Witnesses both in Jerusalem, and in All JUDEA, and in Samaria, and even to the

\* VATICAN MANUSCRIPT.—Title—ACTS OF APOSTLES. said.

1. Jesus.

7. Then he

† 1. Luke i. 31. † 2. Mark xvi. 19; Luke xxiv. 48; ver. 9; 1 Tim. iii. 16. † 3. Mark xvi. 16; Luke xxiv. 36; John xx. 19, 20; xxi. 1, 14; 1 Cor. xv. 6. † 4. Luke xxiv. 43, 46. † 5. Matt. iii. 11; Luke xiv. 47; John xiv. 16, 17, 27; xv. 26; xvi. 7; Acts ii. 33. † 6. Matt. iii. 11; Acts xvi. 16; xix. 4. † 7. Isa. l. 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. † 8. Luke xxiv. 43; John xv. 27; Acts ii. 32.

του της γης. <sup>9</sup> Καὶ ταῦτα εἰπὼν, βλέποντων  
 part of the land. And these things having said, beholding  
 εἶσαν ἐπὶ ῥῆθ'· καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ  
 of them bewailed up; and a cloud withdrew him from  
 τῶν ὀφθαλμῶν αὐτῶν. <sup>10</sup> Καὶ ὡς ἀτεινίζοντες  
 the eyes of them. And as fixedly gazing  
 ᾤσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ  
 they were into the heavens, going away of him, and  
 ἰδόν, ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν εἰρήνῃ  
 lo, men two were standing by them in white  
 τι λευκῇ, <sup>11</sup> οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί  
 most white, they and said; Men of Galilee, why  
 ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος  
 stand you looking into the heaven? this  
 ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρα-  
 the Jesus, he being taken up from you into the heaven,  
 νόν, οὕτως ἐλευσεται, ὃν τρόπον εἰθεασασθε  
 thus will come, which manner you saw  
 αὐτὸν πορευομένου εἰς τὸν οὐρανόν. <sup>12</sup> Τότε  
 him going into the heaven. Then  
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὀρους τοῦ  
 they returned into Jerusalem from a mountain that  
 κελουμένου Ελαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσα-  
 being called of olive trees, which is near Jerusalem,  
 λημ, σαββατοῦ ἐχόν ὁδόν. <sup>13</sup> Καὶ ὅτε εἰσηλ-  
 a sabbath being distant journey. And when they came  
 θεν, ἀνέβησαν εἰς τὸ ὑπερφόν, οὗ ἦσαν κατα-  
 into, they went up into the upper room, where were re-  
 μινόντες, ὁ, τε Πέτρος καὶ Ἰακώβος, καὶ Ἰωάν-  
 maining, the, both Peter and James, and John  
 νης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς,  
 and Andrew, Philip and Thomas,  
 Βαρθολομαῖος καὶ Ματθαῖος, Ἰακώβου Ἀλφαι-  
 Bartholomew and Matthew, James of Alpha-  
 ου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰουδᾶς Ἰακώβου.  
 as also Simon the zealot and Judas of James.  
<sup>14</sup> Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυ-  
 These all were being constantly engaged with one  
 μαδον τῇ προσευχῇ, συν γυναιξί, καὶ Μαρίᾳ τῇ  
 mind in the prayer, with women, and Mary the  
 μητρὶ τοῦ Ἰησοῦ, καὶ συν τοῖς ἀδελφοῖς αὐτοῦ.  
 mother of the Jesus, and with the brother of him.  
<sup>15</sup> Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πε-  
 And in the days these having stood up Pe-  
 τρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ἦν τε  
 ter in middle of the disciples, he said; (was and  
 ὄχλος ὀνομάτων, ἐπὶ αὐτὸ ὡς ἑκατὸν εἰκοσιν·)  
 a crowd of names, in the name about a hundred twenty;)  
<sup>16</sup> Ἄνδρες ἀδελφοί, εἶδει πληρωθῆναι τὴν  
 Men brethren, it was necessary to be fulfilled the  
 γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τοῦ ἁγίου  
 writing this, which spoke before the spirit the holy  
 διὰ στοματός Δαυὶδ, περὶ Ἰουδᾶ τοῦ γενομένου  
 through mouth of David, about Judas that having become

remotest parts of the EARTH."

9 And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their sight.

10 And while they were fixedly gazing towards the HEAVENS, as he was going up, behold, two Men were standing by them in white Raiment;

11 who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, I shall so come in the manner in which you saw him go into the HEAVENS."

12 ¶ Then they returned to Jerusalem, from THAT MOUNTAIN CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.

13 And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and \*John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the ZEALOT, and Judas the brother of James.

14 All these were constantly engaged with one mind in PRAYER, with the Women, and with Mary the MOTHER of \*Jesus, and with his BROTHERS.

15 And in these DAYS, Peter standing up in the midst of the \*BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,

16 "Brethren, it was necessary for \*the SCRIPTURE to be fulfilled, which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas who BECAME a Guide

\* VATICAN MANUSCRIPT.—13. John, and James and Andrew. 16. THE SCRIPTURE.

† 11. DAN. vii. 13; MATTH. xxiv. 30; MARK xiii. 26; LUKE xxi. 27; JOHN xiv. 3; 1 THESS. i. 10; iv. 16; 2 THESS. i. 10; REV. i. 7. 12. LUKE xxi. 62. 13. LUKE xii. 9; JOHN xiii. 18.

ὁδηγοῦ τοῖς συλλαβούσι τὸν Ἰησοῦν· <sup>17</sup> ὅτι  
a guide to those having seized the Jesus; because  
κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἐλαχε τὸν  
having been numbered he was among us, and obtained the  
κληρὸν τῆς κιακονίας ταύτης. <sup>18</sup> Οὗτος μὲν  
lot of the service this. This indeed  
οὖν ἐκτητάτω χωρίον ἐκ μισθοῦ τῆς ἀδικίας·  
therefore bought a field out of a reward of the wickedness,  
καὶ πρῆντος γενομένος, ἐλακῆσε μέσος, καὶ ἐξε-  
and head-foremost having fallen, he burst in middle, and were  
χυεῖν πάντα τὰ σπλαγχνὰ αὐτοῦ· <sup>19</sup> καὶ γινώσ-  
poured out all the bowels of him; and known  
τον ἐγενετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ,  
became to all those dwelling in Jerusalem,  
ὅτι ἐκλήθη τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ δια-  
so as to be called the field that in the own lan-  
λεκτῷ αὐτῶν, Ἀκελδαμα, τοῦτ' ἐστὶ, χωρίον  
name of them, Aceldama, this is, a field  
αἱμάτων. <sup>20</sup> Γεγραπται γὰρ ἐν βιβλῷ ψαλμῶν·  
of blood. It is written for in book of Psalms;  
Γενηθήτω ἡ ἐπαυλὶς αὐτοῦ ἐρημος, καὶ μὴ εἴστω  
Let be the dwelling of him desolate, and not let be  
ὁ κατοικῶν ἐν αὐτῇ· καὶ· Τὴν ἐπισκοπὴν αὐτοῦ  
the dwelling in her; and; The charge of him  
λαβαὶ ἕτερος. <sup>21</sup> Δεῖ οὖν τῶν συνελθόν-  
let take another. It is necessary therefore of those having associ-  
τῶν ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσ-  
ated with us men in all time, in which went  
ἦλθε καὶ ἐξηλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,  
is and went out among us the lord Jesus,  
<sup>22</sup> ἀρξάμενος ἀπὸ τοῦ βαπτισματος Ἰωάννου ἕως  
beginning from the dipping of John to  
τῆς ἡμέρας τῆς ἀνελθούσης ἐφ' ἡμῶν, μαρτυρᾶτα τῆς  
the day which he was taken up from us, a witness of the  
ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἓνα του-  
resurrection of him to become with us one of  
τῶν. <sup>23</sup> Καὶ ἐστήσαν δυο, Ἰωσήφ τὸν καλοῦ-  
these. And they set forth two, Joseph that being  
μένον Βαρσαβαν, ὃς ἐπεκλήθη Ἰουστος, καὶ  
called Barsabas, who was surnamed Justus, and  
Μαθθίαν. <sup>24</sup> Καὶ προσευξάμενοι εἶπον· Σὺ,  
Matthias. And praying they said; Thou,  
κύριε, καρδιογνώστα πάντων, ἀναδείξον ὃν ἐξε-  
O Lord, heart-knower of all, show which thou  
λεξῶ ἐκ τούτων τῶν δυο ἓνα, <sup>25</sup> λαβεῖν τὸν  
didst select out of these the two one, to take the  
κληρὸν τῆς διακονίας ταύτης καὶ ἀποστολῆς,  
lot of the service this and apostleship,  
ἐξ ἧς παρεβῆ Ἰουδᾶς, πορευθῆναι εἰς τὸν τόπον  
from which stepped aside Judas, to go into the place  
τὸν ἰδίον. <sup>26</sup> Καὶ ἔδωκαν κληροῦς αὐτῶν· καὶ  
the own. And they gave lots of them; and the

to those who APPRE-  
HENDED \* Jesus.

<sup>17</sup> For he was num-  
bered among us, and ob-  
tained the LOT of this  
SERVICE."

<sup>18</sup> († This man, there-  
fore, purchased a Field  
with the WAGES of the  
WICKEDNESS, and falling  
head foremost, he burst in  
the middle, and All his  
BOWELS were poured out;

<sup>19</sup> and it was known to  
all those DWELLING at  
Jerusalem; so that that  
FIELD is called in their  
OWN Language, \* Aceldama,  
which is, a Field of  
Blood)

<sup>20</sup> "For it is written in  
the Book of Psalms, † 'Let  
'his DWELLING be deso-  
'late, and let no one  
'DWELL in it;' and † 'Let  
'another take his OF-  
'FICE.'

<sup>21</sup> It is necessary, there-  
fore, that from those MEN  
HAVING ASSOCIATED with  
us all the Time in which  
the LORD Jesus went in  
and out among us,

<sup>22</sup> † beginning from the  
IMMERSION of John, to  
the DAY on which he was  
taken up from us, one of  
these BECOME with us a  
Witness of his RESURREC-  
TION."

<sup>23</sup> And they set forth  
two, THAT Joseph, CALLED  
† \* Barsabbas, who was sur-  
named Justus, and Mat-  
thias.

<sup>24</sup> And praying, they  
said, "Thou, Lord, † who  
knowest the hearts of all,  
show which one of These  
two thou didst select

<sup>25</sup> to take \* the PLACE  
of this SERVICE and Apo-  
stleship, from which Judas  
stepped aside, to go into  
his OWN PLACE."

<sup>26</sup> And they gave \* the  
Lots to them; and the LOT

\* VATICAN MANUSCRIPT.—16. Jesus. 19. Aceldamach. 23. Barsabbas. 25.  
the PLACE of this. 26. the Lots to them; and.

† 17. Matt. x. 4; Luke vi. 16. † 18. Matt. xxvii. 5, 7, 8. † 20. Psa. lxi. 23.  
† 20. Psa. cix. 8. † 21. John xv. 27; ver. 8; Acts iv. 33. † 21. Acts xv. 22. 126  
† Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; Jer. xl. 20; xvii. 10; Acts xv. 8; Rev. ii. 23.

ἐτίθεν ὁ κληρος ἐπὶ Ματθίαν, καὶ συγκρατή-  
fell the lot on Matthias, and he was counted  
φισθὴ μετὰ τῶν ἑνδεκα ἀποστόλων.  
with the eleven apostles.

ΚΕΦ. β'. 2.

<sup>1</sup> Καὶ ἐν τῇ συμπληροῦσθαι τὴν ἡμέραν τῆς  
And in the to be fully come the day of the  
Πεντηκστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τῇ  
Pentecost, were all with one mind in the  
αὐτοῖς. <sup>2</sup> Καὶ ἐγένετο ἀφ' οὐ τοῦ οὐρανοῦ  
came. And were suddenly from the heaven

ἤχος ὡς περ φορομένης πνοῆς βίαιας, καὶ ἐπλη-  
sound as of a rushing wind violent, and it  
ρώσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι·  
filled whole the house, where they were sitting;

<sup>3</sup> καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι  
and they saw with them being divided tongues  
ὡς πυρός· ἐκάθισεν τε ἐφ' ἑνὴν ἑκάστην αὐτῶν,  
like fire; sat and on one each one of them,

<sup>4</sup> καὶ ἐπληρώθησαν ἅπαντες πνεύματος ἁγίου,  
and they were filled all spirit holy,  
καὶ ᾤξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς  
and they began to speak with other tongues, as

το πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγγέσθαι. <sup>5</sup> Ἦσαν  
the spirit gave to them to speak. Were  
δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἀνδρες  
now in Jerusalem dwelling Jews, men  
εὐλαβεῖς, ἀπο παντὸς ἐθνους τῶν ὑπο τοῦ οὐρανοῦ.  
pious, from every nation of those under the heaven.

<sup>6</sup> Γενομένης δὲ τῆς φωνῆς ταύτης, συνηλθε τὸ  
Having happened and the sound this, came together the  
πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἰς ἑκάστον  
multitude, and were perplexed, because heard one each  
τῇ ἰδίᾳ διαλεκτῇ λαλοῦντων αὐτῶν. <sup>7</sup> Ἐξίστα-  
in the own language speaking of them. Were as-  
στοντο δὲ \* [πάντες] καὶ ἐθαύμαζον, λεγόντες  
touched and [all] and wondered, saying

\* [πρὸς ἀλλήλους·] Οὐκ ἴδου πάντες οὗτοι  
[to each other:] Not is all these  
εἰσὶν οἱ λαλοῦντες Γαλιλαῖοι; <sup>8</sup> Καὶ πῶς ἡμεῖς  
are who are speaking Galileans? And how we

ἀκούομεν ἑκάστος τῇ ἰδίᾳ διαλεκτῇ ἡμῶν, ἐν ᾗ  
hear each one in the own language of us, in which  
ἐγεννηθῆμεν, <sup>9</sup> Παρθοὶ καὶ Μηδοὶ καὶ Ἐλαμίται,  
we were born, Parthians and Medes and Elamites,

καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν,  
and those dwelling the Mesopotamia, Judea,

τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,  
both and Cappadocia, Pontus and the Asia,

<sup>10</sup> Φρυγίαν τε καὶ Παμφυλίαν, Αἰγύπτου καὶ τὰ  
Phrygia both and Pamphylia, Egypt and the

μερῆ τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ  
parts of the Libya that upon Cyrene, and those

fell on Matthias, and he  
was counted with the ELE-  
VEN Apostles.

## CHAPTER II.

1 And when the † DAY  
of PENTECOST was FULLY  
COME, ‡ they were all with  
one mind in the same  
place.

2 And suddenly there  
came a Sound from HEA-  
VEN, like a violent Wind  
rushing; and it filled the  
Whole house where they  
were sitting.

3 And Divided Tongues  
appeared to them, like  
Fire, and one rested on  
each one of them.

4 And they were ‡ all  
filled with holy Spirit, and  
began to speak in Other  
Languages, as the SPIRIT  
gave them utterance.

5 Now there were so-  
journing there were so-  
Jews, pious Men, from  
Every Nation under HEA-  
VEN.

6 And † this REPORT  
having been circulated, the  
MULTITUDE came togeth-  
er, and were perplexed,  
Because every one heard  
them speaking in his own  
Language.

7 And they were aston-  
ished and wondered, say-  
ing, "Behold, are not all  
THESE, who are SPEAK-  
ING, ‡ Galileans?"

8 And how do we hear  
each one in our own Lan-  
guage, in which we were  
born;—

9 Parthians and Medes  
and Elamites, and those  
DWELLING in MESOPOTA-  
MIA, both in † Judea and  
Cappadocia, in Pontus and  
ASIA,

10 both in Phrygia and  
Pamphylia, in Egypt and  
the PARTS of THAT Lybia  
about Cyrene, and the

\* VATICAN MANUSCRIPT.—7. all—omit.

7. to each other—omit.

† 8. It is difficult to determine whether it was the voice of those speaking in foreign lan-  
guages; the report or rumor of the transaction; or the supernatural "rushing sound," which  
is indicated here.

‡ 9. Pearce renders Judea as an adjective, thus; "DWELLERS in  
Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text,  
changing Idumeans, Idumea, to Ioudian, Judea.

‡ 1. Lev. xxiii. 15; Deut. xvi. 9; Acts xx. 15.

‡ 1. Acts i. 14.

‡ 4. Acts i. 4.

‡ 4. Mark xvi. 17; Acts x. 46; xix. 0; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2.

‡ 7. Acts i. 11.



ἐπιδημούντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προση-  
sojourning Romans, Jews both and pros-  
λυτοί, <sup>11</sup> Κρήτες καὶ Ἀραβῆς, ἀκούομεν λαλοῦν-  
lytes, Cretans and Arabians, we hear speaking  
των αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγα-  
them in the our tongues the great  
λαῖα τοῦ θεοῦ; <sup>12</sup> Ἐξίσταντο δὲ πάντες καὶ διη-  
things of the God? Were astonished and all per-  
πόρου, ἄλλος πρὸς ἄλλον λεγόντες· Τί ἀν-  
plexed, saying one to another saying: What  
θελοῖ τοῦτο εἶναι; <sup>13</sup> Ἐτεροὶ δὲ διαχλευάζοντες  
will this to be? Others but deriding  
εἶλεγον· Ὅτι γλευκοὺς μεμεστώμενοι εἰσι.

<sup>14</sup> Σταθεὶς δὲ Πέτρος αὖν τοῖς ἑνδεκά, ἐκ-  
Standing up but Peter with the eleven, lifted up  
την φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς.

Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσα-  
Men Jews, and those dwelling in Jerusa-

λημ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἐστίν, καὶ  
lem all, this to you known let be, and

ἐνωτίσασθε τὰ ῥήματα μου. <sup>15</sup> Οὐ γὰρ, ὥς  
listen you the words of me. Not for, as

ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἐστὶ γὰρ  
you suppose, these are drunk; it is for

ἕνα τρίτη τῆς ἡμέρας; <sup>16</sup> ἀλλὰ τοῦτο ἐστὶ τὸ  
hour third of the day; but this is t a

εἰρημένον διὰ τοῦ προφήτου Ἰωηλ. <sup>17</sup> κ  
having been spoken through the prophet Joel; au

ἐσται ἐν ταῖς ἐσχάταις ταῖς ἡμέραις, λέγει ὁ  
it shall be in the last the days, says the

θεός, ἐκχέω ἀπὸ τοῦ πνεύματος μου ἐπὶ πᾶσαν  
God, I will pour out from the spirit of me upon all

σάρκα· καὶ προφητευσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ  
flesh; and shall prophecy the sons of you and the

θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις  
daughters of you, and the young men of you visions

σφονταί, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους  
shall see, and the old men of you dreams

ἐνυπνίσθησονται. <sup>18</sup> καὶ ἐπὶ τοὺς δούλους μου  
shall dream; and even on the male-slaves of me

καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις  
and on the female-slaves of me in the days those

ἐκχέω ἀπὸ τοῦ πνεύματος μου, καὶ προφη-  
I will pour out from of the spirit of me, and they

τεύσουσι. <sup>19</sup> Καὶ δώσω τεράτα ἐν τῷ οὐρανῷ  
shall prophecy. And I will give prodigies in the heaven

ἀνω, καὶ σημεῖα ἐπὶ τῆς γῆς κατω, αἷμα καὶ  
above, and signs on the earth below, blood and

πῦρ καὶ ἀτμίδα καπνῷ· <sup>20</sup> ὁ ἥλιος μεταστραφ-  
fire and a cloud of smoke; the sun shall be turned

σεται εἰς σκοτὸς, καὶ ἡ σελήνη εἰς αἷμα, πρὶν  
into darkness, and the moon into blood, sooner

ἢ ελθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ  
than to come the day of lord the great and

ἐπιφανή. <sup>21</sup> Καὶ ἐσται, πᾶς ὃς ἀν ἐπικαλεσθ-  
illustrious. And it shall be, every one who may call upon

ται τὸ ὄνομα κυρίου, σωθήσεται.  
the name of lord, shall be saved.

Roman STRANGERS, both  
Jews and Proselytes,

<sup>11</sup> Cretans and Arabi-  
ans; we hear them speak-  
ing in our Tongues the  
GREAT THINGS OF GOD."

<sup>12</sup> And they were all  
astonished and perplexed,  
saying one to another,  
"What can this be?"

<sup>13</sup> But others scoffing.  
said, "They are full of  
Sweet wine."

<sup>14</sup> But Peter standing  
with the ELEVEN, lifted  
up his voice, and said to  
them, "Jews! and all who  
are SOJOURNING in Jeru-  
salem! let this be known  
to you, and listen to my  
WORDS."

<sup>15</sup> For these are not  
drunk as you suppose, for  
it is the third hour of the  
DAY;

<sup>16</sup> but this is WHAT WAS  
SPOKEN THROUGH THE PRO-  
PHET Joel;

<sup>17</sup> "And it shall be \*in  
the LAST DAYS, says GOD,  
'I will pour out of my  
'Spirit upon All Flesh;  
'and your SONS and your  
'DAUGHTERS shall prophe-  
'cy; and your YOUNG  
'MEN shall see Visions,  
'and your OLD MEN shall  
'dream Dreams."

<sup>18</sup> "And indeed on my  
'MEN-SERVANTS and on  
'my WOMEN-SERVANTS in  
'those DAYS I will pour  
'out of my SPIRIT, and  
'they shall prophecy."

<sup>19</sup> "And I will give Pro-  
diges in the HEAVENS  
above, and Signs on the  
EARTH below; Blood, and  
Fire, and a Cloud of  
Smoke."

<sup>20</sup> "The SUN shall be  
turned into Darkness, and  
the MOON into Blood, be-  
fore THAT great and illus-  
trious Day of the Lord  
come."

<sup>21</sup> "And it shall be, every  
one who may invoke  
the NAME of the Lord,  
'shall be saved."

\* VATICAN MANUSCRIPT.—17. after these things, says God.

† 15. 1 Thess. v. 7. † 17. Joel ii. 28, 29. † 18. Acts — 4, 9, 10; 1 Cor. xii. 10, 29; xvi. 1. † 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 23. † 21. Rom. x. 13.

22 Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους  
Men Israelites, hear you the words  
 τούτου· Ἰησοῦν τὸν Ναζωραίου, ἀνδρα ἀπο τοῦ  
these; Jesus the Nazarene, a man from the  
 θεοῦ ἀποδείχτηναι εἰς ὑμᾶς δυνάμεσι καὶ  
God having been pointed out to you by mighty works and  
 τερασι καὶ σημείοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ  
prodigies and signs, (which did through him the  
 θεὸς ἐν μέσῳ ὑμῶν, καθὼς \* [καὶ] αὐτοὶ οἰδατέ,)  
God is midst of you, as [also] yourselves you know.)  
 23 τούτου τῇ ὀρίσμενῃ βουλῇ καὶ προγνώσει  
this by the having been fixed purpose and foreknowledge  
 τοῦ θεοῦ ἐκδοτὸν λαβόντες, διὰ χειρὸν ἀνο-  
of the God given up having been taken, by hands of law-  
 μων προσήξαντες ἀνείλατε. 24 Ὁν δὲ θεὸς  
him once having allied to you killed. Whom the God  
 ἀνέστησε· λύσας τὰς ὀδύνας τοῦ θανάτου,  
raised up, having loosed the pains of the death,  
 καθὼτι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτοῦ ὑπ'  
inasmuch as not was possible to be held him under  
 αὐτοῦ.  
it.

25 Δαυὶδ γὰρ λέγει εἰς αὐτόν· Προαρώμην  
David for says concerning him; I saw  
 τὸν κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν  
the Lord in presence of me always, because at right hand  
 μου ἐστίν, ἵνα μὴ σαλευθῶ. 26 Διὰ τοῦτο  
of me he is, so that not I may be shaken. Through this  
 ἐνφράνθη ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ  
rejoiced the heart of me, and exalted the  
 γλῶσσά μου· ἐτι δε καὶ ἡ σὰρξ μου κατασκη-  
 tongue of me; moreover and also the flesh of me will repose  
 νῶσει ἐν ἐλπίδι. 27 ὅτι οὐκ ἐγκαταλείψεις  
in hope; because not thou wilt abandon  
 τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ ὀψείσει  
the life of me to invisibility, nor thou wilt abandon  
 τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 28 Ἐγνώρισας  
the holy ones of thee to see corruption. Thou didst make known  
 μοι ὁδοὺς ζωῆς· πληρῶσαι με εὐφροσύνης μετὰ  
to me ways of life; thou wilt fill me of joy with  
 τοῦ πρωτοῦ σου.  
the love of thee.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἶπεν μετὰ παρρη-  
Men brethren, it is lawful to speak with freedom  
 σίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ,  
to you concerning the patriarch David,  
 ὅτι καὶ τετέλευτησε καὶ εταφῆ, καὶ τὸ μνημα  
that both he died and was buried, and the tomb  
 αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.  
of him is among us till of the day this.  
 30 Προφῆτης οὖν ὑπαρχών, καὶ εἰδὼς ὅτι ὀρκω  
A prophet therefore being, and knowing that with an oath  
 ὁμοσεῖν αὐτῷ ὁ θεὸς, ἐκ καρποῦ τῆς σάφους  
swore to him the God, out of fruit of the loins  
 αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ. 31 Προ-  
of him to come to sit on the throne of him. fore-

23 Israelites! hear theso words. Jesus, the NAZARENE, a Man from God, celebrated among you † by Miracles, and Prodiges, and Signs, which God wrought through him in the Mdst of you, as you yourselves know;

23 him, † given up by the fixed Counsel and Foreknowledge of God, \* by the Hand of Lawless ones, † you naled to the cross, and killed;

24 † whom God raised up, having loosed the PAINS of DEATH; as it was impossible to hold him under it.

25 For David says concerning him, † 'I saw the LORD always before me, 'Because he is at my Right hand, so that I may not 'be moved.

26 'On account of this 'My heart rejoiced, and 'MY TONGUE exulted; and 'moreover, my FLESH also 'shall repose in Hope;

27 'because thou wilt 'not abandon my SOUL in 'Hades, nor give up thine 'HOLY ONE to see Corrup- 'tion.

28 'Thou didst make 'known to me the Ways of 'Life; thou wilt make me 'full of Joy with thy 'COUNTENANCE.'

29 Brethren! I may speak to you, with free- dom, concerning the PA- TRIARCH David, that he both died and was buried, and his TOMB is among us to this DAY.

30 Being, therefore, a Prophet, † and knowing that God swore to him with an Oath, that of the Fruit of his LOINS he would cause one to sit upon his THRONE;

\* VATICAN MANUSCRIPT.—22. also—omit.  
 nailed to the cross and killed.

20. MY HEART.

† 22. John iii. 2; xiv. 10, 11; Acts x. 73.

44; Acts iii. 13; iv. 28.

† 23. Acts i. 20.

† 24. ver. 32.

† 25. Psa. xvi. 8.

† 26. 2 Sam. vii. 12, 13; Psa. cxxxix. 11; Luke i. 32, 33; Rom. i. 3; 2 Tim. ii. 8.

23. by the Hand of Lawless ones, you

23. Matt. xxvi. 24; Luke xxii. 22; xxiv.

† 24. ver. 32.

† 25. Psa. xvi. 8.

† 26. 2 Sam. vii. 12, 13; Psa. cxxxix. 11; Luke i. 32, 33; Rom. i. 3; 2 Tim. ii. 8.

ἔων ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ἰὺς he spoke concerning the resurrection of the Anointed, ὅτι οὐ κατελείφθη εἰς ἄβυσσον, οὐδὲ ἡ σὰρξ that not he was abandoned into invisibility, nor the flesh αὐτοῦ εἶδε διαφθοράν. <sup>31</sup> Τούτου τὸν Ἰησοῦν of him saw corruption. This the Jesus ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν raised up the God, of which all we are μαρτυροῦμεν. <sup>32</sup> Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὡς witnesses. To the right hand there's of the God having been θεῖς, τὴν τὴν ἐπαγγελίαν τοῦ ἁγίου πνεύματος exalted, the and promise of the holy spirit λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τούτο, ὁ having received from the father, he poured out this, which ὑμεῖς βλέπετε καὶ ἀκούετε. <sup>34</sup> Οὐ γὰρ Δαυὶδ you see and hear. Not for David ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν ascended into the heavens; he says but himself, Εἶπεν ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, the lord to the lord of me; Sit thou at right hand of me, <sup>35</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν till I may place the enemies of thee a footstool for the ποδῶν σου. <sup>36</sup> Ἀσφαλὼς οὖν γινώσκειτε πάντες feet of thee. Certainly therefore let know all οἶκος Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ Χριστόν house of Israel, that both lord him and Anointed ὁ θεὸς ἐποίησε, τούτου τὸν Ἰησοῦν, ὃν ὑμεῖς the God made, this the Jesus, whom you ἐσταυρώσατε. <sup>37</sup> Ἀκούσαντες δὲ κατενυγίσσαν crucified. Having heard and they were pierced τῇ καρδίᾳ, εἶπον τε πρὸς τὸν Πέτρον καὶ τοὺς to the heart, said and to the Peter and the λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες other apostles; What shall we do, men ἀδελφοί; <sup>38</sup> Πέτρος δὲ \* [εἶπεν] πρὸς αὐτούς· brethren? Peter and [said] to them; Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν Reform you, and be dipped each one of you ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσιν ἁμαρτιῶν, καὶ λήψετε τὴν δωρεάν τοῦ ἁγίου πνεύματος, and you shall receive the gift of the holy spirit. <sup>39</sup> Ὅτι τὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ ματος. To you for is the promise and τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, to the children of you, and to all those at a distance, ὅσους ἂν προσκαλεσθῇ κύριος ὁ θεὸς ἡμῶν. as many as may call lord the God of us. <sup>40</sup> Ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο, Other and words with many he testified, καὶ παρεκάλει, λέγων· Σωθῆτε ἀπὸ τῆς γενεᾶς and exhorted, saying; Be saved from the generation τῆς σκολίας ταύτης. <sup>41</sup> Οἱ μὲν οὖν \* [ἀσμενως] of the perverse this. They indeed therefore [gladly]

31 foreseeing he spoke concerning the RESURRECTION of the MESSIAH, 'that he was not left in 'Hades, nor did his FLESH 'see Corruption.'

32 God raised up this Jesus, † of which we all are Witnesses.

33 Having been, therefore, exalted to the RIGHT HAND of God, † and having received from the FATHER the PROMISE of the \* HOLY SPIRIT, † he poured out this which you \* both see and hear.

34 For David ascended not to HEAVEN, but he says himself, † 'ἸΕΡΟΝΑΒ 'said to my LORD, Sit thou 'at my Right hand,

35 'till I put thine EX-EMITS underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This Jesus, whom you crucified, † God made him both Lord and Messiah."

37 And having heard this, they were pierced to the HEART, and said to PETER and the OTHER Apostles, "Brethren! what shall we do?"

38 And Peter said to them; † "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness \* of your sins; and you will receive the GIFT of the HOLY Spirit.

39 For the PROMISE is to you and † to your CHILDREN, and † to ALL who are far off, as many as the Lord our God may call."

40 And with many Other Words he testified and \* exhorted them, saying, "Be you saved from this PERVERSE GENERATION."

41 Then THOSE who RE-

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 38. of the sins. 40. exhorted them, saying.

33. both see.

33. said—omit.

† 32. Acts i. 8. I 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. † 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4. † 34. Ps. cx. 1; Matt. xxii. 24; 1 Cor. xv. 25; Eph. i. 20—22; Heb. i. 18; x. 12, 13. † 35. Acts v. 31. † 36. Luke xiv. 47; Acts iii. 10. † 37. Acts iii. 25. † 38. Acts x. 45; xi. 15, 18; xiv. 27; xv. 3, 8, 14; Eph. ii. 13, 17.

εποδεξαμενοι τον λογον αυτου, βαπτισθησαν  
having received the word of him, were dipped;  
και προστεθηκαν τη ημερα εκεινη ψυχαι ωσει  
and were added the day that souls about  
τρισχιλιαι. <sup>42</sup> Ησαν δε προσκαρτερουντες τη  
three thousand. Were and constantly attending to the  
διδαχη των αποστολων, και τη κοινωνια, \* [και  
teaching of the apostles, and to the distribution, [and  
τη κλασει του αρτου, και ταις προσευχαις.  
to the breaking of the loaf, and to the prayers.  
<sup>43</sup> Εγενετο δε παση ψυχη φοβος, πολλα τε  
Came and to every soul fear, many and  
τερατα και σημεια δια των αποστολων εγι-  
prodigies and signs through the apostles were  
νετο. <sup>44</sup> Παρτες δε οι πιστευοντες ησαν επι  
done. All and those believing were in  
το αυτο, και ειχον απαντα κοινα, <sup>45</sup> και τα  
the same, and had all things common, and the  
κτηματα και τας υπαρξεις επιπρασκον, και διε-  
possessions and the goods they were selling, and they  
μεριζον αυτα πασι, καθοτι αν τις χρειας ειχε.  
were dividing them to all, as any one need had.  
<sup>46</sup> Καθ' ημεραν τε προσκαρτερουντες ομοθυμαδον  
Every day and constantly attending with one mind  
εν τη ιερω, κλωντες τε κατ' οικον αρτον, μετε-  
in the temple, breaking and at home bread, they  
λαμβανον τροφης εν αγαλλιασει και απελοτητι  
were partaking of food in gladness and singleness  
καρδιας, <sup>47</sup> αικουντες τον θεον, και εχοντες  
of heart, praising the God, and having  
χαριν προς ολον τον λαον. Ο δε κυριος προσε-  
favor with whole the people. The and lord was  
τιθει τον σωζομενους καθ' ημεραν \* [τη εκκλη-  
adding those being saved every day [to the congre-  
σιζ.]  
gation.]

ΚΕΦ. γ'. 3.

<sup>1</sup> Επι το αυτο δε Πητρος και Ιωαννης ανεβαι-  
in the same day Peter and John were going  
νον εις το ιερον επι την ωραν της προσευχης  
up into the temple at the hour of the prayer  
της εννατην. <sup>2</sup> Και τις ανηρ χωλος εκ κοι-  
the sixth. And a certain man lame from womb  
λιας μητρος αυτου υπαρχων, εβασταζετο· ον  
of mother of himself being, was being carried; whom  
ετιθουν καθ' ημεραν προς την θυραν του ιερου  
they placed every day at the door of the temple  
την λεγομενην οραιαν, του αιτειν ελεημοσυνην  
that being called beautiful, the to ask alms  
παρ των εισπορευομενων εις το ιερον. <sup>3</sup> Ος  
from those entering into the temple. Who

CEIVED his WORDS WERE  
IMMERSED; AND ON THAT  
DAY ABOUT THREE THOUSAND  
SOULS WERE ADDED.

<sup>42</sup> † AND they were constantly  
attending to the  
TEACHING of the APO-  
STLES, and to the † CON-  
TRIBUTION, and to the  
BREAKING of the LOAF,  
and to the PRAYERS.

<sup>43</sup> AND Fear came upon  
Every Soul; and † Many  
Prodigies and Signs were  
done through the APO-  
STLES.

<sup>44</sup> AND ALL the BE-  
LIEVERS † had all things  
common together;

<sup>45</sup> and sold their POS-  
SESSIONS and GOODS, and  
divided them to all, as any  
one had Need.

<sup>46</sup> And constantly at-  
tending with one mind in  
the TEMPLE every day,  
and breaking Bread at  
Home, they partook of  
Food in Joyfulness and  
Simplicity of heart;

<sup>47</sup> praising God, and  
having Favor with all the  
PEOPLE. And † the LORD  
daily added THOSE BEING  
SAVED to the CONGREGA-  
TION.

### CHAPTER III.

<sup>1</sup> Now Peter and John  
were going up TOGETHER  
into the TEMPLE, at the  
HOUR of PRAYER, being  
the SIXTH HOUR.

<sup>2</sup> And a Certain Man,  
lame from his Birth, was  
being carried, whom they  
placed daily at † THAT  
GATE of the TEMPLE which  
is CALLED Beautiful, to  
ASK ALMS of THOSE EN-  
TERING into the TEMPLE;

\* VATICAN MANUSCRIPT.—42. and—omit.  
and so. d. 47. to the congregation—omit.

† 42. See the following passages where the same original word is used:—Rom. xv. 26;  
2 Cor. viii. 4; 1x. 13; Phil. i. 8; Heb. xiii. 16. Also Appendix. † 2. This gate is said  
to have led from the court of the Gentiles into the court of the Israelites on the eastern  
side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian  
brass. The sides of this gate were fifty cubits high and forty broad, and covered with  
plates of gold and silver.

1. 41. Heb. x. 25.

2. 43. Mark xvi. 17; Acts iv. 23; v. 12.

3. 44. Acts iv. 22.

4. 45. Luke xiv. 13; Acts v. 42.

5. 47. Acts v. 14; xl. 14.

ιδὼν Πέτρον καὶ Ἰωάννην μελλόντας εἰσελθεῖν  
 seeing Peter and John being about to go  
 εἰς τὸ ἱερόν, πρῶτα ἐλεημοσύνην λαβεῖν. <sup>4</sup> Ἀτε-  
 into the temple, asked alms to receive. Looking  
 νισας δὲ Πέτρος εἰς αὐτὸν συν τῷ Ἰωάννῃ, ἐπέ-  
 steadily and Peter on him with the John, said;  
 βλέψον εἰς ἡμᾶς. <sup>5</sup> Ὁ δὲ ἐπέχεν αὐτοῖς, προσ-  
 Look on us. He and gave heed to them, ex-  
 δόκων τι παρ' αὐτῶν λαβεῖν. <sup>6</sup> Εἶπε δὲ Πέ-  
 pecting something from them to receive. Said and Pe-  
 τρος· Ἀργύριον καὶ χρυσιον οὐκ ἔπαρχει μοι·  
 ter; Silver and gold not are possessed by me;  
 ὃ δὲ ἔχω, τοῦτο σοὶ δίδωμι. Ἐν τῷ ὀνόματι  
 what but I have, this to thee I give; In the name  
 Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου \* [εἰσελθαι καὶ]  
 of Jesus Anointed the Nazarene [do thou arise and]  
 περιπατεῖς. <sup>7</sup> Καὶ κίπιας αὐτὸν τῆς δεξιᾶς  
 walk. And having taken him the right  
 χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν  
 hand he rose up, immediately and were strengthened  
 αὐτοῦ αἱ βάσεις καὶ τὰ σφύρα. <sup>8</sup> Καὶ ἐξαλλο-  
 of him the feet and the ankle-bones. And leaping  
 μένος, ἔστη, καὶ περιπατεῖ· καὶ εἰσῆλθε συν  
 up, he stood, and walked; and entered with  
 αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ αλλομενος,  
 them into the temple, walking and leaping,  
 καὶ αἰνῶν τὸν θεόν. <sup>9</sup> Καὶ εἶδεν αὐτὸν πᾶς ὁ  
 and praising the God. And saw him all the  
 λαὸς περιπατοῦντα καὶ αἰνῶντα τὸν θεόν·  
 people walking and praising the God;  
<sup>10</sup> ἐπεγίνωσκον τε αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς  
 they knew and him, that he was who for  
 τὴν ἐλεημοσύνην καθημένος ἐπὶ τῇ ὀραίᾳ πυλῇ  
 the alms sitting at the beautiful gate  
 τοῦ ἱεροῦ· καὶ ἐπλησθήσαν θάμβους καὶ ἐκτα-  
 of the temple; and they were filled with wonder and amaze-  
 σews ἐπὶ τῷ συμβεβηκότι αὐτοῦ. <sup>11</sup> Κρατούντας  
 ment at that having happened to him. Holding fast  
 δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνεδράμε  
 and of him the Peter and John, ran together  
 πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλῷ-  
 to them all the people to the porch that being  
 μεντ Σολομῶνος, ἐκθαμβοί. <sup>12</sup> Ἰδὼν δὲ Πέτρος  
 called of Solomon, awe-struck. Seeing and Peter  
 ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται,  
 answered to the people; Men Israelites,  
 τί θαυμάζετε ἐπὶ τούτῳ; ἢ ἡμῖν τί ἀτενίζετε,  
 why do you wonder at this? or to us why look you earnestly,  
 ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκοῦσι τοῦ  
 as by own power or piety having been made of the  
 περιπατεῖν αὐτόν; <sup>13</sup> Ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ  
 to walk him? The God of Abraham and Isaac  
 καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε  
 and Jacob, the God of the fathers of us, glorified  
 τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρέδω-  
 the servant of himself Jesus, whom you indeed delivered

3 who seeing Peter and John being about to go into the temple, asked Alms.

4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And he gave heed to them, expecting to receive something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, This I give thee; in the NAME of Jesus Christ, the NAZARENE, walk."

7 And having taken him by the RIGHT HAND he raised \* him up; and immediately \* his FEET and ANKLES were strengthened;

8 and leaping up, he stood, and walked about, and entered with them into the temple, walking, and leaping, and praising GOD.

9 † And All the PEOPLE saw him walking and praising GOD;

10 and they knew him, That HE was the ONE who SAT for ALMS at the BEAUTIFUL Gate of the temple; and they were filled with Wonder and Amazement at WHAT HAD HAPPENED to him.

11 And while he held fast to PETER and John, All the PEOPLE ran together to them, into THAT PORTICO † which is CALLED Solomon's, greatly astonished.

12 And \* PETER seeing it, answered the PEOPLE, "Israelites! why do you wonder at this? or why do you look intently at Us, as though by Our Power or Piety we had caused him to walk."

13 † The GOD of Abraham, and of Isaac, and of Jacob, the GOD of our FATHERS, glorified his SERVANT Jesus, whom you

VATICAN MANUSCRIPT.—d. rise up and—omit. PETER.

7. him.

7. his FEET.

23.

† d. Acts iv. 10. Acts v. 30.

† d. Acts iv. 10, 21.

† 11. John x. 23; Acts v. 12.

† 12.

κατε, και ηρησασθε \* [αυτον] κατα προσωπον  
 απ. and denied [him] in face  
 Πιλατου, κριναντος εκεινου απολευειν. 14 \* υμεις  
 of Pilate, having judged he to release. You  
 δε τον αγιον και δικαιον ηρησασθε, και ητη-  
 but the holy and righteous denied, and asked  
 σασθε ανδρα φονεα καρισθηναι υμιν, 15 τον δε  
 a man a murderer to be granted to you, the and  
 αρχηγον της ζωης απεκτεινατε· ον ο θεος ηγει-  
 prince of the life you killed; whom the God raised  
 ρεν εκ νεκρων, ου ημεις μαρτυρες εσμεν·  
 out of dead ones, of whom we witnesses are;  
 16 και επι τη πιστει του ονοματος αυτου, τουτον  
 and by the faith of the name of him, this  
 ον θεωρειτε και οιδατε, εστερεωσε το ονομα  
 whom you behold and know, strengthened the name  
 αυτου· και η πιστις η δι' αυτου εδωκεν αυτω  
 of him; and the faith that through him gave to him  
 την ολοκληριαν ταυτην απεναντι παντ υμων.  
 the perfect soundness this in presence of all of you.  
 17 Και νυν, αδελφοι, οίδα οτι κατα ανισταν  
 And now, brethren, I know that in ignorance  
 επραξατε, ωσπερ και οι αρχοντες υμων. 18 \* Ο  
 you did, as also the rulers of you. The  
 δε θεος ο προκαταγγειλε δια στοματος παντων  
 but God what he foretold through mouth of all  
 των προφητων αυτου, παθειν τον Χριστον,  
 of the prophets of himself, to suffer the Anointed,  
 εκληρωσεν ουτω. 19 Μετανοησατε ουν και  
 he fulfilled thus. Reform you therefore and  
 επιστρεψατε, εις το εξαλειφθηναι υμων τας  
 turn you, in order that the to be wiped out of you the  
 αμαρτίας, οπως αν ελθωσι καιροι αναψυχης απο  
 sins, that may come seasons of refreshing from  
 προσωπου του κυριου, 20 και αποστείλῃ τον  
 face of the lord, and he may send him  
 προκεχειρισμενον υμιν Ιησουν Χριστον· ον  
 having been before destined for you Jesus Anointed; whom  
 δι' ουρανον μεν δεξασθαι αχρι χρονων αποκα-  
 must heaven indeed to receive till times of restora-  
 ταστασεως παντων, ων ελαλησεν ο θεος δια  
 tion of all things, which spoke the God through  
 στοματος των αγιων αυτου προφητων απ' αιω-  
 mouth of the holy of himself prophets from an  
 ρος. 21 Μωυσης μεν \* [pros tous pateras]  
 age. Moses indeed [to the fathers]  
 ειπεν· 'Οτι προφητην υμιν αναστησει κυριος ο  
 said; That a prophet to you shall raise up lord the  
 θεος υμων, εκ των αδελφων υμων· ως εμε·  
 God of you, from of the brethren of you; like me;  
 αυτου ακουσασθε κατα παντα, οσα αν λαλησῃ  
 of him you shall hear in all things, which he may speak  
 προς υμας. 22 Εσται δε, πασα ψυχη ητις αν μη  
 to you. It shall be and, every soul whatever not  
 ακουσῃ του προφητου εκεινου, εξολοθρευθησε-  
 may hear the prophet that, shall be destroyed

indeed delivered up, and rejected in the Presence of Pilate, when he resolved to release him.

14 But you rejected the HOLY and Righteous one, and asked a Murderer to be given you,

15 and killed the PRINCE of LIFE; whom GOD raised from the Dead, of which we are Witnesses.

16 And by the FAITH of his NAME, this NAME strengthened This Man, whom you behold and know; and THAT FAITH, through him, gave him this PERFECT SOUNDNESS in the presence of you all.

17 And now, Brethren, I know That in Ignorance you did it, as also your RULERS.

18 But GOD thus fulfilled what he foretold by the Mouth of All \* the PROPHETS, that his ANOINTED should suffer.

19 † Reform, therefore, and turn, that Your SINS may be BLOTTED OUT; so that Seasons of Refreshment may come from the Presence of the LORD,

20 and he may send him HAVING BEEN BEFORE DESTINED for you, Jesus Christ;

21 whom, indeed, Heaven must retain till the Times of Restoration of all things which GOD spoke by the Mouth of HIS HOLY Prophets, from of Old.

22 Moses indeed said, † 'The Lord your God shall raise up to you, from your BRETHREN, a Prophet, like me; Him you shall hear in all things which he may speak to you;

23 and it shall be, Every Soul which may not hear that PROPHET, shall be destroyed from among the PEOPLE.'

\* VATICAN MANUSCRIPT.—13. him—omit. of his holy.

13. the PROPHETS his ANOINTED.

21.

† 13. Math. xxiii. 29; Mark xv. 11; Luke xxiii. 35, 40, 41; xix. 45; Acts xlii. 23. x. 16. Acts iv. 10; 17. Luke xxiii. 34; John xvi. 3; Acts xlii. 27; 1 Cor. ii. 8; 1 Tim. i. 15. 13. Luke xiv. 41; Acts xvi. 21. 18. Ps. xlii. 1; Isa. liii. Dan. ix. 26; 1 Pet. i. 10, 11. 22. Acts ii. 23. 23. Deut. xxvii. 16, 18, 19; Acts vii. 47.

ται εκ του λαου. <sup>24</sup> Και παντες δε οι προφηται απο Σαμουηλ και των καθεξης όσοι ελαλησαν, και καταγγειλαν τας ημερας ταυτας. <sup>25</sup> Τρεις εστε οι υιοι των προφητων, και της διαθηκης, ης διεθετο ο θεος προς τους πατερας υμων, λεγων προς Αβρααμ· Και εν τη σπερματι σου ευλογηθησονται πασαι αι πατριαι της γης. <sup>26</sup> Τμιν πρωτον ο θεος, αναστησας τον παιδα αυτου, απεστειλεν αυτον ευλογουντα ιμας, εν τη αποστρεφειν εκαστον απο των πονηριων [υμων].

ΚΕΦ. 4. 4.

<sup>1</sup> Λαλουντων δε αυτων προς τον λαον, και επιστησαν αυτοις οι ιερεις και ο στρατηγος του ιερου και οι Σαδδουκαιοι, <sup>2</sup> διακονουμενοι δια το διδασκειν αυτους τον λαον, και καταγγελλειν εν τη Ιησου την αναστασιν την εκ νεκρων. <sup>3</sup> Και επεβαλον αυτοις τας χειρας, και εθεντο εις τηρησιν εις την αυριον· ην γαρ εσπερα ηδη. <sup>4</sup> Πολλοι δε των ακουσαντων τον λογον επιστευσαν· και εγενηθη ο αριθμος των ανδρων ωσει χιλιαδες πεντε. <sup>5</sup> Εγενετο δε εκι την αυριον συνελθηναι αυτων τους αρχοντας και πρεσβυτερους και γραμματεας εις Ιερουσαλημ· <sup>6</sup> και Αναν τον αρχιερα, και Καιαφαν και Ιωαννην και Αλεξανδρον, και όσοι ησαν εκ γενους αρχιερατικου. <sup>7</sup> Και στησαντες αυτους εν μεσφ, επυνθανοντο· Εν ποια δυναμει, η εν ποιω ονοματι εποιησατε

<sup>24</sup> And also all the PROPHETS from Samuel, and THOSE succeeding in order, as many as spoke, also announced these DAYS.

<sup>25</sup> † You are \* Sons of the PROPHETS, and of the COVENANT which GOD ratified with our FATHERS, saying to Abraham, † 'And 'in thy SEED shall all the 'FAMILIES of the EARTH 'be blessed.'

<sup>26</sup> GOD having raised up his SERVANT, sent him † first to you, to bless each one who shall TURN from his EVIL WAYS."

CHAPTER IV.

<sup>1</sup> And while they were speaking to the PEOPLE, the \* HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them,

<sup>2</sup> being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

<sup>3</sup> And they laid HANDS on them, and placed them in Custody till the NEXT DAY; for it was now Evening.

<sup>4</sup> But many of THOSE HAVING HEARD the WORD believed; and the NUMBER of the MEN became about five Thousand.

<sup>5</sup> And it occurred on the NEXT DAY, that Their RULERS, and \* the ELDERS, and the SCRIBES assembled at Jerusalem;

<sup>6</sup> and † Annas, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the family of the High-Priesthood;

<sup>7</sup> and having placed them in the Midst, they asked, † "By What Power, or in What Name, have you done this?"

\* VATICAN MANUSCRIPT.—25. the Sons of. 5. and the ELDERS and the SCRIBES.

20. of you—omit.

1. HIGH-PRIESTS

† 23. Acts II. 30; Rom. ix. 4, 8; xv. 8. Matt. x. 5; xv. 24; Luke xiv. 47; Acts xiii. 32, 33, 43. xiii. 8.

† 25. Gen. xii. 3; xxii. 13; Gal. iii. 8. Acts xiii. 32, 33, 43. Luke xi. 49; xviii. 12.

† 2. Matt. xxi. 23; Acts 17. Acts xxi. 23.

τούτα ὑμεῖς; <sup>8</sup> Τότε Πέτρος πλησθεὶς πνεύμα-  
 τος ἁγίου, εἶπε πρὸς αὐτοὺς· Ἀρχόντες τοῦ  
 λαοῦ, καὶ πρεσβύτεροι \* [τοῦ Ἰσραὴλ,] <sup>9</sup> εἰ ἡμεῖς  
 σημεῖον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου  
 ασθενούς, ἐν τίνι οὗτος σέσωσται; <sup>10</sup> Γνωστον

ἐστὶν πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι  
 ἐν τῇ ὀνοματί Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,  
 ὃν ὑμεῖς ἐσταυρώσατε ὃν ὁ θεὸς ἡγείρειν ἐκ  
 νεκρῶν, ἐν τούτῳ οὗτος παρεστήκεν <sup>11</sup> ἐνώπιον  
 ὑμῶν ὅλης. Οὗτος ἐστὶν ὁ λίθος ὃς ἐξορίσθη

θεοῖς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γενομέ-  
 νος εἰς κεφαλὴν γωνίας. <sup>12</sup> Καὶ οὐκ ἐστὶν ἐν  
 ἑτέρῳ ὑνδὲρ ἡ σωτηρία· οὐδὲ γὰρ ὄνομα ἐστὶν  
 ἕτερον ὑπὸ τοῦ οὐρανοῦ, τὸν δεδομένον ἐν  
 ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

<sup>13</sup> Οἰσώμεντες δὲ τὴν τοῦ Πέτρου παρρησίαν

καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἄνθρωποι  
 ἀγραμματοῖς εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγι-  
 γινώσκοντες τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν·

<sup>14</sup> τὸν δὲ ἀνθρώπον βλέποντες σὺν αὐτοῖς ἐστῶ-  
 τα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντεῖπειν.

<sup>15</sup> Κελευσάντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου  
 ἀπελθεῖν, συνεβάλον πρὸς ἀλλήλους, <sup>16</sup> λέγον-  
 τες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι

μεν γὰρ γνωστον σημεῖον γέγονε δι' αὐτῶν,  
 πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ  
 οὐ δύναμεθα ἀρνησασθαι. <sup>17</sup> Ἀλλ' ἵνα μὴ ἐπι-  
 πλεῖον διανεμηθῇ εἰς τὸν λαόν, \* [ἀπειλῇ] ἀπει-

μερ ἵτα μὴ ἐκτεταθῇ ἐπὶ τὸν λαόν, \* [ἀπειλῇ] ἀπει-

<sup>8</sup> † Then Peter being filled with holy Spirit, said to them, "Rulers of PEOPLE, and Elders of ISRAEL!

<sup>9</sup> If we are to-day examined about a Good Deed conferred on the sick Man, by what means he has been cured;

<sup>10</sup> Be it known to you all, and to All the PEOPLE of Israel, † That by the NAME of Jesus Christ, the NAZARENE, whom you crucified, † whom GOD raised from the Dead, by him has this man stood before you whole.

<sup>11</sup> † This is 'THAT STONE' which HAS BEEN REJECTED by You, the BUILDERS, THAT which HAS BECOME the Head of 'the Corner.'

<sup>12</sup> And there is no SALVATION in any other; for there is no other Name under HEAVEN, which HAS BEEN GIVEN among Men, by which we can be saved."

<sup>13</sup> And seeing the BOLDNESS of PETER and John, † and perceiving that they were illiterate and ungifted Men, they wondered, and recognized them That they had been with JESUS.

<sup>14</sup> And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

<sup>15</sup> But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

<sup>16</sup> saying, † "What shall we do to these MEN? For that, indeed, a Signal Sign has been wrought by them, is manifest to All THOSE DWELLING in Jerusalem; and we cannot deny it.

<sup>17</sup> But that it may spread no further among the PEOPLE, let us threat-

VATICAN MANUSCRIPT.—8. of ISRAEL—omit.

17. with a threat—omit.

8. Lake xii. 11, 12.  
 cxxviii. 72: Isa. xlviii. 10; Matt. xxi. 42.  
 John xii. 47.

† 10. Acts iii. 6, 16.  
 † 13. Matt. xi. 23; 1 Cor. i. 27.

† 10. Acts i. 34.

† 11. Gen.  
 † 16.



λησώμεθα αυτοίς, μήκετι λαλεῖν ἐπὶ τῷ ὀνόματι  
threaten them, no longer to speak in the name  
τούτῳ μὴδεν ἀνθρώπον. <sup>18</sup> Καὶ καλέσαντες  
this to any man. And having called  
αὐτοὺς, παρηγγείλαν αὐτοῖς τὸ καθόλου μὴ  
them, they charged them not at all not  
φθεγγεσθαι μὴδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ  
to speak nor to teach in the name of the  
Ἰησοῦ. <sup>19</sup> Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθε-  
Jame. The but Peter. and John answer-  
τες πρὸς αὐτοὺς εἶπον· Εἰ δίκαιον ἐστὶν ἐνώπιον  
to them said; If just it is in presence  
τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρι-  
of the God, you to hearken rather than the God, judge  
τε. <sup>20</sup> Οὐ δύναμεθα γὰρ ἡμῖς, ἃ εἶδμεν καὶ  
you. Not are able for we, what we saw and  
ἤκουσαμεν, μὴ λαλεῖν. <sup>20</sup> Οἱ δὲ προσάπειλη-  
heard, not to speak. They and having again threat-  
σάμενοι ἀπέλυσαν αὐτοὺς, μὴδὲν ἐδρίσκοντες  
ced them dismissed them, nothing finding  
τὸ πῶς κολάσωνται αὐτοὺς, διὰ τὸν λαόν· ὅτι  
the how they might punish them, on account of the people; because  
πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι.  
all glorified the God on account of that having been done.  
<sup>22</sup> Ἔτων γὰρ ἡν κλειομένων τεσσαράκοντα ὁ ἀνθρώ-  
Years for was more forty the man,  
πος, ἐφ' ὃν ἐγένοντο τὸ σημεῖον τοῦτο τῆς  
on whom was wrought the sign this of the  
ἰασησ.

<sup>23</sup> Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους,  
Having been dismissed and they came to the own friends,  
καὶ ἀπηγγείλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς  
and related what things to them the high-priests  
καὶ οἱ πρεσβύτεροι εἶπον. <sup>24</sup> Οἱ δὲ ἀκούσαντες,  
and the elders said. They and having heard,  
ὁμοθυμαδὸν ᾤσαν φωνὴν πρὸς τὸν Θεόν, καὶ  
with one mind lifted up a voice to the God, and  
εἶπον· Δεσπότα, σὺ \* [ὁ Θεός,] ὁ ποιήσας τὸν  
said; O sovereign, thou [the God,] that having made the  
οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ  
heaven and the earth and the sea, and  
πάντα τὰ ἐν αὐτοῖς· <sup>25</sup> ὁ διὰ στόματος  
all the things in them; who through mouth  
Δαυὶδ παῖδος σου εἰπὼν· Ἰνατί ἐφρούαζεν ἔθνη,  
of David a servant of thee having said; Why raged nations,  
καὶ λαοὶ ἐμελέτησαν κενά; <sup>26</sup> Παρεστήσαν οἱ  
and peoples derided vain things? <sup>26</sup> Stood up the  
βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνήχθησαν  
kings of the earth, and the rulers were assembled  
ἐπὶ τὸ αὐτό, κατὰ τοῦ κυρίου, καὶ κατὰ τοῦ  
in the same, against the lord, and against the  
Χριστοῦ αὐτοῦ. <sup>27</sup> Συνήχθησαν γὰρ ἐκ' ἀλη-  
Anointed of him. Were gathered for in truth,  
θείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον πνεῦμα  
in the city this against the holy servant

en them, to speak no more to any Man in this NAME."

<sup>18</sup> And having called them, they commanded \* that they should not speak at all nor teach in the NAME of JESUS.

<sup>19</sup> But PETER and JOHN answering, said to them, † "Whether it is righteous in the sight of GOD to obey you rather than GOD, judge you;

<sup>20</sup> † for we cannot forbear to speak of the things we have seen and heard."

<sup>21</sup> And THEY, having again threatened them, dismissed them, finding Nothing how they might punish them, † on account of the PEOPLE; because all glorified GOD for WHAT was DONE;

<sup>22</sup> For the MAN on whom this SIGN of HEALING had been performed, was more than forty Years old.

<sup>23</sup> And being dismissed, they went to their own friends, and related all that the HIGH-PRIESTS and ELDERS had said to them.

<sup>24</sup> And THEY, having heard it, lifted up their Voice to GOD with one mind, and said, "O Sovereign Lord, thou who didst make the HEAVENS, and the EARTH, and the SEA, and ALL things in them;

<sup>25</sup> who didst say \* by the Mouth of thy SERVANT David, † "Why did the Nations rage, and the Peoples devise vain things?"

<sup>26</sup> The KINGS of the EARTH stood up, and the RULERS assembled together, against the LORD, and against his ANOINTED."

<sup>27</sup> For truly, in this CITY, both Herod, and Pontius Pilate, with the Gentiles and People of Is-

\* VATICAN MANUSCRIPT.—18, that they should not speak at all nor. <sup>24</sup> the God—  
omit. <sup>25</sup> through the holy Spirit, by the mouth of our FATHER David thy Servant  
hast said.

† 19. Acts v. 29. † 20. Acts i. 8. † 20. Acts ii. 32. † 21. Matt. xxi. 26;  
Luke xx. 6, 19; xxii. 2; Acts v. 23. † 23. Ps. li. 1.

σου Ἰησοῦν, ὃν ἐχρίσας, Ἡρώδης τε καὶ Πόν-  
of thee Jesus, whom thou didst anoint, Herod both and Pon-  
 τῖος Πιλάτος, συν ἐθνέσι καὶ λαοῖς. Ἰσραὴλ,  
rias Pilate, with Gentiles and peoples of Israel,  
 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βούλη \* [σου]  
to do what things the hand of thee and the will [of thee]  
 πρῶτισε γενέσθαι. <sup>29</sup> Καὶ ταῦν, κυρίε, ἐπεὶ  
be first marked out to be done. And now, O Lord, look thou  
 ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δὸς τοῖς δούλοις  
upon the threats of them, and grant to the slaves  
 σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον  
of thee with freedom all to speak the word  
 σου, <sup>30</sup> ἐν τῇ τὴν χεῖρα σου ἐκτεινεῖν σε εἰς  
offense, in the the hand of thee, to stretch out thee for  
 ἰσχύ, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ  
power, and signs and prodigies to do through the  
 ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. <sup>31</sup> Καὶ  
name of the holy child of thee Jesus. And  
 δεόμενων αὐτῶν ἐσαλευθὲ ὁ τόπος, ἐν ᾧ ᾤσαν  
having prayed of them was shaken the place, in which they were  
 συναθρομένοι· καὶ ἐπληρώθησαν ἅπαντες πνεύμα-  
assembled; and they were filled all of a spirit  
 τὸς ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ  
holy, and spoke the word of the God with  
 παρρησίας.

<sup>32</sup> Τῶν δὲ πλῆθους τῶν πιστευσάντων ἦν ἡ  
of those and multitude of those having believed was the  
 καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν  
heart and the soul one; and not even one any of the  
 ὑπαρχόντων αὐτῷ ἐλέγετο ἰδίῳ εἶναι, ἀλλ' ἡ  
possessions to him said his own to be, but  
 πάντα κοῖνα. <sup>33</sup> Καὶ μεγάλη δύναμις  
eternally all things common. And with great power  
 ἐκτελεῖτο ἐν αὐτοῖς τὸ μαρτυρεῖν ὅτι ἀποστόλοι τῆς  
gave the testimony the apostles of the  
 ταπεινότητος τοῦ κυρίου Ἰησοῦ· χάρις τε μετὰ  
recourse of the lord Jesus favor and great was  
 ἐπὶ πάντας αὐτούς. <sup>34</sup> Οὐδὲ γὰρ ἐνδεὴς τις  
on all them. Not even for poor anyone  
 ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωριῶν  
was among them; such as for owners of lands  
 ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἐφέρον τὰς τιμὰς  
or houses were, were selling bringing the prices  
 τῶν πωρασκομένων, <sup>35</sup> καὶ ἐτίθεντο παρα τοὺς  
of those being sold, and were placing at the  
 πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἕκαστῃ,  
feet of the apostles; it was divided and to each one,  
 καθότι οὐ τις χρεῖαν εἶχεν. <sup>36</sup> Ἰωσὴς δὲ, ὁ  
accordingasmight one need have. Jesus and, he  
 ἐκκληθεὶς Βαρναβᾶς ὑπὸ τῶν ἀποστόλων, (ὁ  
being summoned Barnabas by the apostles, which  
 ἑστὶ μεθ' ὀνόματι· ὁμολογούμενον, ὡς παρὰ κλήσεως,)  
is with name, translated, as son of exhortation,  
 ἄρχων, ὁ ὢν ἐκ τῆς γενεῆς, <sup>37</sup> ὑπαρχόντος αὐτῷ  
a Levite, a Cyprian by the birth, having to him

rael were gathered together against thy HOLY Servant Jesus, whom thou hast anointed,

28 † to do what thy HAND and COUNSEL before appointed to be done.

29 And NOW, O Lord, look upon their THREATS; and grant to thy SERVANTS to speak thy WORD with all Freedom,

30 while thou art EXTENDING thy HAND for healing; † and while performing Signs and Prodigies through the NAME of thy HOLY Servant Jesus."

31 And while they were praying, † the PLACE was shaken where they were assembled; and they were all filled with \* the HOLY Spirit, and they spoke the word of GOD with Freedom.

32 And of the MULTITUDE of those HAVING BELIEVED † the HEART and the SOUL was one; and no one said that any thing of his POSSESSIONS was his own; † but all things were common among them.

33 And with \* great Power the APOSTLES delivered the TESTIMONY of the RESURRECTION of the LORD Jesus; and great Favor was upon them all.

34 For no one among them was in want; † for such as were OWNERS of Lands or Houses were constantly selling and bringing the VALUE of WHAT WAS SOLD,

35 and placing it at the FEET of the APOSTLES; and it was distributed to each as anyone might have Necessity.

36 And THAT Joses, who by the APOSTLES was surnamed Barnabas, (which signifies, being translated, a Son of Exhortation) a Levite, a Cyprian by birth, 37 having a Field, sold

\* VATICAN MANUSCRIPT.—22. of thee—omit. Power.

31. the HOLY Spirit.

33. great

† 28. Acts II. 23; III. 18.

† 29. Acts II. 43; v. 12.

† 31. Acts I. 2; 4; xvi. 29

† 31. ver. 29.

† 32. Acts v. 13; Rom. xv. 8, 9; 2 Cor. xiii. 11; Phil. i. 27; 1 Pet. iii. 8.

† 32. Acts II. 44.

† 31. Acts II. 43.

αργον, πωλῆσας ἤνεγκε το χρῆμα, καὶ ἐθήκε  
a field, having sold brought the price, and placed  
παρὰ τοὺς πόδας τῶν ἀποστόλων.  
at the feet of the apostles.

ΚΕΦ. ε'. 5.

<sup>1</sup> Ἄνθρωπος τις Ἀνανίας ὀνόματι, συν Σαπφεί-  
A man but certain Ananias by name, with Sapphira  
τῇ τῇ γυναίκα αὐτοῦ, ἐπώλησε κτήμα· <sup>2</sup> καὶ  
the wife of himself, sold a possession; and  
κρυψάσαστο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς  
kept back from the price, being privy also the  
γυναίκοις αὐτοῦ· καὶ ἐνεγκας μέρος τι, παρὰ  
wife of him; and having brought a part certain, at  
τοὺς πόδας τῶν ἀποστόλων ἐθήκεν. <sup>3</sup> Εἶπε δὲ  
the feet of the apostles placed. Said and

Πέτρος· Ἀνανίας, ὅτι ἐκλήρωσεν ὁ σατάνας  
Peter; Ananias, why has filled the adversary  
τὴν καρδίαν σου, ψεύσασθαι σε τὸ πνεῦμα το  
the heart of thee, to deceive thee the spirit the  
ἁγίου, καὶ κρυψάσθαι ἀπὸ τῆς τιμῆς τοῦ χω-  
holy, and to keep back from the price of the land?

ριου; <sup>4</sup> Οὐχὶ μένον, σοὶ ἐμένε, καὶ πρα-  
Not remaining, to thee it remained, and having been  
θεν, ἐν τῇ σὴ ἐξουσίᾳ ὑπέρχε; τί ὅτι  
sold, in the thine authority it was? why that  
ἐθού· ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο;  
hast thou placed in the heart of thee the thing this?

οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ.  
not thou hast lied to men, but to the God.

<sup>5</sup> Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους,  
Having heard and the Ananias the words these,

πέσων ἐξέψυξε. Καὶ ἐγένετο φόβος μέγας ἐπὶ  
falling down breathed out. And came a fear great on

πάντας τοὺς ἀκούοντας ταῦτα. <sup>6</sup> Ἀναστάντες δὲ  
all those having heard these. Having arisen and

οἱ νεώτεροι συνέσπειλαν αὐτὸν, καὶ ἐξένεγκαν·  
the younger ones wrapped up him, and having carried

τες ἐθαψάν. <sup>7</sup> Ἐγένετο δὲ ὡς ὥρων τριῶν δια-  
out they buried. It happened and about hours three apart,

στήμα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυία το γέγον-  
and the wife of him not having known that having

τος εἰσηλθεῖν. <sup>8</sup> Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος·  
been done came in. Answered and to her the Peter;

Εἰπε μοι, εἰ τοσούτου το χωρίου ἀπέδοσθε; ἢ  
Tell me, if for so much the land you sold? She

δὲ εἶπε· Ναι τοσούτου. <sup>9</sup> Ὁ δὲ Πέτρος εἶπε  
and said; Yes for so much. The and Peter said

πρὸς αὐτήν· Τί ὅτι συνεφώνηθη ὑμῖν περὶ τὰς  
to her; Why that it has been agreed upon by you to tempt

τὸ πνεῦμα κυρίου; Ἴδου οἱ πόδες τῶν θαψάντων  
the spirit of Lord? Behold, the feet of those who have

τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσὶ σε.  
the husband of thee, at the door, and they will carry thee out.

it, and brought the MONEY, and laid it at the FEET of the APOSTLES.

CHAPTER V.

1 And a certain Man, Ananias by name with Sapphira his wife, sold an Estate,

2 and appropriated a part of the PRICE, \* his wife also knowing of it; and having brought a certain part, † laid it at the FEET of the APOSTLES.

3 ‡ But Peter said, "Ananias, why has the † ADVERSARY filled thine HEART to deceive the Holy SPIRIT, and to appropriate a part of the PRICE of the LAND?"

4 While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to God."

5 And ANANIAS, having heard these words, ‡ fell down, and expired. And great Fear came on all those who HEARD these things.

6 Then the YOUNGER disciples arising, † wrapped him up, and carrying him out, buried him.

7 And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

8 And \* Peter answered her, "Tell me whether you sold the LAND for so much?" and she said, "Yes, for so much."

9 And Peter said to her, "Why have you agreed together † to try the SPIRIT of the Lord? Behold, the FEET of those who have been BURYING thy HUSBAND are at the DOOR, and they will carry thee out."

\* VATICAN MANUSCRIPT.—2. the WIFE.

8. Peter.

† 1. Acts iv. 37.  
6. ver. 10. 11.

‡ 8. Num. xxx. 2; Deut. xlii. 21; Eccl. v. 4.  
‡ 9. Judges xix. 40.

: 3. Luke xxi.

<sup>10</sup> Ἐτεσε δε παραρημα παρα τους ποδας αυτου, <sup>She fell and immediately at the feet of him,</sup>  
και εξεψυξεν εισελθοντες δε οι νεανισκοι ευρον <sup>and breathed out; having come in and the younger ones found</sup>  
αυτην νεκραν, και εξενεγκαντας εθαψαν προς <sup>her dead, and having carried out they buried with</sup>  
τον ανδρα αυτης. <sup>the husband of her.</sup> <sup>11</sup> Και εγενετο φοβος μεγας <sup>And came a fear great</sup>  
εφ' ὅλην την εκκλησιαν, και επι παντας τους <sup>on whole the assembly, and on all those</sup>  
ακουοντας ταυτα. <sup>hearing heard these things.</sup>

<sup>12</sup> Δια δε των χειρων των αποστολων εγινεν <sup>Through and the hands of the apostles were done</sup>  
σημεια και τερατα εν τῷ λαῳ πολλα· και ησαν <sup>signs and prodigies among the people many; and they were</sup>  
διδουμαδον ὅπαντες εν τη στοα Σολομωνος· <sup>with one mind all in the porch of Solomon;</sup>

<sup>13</sup> των δε λοιπων ουδεις ετολμα κολλασθαι <sup>of the and others no one presumed to join himself</sup>  
εαυτοις. Αλλ' εμεγαλυνεν αυτους ὁ λαος· <sup>to them-o. But magnified them the people;</sup>

<sup>14</sup> (μαλλον δε προσετιθεντο πιστευοντες τῇ <sup>(more and were added believing to the</sup>

κυριῳ πληθη ανδρων τε και γυναικων·) <sup>Lord multitudes of men both and women;) so that</sup>

κατα τας πλατειας εκφερειν τους ασθενεις, και <sup>in the open square to bring out the sick ones, and</sup>  
τιθινεισιν κλινων και κραββατων, ινα ερχομενοι <sup>place on bed, and couches, that coming</sup>

Πιτρου καν ἡ σκια επισκιασῃ τινη αυτων. <sup>of Peter if even the shadow might overshadow some of them.</sup>

<sup>15</sup> Συνιρχετο δε και το πληθος των περιε πολ- <sup>(came together and also the multitude from the surrounding cities</sup>

εων εις Ἱερουσαλημ, φεροντες ασθενεις και <sup>into Jerusalem, bringing sick ones and</sup>

ου λυμενους ὑπο πνευματων ακαθαρτων· οἵτινες <sup>some being troubled by spirits impure; whom</sup>

θεραπευοντο ὅπαντες. <sup>were healed all.</sup> <sup>17</sup> Αναστας δε ὁ αρχι- <sup>Having arisen and the high-</sup>

ρους και παντες οἱ συν αυτῷ, ἡ ουσα αἵρεσις <sup>priest and all these with him, the being sect</sup>

των Σαδδουκαιων, ἐκλησθησαν (ζηλου. <sup>of the Sadducees, were filled of anger. And</sup>

εμβαλοντας χειρας \* [αὐτων] επι τους αποστο- <sup>laid the hands [of them] on the apostles,</sup>

λους, και εθεντο αυτους εν τηρῃσει δημοσιᾳ. <sup>and placed them in prison public.</sup>

<sup>18</sup> Ἄγγελος δε κυριου δις της νυκτος ηνοιξε τας <sup>An angel of the Lord by the night opened the</sup>

θυρας της φυλακης, εξαγαγων τε αυτους ειπε· <sup>doors of the prison, having brought out and them said;</sup>

<sup>19</sup> Πορευεσθε, και σταθεντες λαλειτε εν τῷ ἱερῷ <sup>go, and standing speak you in the temple</sup>

τῷ λαῷ· παντα τα ῥήματα της ζωης ταυτης. <sup>to the people all the words of the life this.</sup>

<sup>10</sup> And she fell down immediately at his feet, and expired; and the young men coming in, found her dead, and having carried her out, buried her by her husband.

<sup>11</sup> † And great Fear came on the Whole Assembly, and on all those who heard these things.

<sup>12</sup> † And many Signs and Prodiges were performed among the people by the hands of the apostles—(and they were all with one mind in Solomon's Porch;

<sup>13</sup> and of the rest, no one presumed to unite himself to them; † but the people magnified them;

<sup>14</sup> and Believers were added the more to the Lord, Multitudes both of Men and Women;—

<sup>15</sup> so that they brought out the sick \* even into the open squares, and laid them on Beds and Couches, that at least the shadow of Peter, coming along, might overshadow some of them.

<sup>16</sup> And the multitude came together even from the cities surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

<sup>17</sup> And the high-priest arising, and All those who were with him,—being the sect of the Sadducees,—were filled with Anger.

<sup>18</sup> and laid hands on the apostles, and put them into the public Prison.

<sup>19</sup> † But an Angel of the Lord, in the night, opened the doors of the prison, and bringing them out said,

<sup>20</sup> “Go, stand and speak in the temple to the people All the words of this life.”

\* Vatican Manuscript.—13. even into.

13. of them—omit.

† 11. Acts II. 47: 21: 17.

† 12. Acts xiv. 3: xix. 11; Rom. xv. 19; 2 Cor. xii. 12

Heb. iii. 4.

† 13. Acts II. 47: iv. 21.

† 14. Acts xii. 7: xvi. 26.

<sup>21</sup> Ἀκουσάντες δὲ εἰσηλθόν ὑπο τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον.  
Having heard and they entered at the dawn into the temple, and taught.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ συν αὐτῇ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἐπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτοῖς. <sup>22</sup> Οἱ δὲ ὑπή-  
Having come and the high-priest and those with him, they called together the high council even all the senate of the sons of Israel, and sent into the prison, to have brought them. The but off-

ρεται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπηγγείλαν, <sup>23</sup> λέγοντες· Ὅτι τὸ \* [μεν] δεσμωτήριον εὗρομεν κλεισμένον ἐν πᾶσιν ἀσφαλείᾳ, καὶ τοὺς φυλά-  
having gone not found them in the prison; having returned and reported, saying: That the [indeed] prison we found having been closed with all safety, and the guards as standing before the doors; having opened but, within  
οὐδενα εὗρομεν. <sup>24</sup> Ὡς δὲ ἤκουσαν τοὺς λόγους  
no one we found. When and they heard the words

τούτους \* [ὁ, τε ἱερεὺς καὶ] ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηποροῦν περὶ αὐτῶν, τί ἀνέγοντο τούτο. <sup>25</sup> Παραγενόμενος δὲ τις ἀπὴν γαίεν αὐτοῖς· Ὅτι ἰδόν, οἱ ἄνδρες οὓς ἐθεσθε  
these [the, both priest and] the commander of the temple and the high-priests, they doubted concerning them, what might be this. Having come but one told them; That lo, the men whom you put

ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδασκόντες τὸν λαόν. <sup>26</sup> Τότε ἀπελθὼν ὁ  
in the prison, are in the temple standing and teaching the people. Then having gone the

στρατηγὸς συν τοῖς ὑπηρεταῖς, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας· ἐφίβουντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. <sup>27</sup> Ἀγαγοντες δὲ αὐτοὺς ἐστήσαν ἐν τῷ συνέδριῳ. Καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιε-  
commander with the officers, they brought them, not with violence; they feared for the people, that not they might be stoned. Having brought and them they stood in the sanhedrim. And asked them the high-  
ρεὺς, <sup>28</sup> λέγων· Οὐ παργγελία παρηγγελάμεν ὑμῖν, μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ  
priest, saying: Not with a charge we charged you, not to teach in the name this? and

ἰδόν, πεπληρωκάτε τὴν Ἱερουσαλὴμ τῆς διδ-  
lo, you have filled the Jerusalem of the teach-  
χης ὑμῶν, καὶ βουλεσθε ἐκκαγαλεῖν ἐφ' ἡμᾶς τὸ  
ing of you, and you wish to bring on us the  
αἷμα τοῦ ἀνθρώπου τούτου. <sup>29</sup> Ἀποκρίθεις δὲ ὁ  
blood of the man this. Answering and the

Πέτρος καὶ οἱ ἀποστολοὶ, εἶπον· Πειθαρχεῖν  
Peter and the apostles, said; To obey  
δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. <sup>30</sup> Ὁ θεὸς  
it is necessary God rather than men. The God

<sup>21</sup> And having heard this, they entered into the temple, early in the morning, and taught. <sup>22</sup> And the high-priest coming, and those with him, called the sanhedrim together, even all the senate of the sons of Israel, and sent to the prison to have them brought.

<sup>23</sup> But the officers going did not find them in the prison; and having returned, they reported,

<sup>23</sup> saying, "We found the prison closed with all safety, and the guards standing \* at the doors; but having opened them, we found no one within."

<sup>24</sup> And when they heard these words, both the commander of the temple, and the high-priests were perplexed concerning them, how this thing could be.

<sup>25</sup> But some one having come, told them, "Behold, the men whom you put in the prison are standing in the temple, and teaching the people."

<sup>26</sup> Then the commander going away with the officers, brought them without violence; for they feared the people, lest they should be stoned.

<sup>27</sup> And having brought them, they stood before the sanhedrim; and the high-priest asked them, saying,

<sup>28</sup> \* "We charged you strictly not to teach in this name, and behold, you have filled Jerusalem with your teaching, and wish to bring this man's blood on us."

<sup>29</sup> And Peter answering, and the apostles, said, "It is necessary to obey God, rather than men."

\* VATICAN MANUSCRIPT.—<sup>23</sup>. indeed—omit. <sup>24</sup>. at the doors. <sup>24</sup>. both the priest, and—omit. <sup>25</sup>. We charged you strictly not.  
<sup>21</sup>. Acts iv. 5. <sup>24</sup>. Luke xiii. 4; Acts i. 1. <sup>26</sup>. Matt. xxi. 36.  
<sup>23</sup>. Acts iv. 18. <sup>23</sup>. Acts ii. 23, 30; iii. 15; vii. 53. <sup>29</sup>. Acts iv. 19.

τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς  
the fathers of us raised up Jesus, whom you  
 διχειρίσασθε, κρεμάσαντες ἐπὶ ξυλῶν. <sup>31</sup> τούτων  
and violent hands upon, having hanged on a cross him  
 ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσε τῇ δεξιᾷ  
the God a prince and a savior he lifted up to the right hand  
 αὐτοῦ, δοῦναι μετανοίαν τῇ Ἰσραὴλ, καὶ ἀφεσίν  
of himself, to give reformation to the Israel, and forgiveness  
 ἁμαρτιῶν. <sup>32</sup> Καὶ ἡμεῖς ἐσμεν αὐτοῦ μαρτυρεῖς  
of him. And we are of him witnesses  
 τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ  
of these matters these, and the spirit also the  
 ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.  
holy, which gave the God to those submitting to him.  
<sup>33</sup> Οἱ δὲ ἀκουσάντες διεκρίοντο, καὶ ἐβουλευοντο  
They and having heard were sown through, and took counsel  
 ἀνελεῖν αὐτούς.

<sup>34</sup> Ἀναστὰς δὲ τις ἐν τῇ συνεδρίᾳ Φαρισαῖος,  
Having arisen and one in the high counsel a Pharisee,  
 ὀνόματι Γαμαλιὴλ νομοδιδασκαλός, τιμιὸς παν-  
by name Gamaliel a teacher of law, honored by  
 τὴ τῷ λαῷ, ἐκέλευσεν ἐξω βραχὺ τι τοὺς  
all the people, ordered without a little while the  
 ἐπιστολοὺς ποιῆσαι. <sup>35</sup> Εἶπε τε πρὸς αὐτοὺς·  
apostles to be put. He said and to them;  
 Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς  
Men Israelites, take heed to yourselves, to the  
 ἀνθρώποις τούτοις τι μελλετέ πρᾶσσειν.

<sup>36</sup> Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεῦδας,  
Before for these the days stood up Theudas,  
 λέγων εἶναι τινα ἑαυτὸν, ὃν προσεκολληθῇ  
saying to be some one himself, to whom adhered  
 ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων· ὃς ἀνῃρεθῇ,  
a number of men about four hundred; who was put to death,  
 καὶ πάντες ὅσοι ἐπιθοντο αὐτῷ, διελυθῆσαν  
and all as many as listened to him, were dispersed  
 καὶ ἐγενοντο εἰς οὐδέν. <sup>37</sup> Μετὰ τούτον ἀνέστη  
and came to nothing. After this stood up  
 Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο-  
Judas the Galilean, in the days of the regi-  
 γραφῆς, καὶ ἀπέστησε λαὸν \* [ἱκανόν] ὀπίσω  
scribing, and drew away people [much] behind  
 αὐτοῦ· καὶ νεκρὸς ἀπώλετο, καὶ πάντες ὅσοι ἐπι-  
himself, and he was destroyed, and all as many as li-  
 θοντο αὐτῷ, διεσκορπίσθησαν. <sup>38</sup> Καὶ τὰν  
toed to him, were dispersed. And now  
 λέγω ὑμῖν, ἀποστήτε ἀπὸ τῶν ἀνθρώπων τού-  
I say to you, withdraw from the men these  
 των, καὶ εἰσατέ αὐτούς, ὅτι εἰ ἢ ἐξ ἀνθρώ-  
and let alone them, because if may be from men  
 των ἡ βουλὴ αὕτη ἢ τὸ ἔργον τούτο, καταλυ-  
the counsel this or the work this, it will be  
 θήσεται. <sup>39</sup> εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε  
overthrow; if but from God it is, not you are able  
 καταλῦσαι αὐτούς, μῆποτε καὶ θεομαχοὶ εὗρε-  
to overthrow them, not and fighters against God you

30 † The God of our  
 FATHERS raised up \* JES-  
 US, whom, having hanged  
 on a CROSS, you killed.

31 Him, a Prince and a  
 Savior, GOD has lifted up  
 to his own RIGHT-HAND,  
 † to GIVE Reformation to  
 ISRAEL, and Forgiveness  
 of Sins.

32 And we are Wit-  
 nesses \* in him of these  
 THINGS; † and GOD gave  
 the HOLY SPIRIT to THOSE  
 who SUBMIT to him."

33 And THEY, having  
 heard this, were enraged,  
 and took counsel to kill  
 them.

34 But a certain Phari-  
 see in the SANHEDRIM,  
 named Gamaliel, a teacher  
 of the law, honored by All  
 the PEOPLE, standing up  
 ordered \* the MEN to be  
 put out for a little time.

35 And he said to them,  
 "Israelites! take heed to  
 yourselves what you are  
 about to do to these MEN.

36 For before THESE  
 DAYS Theudas stood up,  
 saying that he was some-  
 body; to whom a Number  
 of Men, about four hun-  
 dred, adhered; who was  
 put to death, and all, as  
 many as obeyed him, were  
 dispersed, and came to  
 nothing.

37 After him stood up  
 Judas the Galilean, in the  
 DAYS of the REGISTERING,  
 and drew away PEOPLE  
 after him; and he was  
 destroyed, and all, as many  
 as obeyed him, were dis-  
 persed.

38 And now I say to  
 you, Keep away from these  
 MEN, and let them alone;  
 † Because if this COUNSEL  
 or this WORK be from  
 Men, it will be overthrown;

39 but if it be from God,  
 you are not able to over-  
 throw them; be not you  
 found fighters against  
 God."

\* VATICAN MANUSCRIPT.—31. to give. 32. in him of these THINGS; and GOD gave  
 the HOLY SPIRIT to THOSE who SUBMIT to him. 34. the MEN. 37. much—em'f.

† 30. Acts III. 15; xlii. 14. 31. Luke xxiv. 47; Acts III. 26; xlii. 28. 32. Acts  
 II. 4; 2. 44. 33. Prov. xli. 20; Isa. viii. 10; Matt. xv. 13.

οἴητε. <sup>40</sup> Επεισθῆσαν δὲ αὐτῷ· καὶ προσκα-  
should be found. They were persuaded and by him; and having  
λέσασμενοι τοὺς ἀποστόλους, δειραντες παρα-  
called the apostles, having beaten they com-  
γελαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ  
minded not to speak in the name of the Jesus, and  
σπελυσαν αὐτοὺς. <sup>41</sup> Οἱ μὲν οὖν ἐπορεύοντο  
released them. They indeed therefore went

χαιρῶντες ἀπο προσώπου τοῦ συνεδρίου, ὅτι  
rejoicing from presence of the high council, because  
ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι.  
in behalf of the name they were accounted worthy to be dishonored.

<sup>42</sup> Πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον  
Every and day in the temple and at home  
οὐκ ἐπαύοντο διδασκόντες καὶ εὐαγγελίζονενοι  
not they ceased teaching and announcing glad tidings of  
Ἰησοῦ τοῦ Χριστοῦ.  
Jesus the Anointed.

ΚΕΦ. 6. 1. 6.

<sup>1</sup> Ἐν δὲ ταῖς ἡμέραις ταύταις πληθύνοντων  
In and the days those increasing  
τῶν μαθητῶν, ἐγένετο γογγυσμός τῶν Ἑλλη-  
the disciples, came a murmuring of the Helle-  
νιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο  
nists to the Hebrews, because were overlooked  
ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χηραὶ αὐτῶν.  
in the service the daily the widows of them.

<sup>2</sup> Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος  
Having called and the twelve the multitude  
τῶν μαθητῶν, εἶπον· Οὐκ ἀρίστον ἐστὶν ἡμᾶς  
of the disciples, said; Not proper it is us  
καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακορεῖν  
having left the word of the God, to serve  
τραπέζαις. <sup>3</sup> Ἐπισκεψάσθε οὖν, ἀδελφοί,  
tables. Look you out therefore, brethren,

ἀνδρὰς ἐξ ὑμῶν μαρτυροῦμενους ἑπτα, πληρεῖς  
men from of you being attested seven, full

πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ  
of spirit and wisdom, whom we will appoint to

τῆς χρείας ταύτης· <sup>4</sup> ἡμεῖς δὲ τῇ προσευχῇ καὶ  
the need this; we but to the prayer and

τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.  
to the service of the word will constantly attend.

<sup>5</sup> Καὶ ᾔρεσεν ὁ λόγος ἐνώπιον πάντος τοῦ πλῆ-  
And pleased the word in presence of all of the multi-

θους· καὶ ἐξελέξαντο Στεφανόν, ἀνδρὰ πλῆρη  
tude; and they choose Stephen, a man full

πίστεως καὶ πνεύματος ἁγίου, καὶ Φιλίππον,  
of faith and spirit holy, and Philip,

καὶ Προχόρον, καὶ Νικάνορα, καὶ Τιμόνα, καὶ  
and Prochorus, and Nicanor, and Timon, and

Παρμενᾶν, καὶ Νικόλαον προσηλυτὸν Ἀντιόχεια·  
Parmenas, and Nicolaus a proselyte of Antioch;

40 And they were per-  
suaded by him; and hav-  
ing summoned the APO-  
STLES and scourged them,  
they charged them not to  
speak in the NAME of Je-  
sus, and dismissed them.

41 Then indeed THEY  
went rejoicing from the  
Presence of the SANHE-  
DRUM, Because they were  
deemed worthy to be dis-  
honored on account of the  
NAME.

42 And every Day, in  
the TEMPLE and at Home,  
they ceased not teaching  
and preaching the glad  
tidings of the ANOINTED  
Jesus.

# CHAPTER VI.

1 And in those DAYS,  
the DISCIPLES increasing,  
there arose a Complaint of  
the HELLLENISTS against  
the HEBREWS, Because  
their WIDOWS were neg-  
lected in the DAILY SER-  
VICE.

2 And the TWELVE,  
having summoned the  
MULTITUDE of the DISCI-  
PLES, said, "It is not pro-  
per for us to leave the  
WORD of GOD and serve  
Tables."

3 Therefore, Brethren,  
look out from among your-  
selves, seven Men of good  
reputation, full of Spirit  
and Wisdom, whom we  
may set over this BUSI-  
NESS;

4 but we will constantly  
attend to PRAYER, and to  
the MINISTRY of the  
WORD."

5 And the PROPOSITION  
was pleasing to All the  
MULTITUDE; and they  
selected Stephen, a man  
full of Faith and holy Spirit,  
and Philip, and Procho-  
rus, Nicanor, and Timon,  
and Parmenas, and Nico-  
laus, a Proselyte of Anti-  
och;

\* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus.  
look out among you.

3. But, Brethren, we will

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

† 40. Matt. x. 17; xxiii. 34; Mark xiii. 9.

† 41. Matt. v. 12; Rom. v. 3; James i. 2.

† 1 Pet. iv. 12, 16.

† 42. Acts ii. 42.

† 1. Acts ix. 2.

† 1. Acts iv. 12.

† 5. Acts viii. 3, 26; xxi. 8.

οὓς ἐστῆσαν ἐνώπιον τῶν ἀποστόλων· καὶ  
whom they placed in presence of the apostles; and  
προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.  
having prayed they put to them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤμεινε, καὶ ἐπληθύνετο  
And the word of the God grew, and was multiplied  
ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρᾷ·  
the number of the disciples in Jerusalem greatly,  
πᾶς τε ὄχλος τῶν ἱερέων ὤπηκον τῇ πίστει.  
great and a crowd of the priests were obedient to the faith.

8 Στέφανος δὲ πλήθης χάριτος καὶ δυνάμεως  
Stephen and full of favour and of power  
ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.  
performed prodigies and signs great among the people.

9 Ἀνίστησαν δὲ τινεὶ τῶν ἐκ τῆς συναγωγῆς  
Rising up and some of those from the synagogue  
τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναιῶν,  
of that being called of Libertines, and of Cyrenians,  
καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Καλικίας καὶ  
and of Alexandrians, and of those from Cilicia and  
Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·<sup>10</sup> καὶ οὐκ  
Asia, disputing with the Stephen, and not

ἰσχυροὶ ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι  
were able to resist the wisdom and the spirit  
ἐλάλει.<sup>11</sup> Τότε ὑπεβάλον ἀνδρας,  
with which he spoke. Then they thrust under men,

λέγοντας· Ὅτι ἀκηκοαμέν αὐτοῦ λαλοῦντος  
saying, That we have heard him speaking  
ῥητὴν βλασφημίαν εἰς Μωυσῆν καὶ τὸν θεόν.  
with blasphemy against Moses and the God.

12 Συναίχθησαν τε τὸν λαὸν καὶ τοὺς πρεσβυτέ-  
They stirred up and the people and the elders  
ρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες  
and the scribes, and having come upon

συνήρτησαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον·  
they seized him, and led into the high council,  
13 ἐστῆσαν τε μαρτυρᾶς ψευδεῖς, λέγοντας· Ὁ  
stood up and witnesses false, saying; The

ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ  
man this not ceases words speaking against  
τὸν τόπον τοῦ ἁγίου καὶ τοῦ νόμου.<sup>14</sup> Ἀκηκοα-  
the place of the holy and the law. We have heard

μεν γὰρ αὐτοῦ λεγόντος· Ὅτι Ἰησοῦς ὁ Ναζω-  
for him saying; That Jesus the Nazarene  
ραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ  
this will destroy the place this, and

ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωυσῆς.  
will change the customs, which delivered to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθε-  
And having gazed on him all those being  
ζόμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον  
seated in the high-council, saw the face

αὐτοῦ ὥσπερ προσώπον ἀγγέλου.  
of him like a face of a messenger.

6 whom they set before the APOSTLES; and they, having prayed, † laid HANDS on them.

7 † And the WORD of GOD grew; and the NUMBER of the DISCIPLES was greatly multiplied in Jerusalem; and a great CROWD of the † PRIESTS obeyed the FAITH.

8 And Stephen, full of Favor and Power, performed Prodigies and great SIGNS among the PEOPLE.

9 And there arose some of THOSE SYNAGOGUE which is CALLED of the † Libertines, and of the Cyrenians and Alexandrians, and of THOSE from Cilicia and Asia, disputing with STEPHEN;

10 and † they were not able to resist the WISDOM and the SPIRIT with which he spoke.

11 Then they bribed Men to say, "We have heard him speak blasphemous Words against Moses and GOD."

12 And they excited the PEOPLE, and the ELDERS, and the SCRIBES; and coming suddenly, they seized him, and led him into the SANHEDRIM;

13 and introduced false Witnesses, saying, "This MAN is incessantly speaking against the HOLY PLACE, and the LAW;

14 † for we have heard him say, That this JESUS, the NAZARENE, † will destroy this PLACE, and will change the CUSTOMS which Moses delivered to us."

15 And ALL those BEING SEATED in the SANHEDRIM, looking steadily at him, saw his FACE like the Face of an Angel.

† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 26-39, that 4280 priests returned from the captivity. † 9. These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became freed-men. Some think they received their name from the place where they lived.—Overs.

† 6. Acts i. 24. xii. 24; xix. 20. ix. 22. Matt. xxii. 7.

† 6. Acts xiii. 8; 1 Tim. iv. 16; v. 22; 2 Tim. i. 6. † 10. Luke xxi. 15; v. 80. † 14. Acts xxv. 8.

† 7. Acts i. 14. Dan



ΚΕΦ. Σ'. 7.

Ἰεῖπε δε ὁ ἀρχιερεὺς, Εἰ \* [ἀρα] ταῦτα οὕτως  
Said and the high-priest, If (then) these things thus:  
ἐχ 4: 2 Ὁ δε εἶπεν ἄνδρες ἀδελφοὶ καὶ πατέρες,  
are? He and said: Men brethren and fathers,  
ἀκούσατε. Ὁ θεὸς τῆς δόξης ᾤθη τῷ πατρί  
hearken you. The God of the glory appeared to the father  
ἡμῶν Ἀβραὰμ ὅτι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ  
of us Abraham being in the Mesopotamia, before  
κατοικῆσαι αὐτὸν ἐν Χαρρὰν. 3 Καὶ εἶπε πρὸς  
to dwell him in Charran; and said to  
αὐτὸν. Εἰέλθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
king. Go out from the land of thee, and from the  
συγγενείας σου, καὶ δευρὸ εἰς γῆν, ἣν αὐ σοὶ  
land of thee, and come into a land, which to thee  
δείξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατο-  
I in y show. Then going out from land of Chaldeans, he dwelt  
κῆσεν ἐν Χαρρὰν κακειθεν, μετὰ το ἀποθανεῖν  
in Charran; and thence, after the to have died  
τοῦ πατέρα αὐτοῦ, μετῴκησεν αὐτὸν εἰς τὴν  
the father of him, he caused to remove him into the  
γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. 5 καὶ  
land this, in which you now dwell; and  
οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ  
not he gave to him inheritance in her, neither  
βρῖμα πλῆρες· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς  
a full-breath; and he promised to him to give for  
κατασχεῖν αὐτὴν, καὶ τὴν σπερματὶ αὐτοῦ μετ'  
a possession her, and to the seed of him after  
αὐτοῦ, οὐκ ὅντος αὐτῷ τέκνου. 6 Ἐλάλησε δε  
him, not being to him a child. Spoke and  
ὁ θεός· Ὅτι ἐστὶν τὸ σπέρμα αὐτοῦ  
thus the God; That shall be the seed of him  
παρικλῶν ἐν γῇ ἀλλοτρίᾳ, καὶ δουλωσούσιν  
a stranger in a land foreign, and they will enslave  
αὐτὰ καὶ κακώσουσιν ἐπὶ τετρακόσια. 7 καὶ τὸ  
it and they will oppress years four hundred; and the  
ἐθνὸς, ᾧ εὐ δουλεύουσιν, κρίνω ἐγὼ, εἰπὼν  
nation, to which they may be enslaved, will judge I, said  
ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ  
the God; and after these things they shall come out, and  
λατρεύσουσι μοι ἐν τῇ τοῦ τοῦ. 8 (Καὶ  
shall render service to me in the place this. (And  
ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
he gave to him a covenant of circumcision; and thus  
ἐγέννησε τοῦ Ἰσαὰκ, καὶ περιέτεμεν αὐτοῦ τῇ  
he begot of the Isaac, and circumcised him the

CHAPTER VII.

1 Then the HIGH-PRIEST said, "Are these things so?"  
2 And HE said, † "Brethren and Fathers, hearken! The GLORIOUS GOD appeared † to our FATHER Abraham, when in MESOPOTAMIA, before he resided in Haran,  
3 and said to him, † "Depart from thy COUNTRY, and from thy KINDEED, and come into \* the LAND which I will show thee."  
4 Then † going out from the Land of the Chaldeans, he dwelt in Haran; from thence also, † after the DEATH of his FATHER, he removed him into this LAND in which you now dwell;  
5 and gave him † no INHERITANCE in it, not even the breadth of his Foot; † but he promised to give it to him for a Possession, and to his SEED after him, though he had no Child.  
6 And GOD spoke thus, † "That his SEED should be a Stranger in a foreign Land; and that they will enslave and oppress it † four hundred years;  
7 and the NATION to which they shall be enslaved † I will judge," said God, "and after that, they shall come out and serve me in this PLACE."  
8 † And he gave him a Covenant of Circumcision; † and thus he begot ISAAC, and circumcised him the

\* VATICAN MANUSCRIPT.—1. then—omit.

3. the LAND.

† 1. It seems probable that Stephen here followed the Jewish tradition, (adopted by Philo,) that God appeared twice to Abraham,—1st, when living in Chaldaea, and 2dly, when resident in Haran. He left Ur at the 81st year, and came to Haran with his father Terah, (Gen. xi. 31.) he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord Aed said unto Abraham," &c.

† 4. By recurring to Gen. xi. 26, 32, and xli. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old we must presume that Stephen followed some traditional account of the transaction.—Owen. The Samaritan copy makes the age of Terah at his death to be 143, or 60 years less than the Hebrew text.

† 2. Acts xlii. 1. † 3. Gen. xli. 1. † 4. Gen. xi. 31; xli. 4, 5. † 5. Gen. xli. 13. † 6. Gen. xli. 7; xlii. 13; xv. 8, 18; xvii. 3; xxvi. 3; Heb. xi. 8, 9. † 7. See Exod. vii—xli. † 8. Gen. xv. 13, 16. † 9. Exod. xli. 49; Gal. iii. 17. † 10. Gen. xli. 9—11. † 11. Gen. xli. 2—4.

ἡμέρᾳ τῇ ογδοῇ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ  
day the eighth, and the Isaac the Jacob, and the  
Ἰακώβ τοὺς δώδεκα πατριαρχάς. <sup>9</sup> Καὶ οἱ  
Jacob the twelve patriarchs. And the  
πατριαρχαὶ ζηλοῦσαντες τὸν Ἰωσήφ ἀπεδόντο  
patriarchs envying the Joseph sold  
εἰς Αἴγυπτον· καὶ ἡν ὁ θεὸς μετ' αὐτοῦ, <sup>10</sup> καὶ  
into Egypt; and was the God with him, and  
ἐξέλειτο αὐτὸν ἐκ πάντων τῶν θλίψεων αὐτοῦ,  
delivered him out of all of the afflictions of him,  
καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίων  
and gave to him favor and wisdom in presence  
Φαραὼ βασιλέως Αἰγυπτου, καὶ κατέστησεν  
of Pharaoh king of Egypt, and placed  
αὐτὸν ἡγούμενον ἐπ' Αἰγυπτὸν καὶ ὅλον τὸν  
him ruling over Egypt and whole the  
οἶκον αὐτοῦ.  
house of himself.

<sup>11</sup> Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγυπτου  
Came and a famine on whole the land of Egypt  
καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐκ εὗρισκον  
and Canaan, and affliction great; and not found  
χορτασμάτα οἱ πατέρες ἡμῶν. <sup>12</sup> Ἀκουσας δὲ  
provisions the fathers of us. Having heard and  
Ἰακώβ ὅρα σίτα ἐν Αἰγυπτῷ, ἐξαπέστειλε τοὺς  
Jacob being grain in Egypt, he sent the  
πατέρας ἡμῶν πρῶτον. <sup>13</sup> Καὶ ἐν τῷ δευτέρῳ  
fathers of us first. And in the second  
ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ  
was made known Joseph to the brothers of himself, and  
φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.  
known became to the Pharaoh the family of the Joseph.  
<sup>14</sup> Ἀποστείλας δὲ Ἰωσήφ μετεκαλεσάτο τὸν  
Having sent and Joseph called for the  
πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγενεῖαν,  
father of himself Jacob, and all the kindred,  
ἐν ψυχαῖς εβδομηκοντα πέντε. <sup>15</sup> Κατέβη δὲ  
in souls seventy five. Went down and  
Ἰακώβ <sup>16</sup> [εἰς Αἰγυπτὸν,] καὶ ἐτελευτήσεν αὐτός  
Jacob [into Egypt,] and died he  
καὶ οἱ πατέρες ἡμῶν. <sup>16</sup> Καὶ μετετέθησαν εἰς  
and the fathers of us. And they were carried into  
Συχὲμ, καὶ ἐτεβήσαν ἐν τῷ μνηματί, ᾧ ὤνη-  
Sychem, and were placed in the tomb, which bought  
σάτο Ἀβραὰμ τιμῆς ἀργυρίου πορὰ τῶν υἱῶν  
Abraham for a price of silver from the sons  
Ἰακώβ τοῦ Συχίμ.) <sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ  
of Jacob the Sychem.) When but drew near the  
χρὺς τῆς ἐπαγγελίας, ἧς ὡμοσεν ὁ θεὸς τῷ  
time of the promise, which swore the God to the

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE PATRIARCHS.

<sup>9</sup> And the PATRIARCHS envying JOSEPH, sold him into Egypt; † but GOD was with him,

<sup>10</sup> and delivered him from ALL his AFFLICTIONS, and gave him FAVOR and WISDOM in the sight of PHARAOH, King of Egypt, who constituted him Ruler over Egypt, and ALL his HOUSE.

<sup>11</sup> † And a Famine came upon ALL the LAND of Egypt and Canaan, and great DISTRESS; and our FATHERS found no PROVISIONS.

<sup>12</sup> † But Jacob, having heard that there was GRAIN in Egypt, sent our FATHERS the first time;

<sup>13</sup> † and at the SECOND time, Joseph was made known to his BROTHERS; and † Joseph's FAMILY was shown to PHARAOH.

<sup>14</sup> † And Joseph sent and invited his FATHER Jacob to him, and † All his KINDRED, † seventy-five Souls.

<sup>15</sup> And Jacob went down into Egypt, and died, he, and our FATHERS;

<sup>16</sup> and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of the SONS of HAMOR \* in SHECHEM.

<sup>17</sup> But when † the TIME of the PROMISE drew near, which God † \* solemnly

\* VATICAN MANUSCRIPT.—12. for Egypt. 13. Joseph's FAMILY. 15. into Egypt.—omit. 16. in Shechem.

† 11. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage. † 16. In Gen. l. 14, it is stated, "that Jacob was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 17. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

19. Gen. xxxvi. 4, 11, 28; Gen. x. 17. † 9. Gen. xxxix. 2, 21, 27. † 10. Gen. xli. 27; xlii. 6; 11. Gen. xli. 24. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 16. † 14. Gen. xlv. 27. † 15. Gen. xlv. 27; Deut. x. 22. † 17. Gen. xv. 13. † 17. Exod. i. 7—9

Αβρααμ, ηύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ· <sup>13</sup> ἄχρῃς οὐ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. <sup>14</sup> Οὗτος κατασφισάμενος τὸ γένος ἡμῶν, ἐκακώσε τοὺς πατέρας ἡμῶν, τοὺς ποιεῖν ἐκθετὰ τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. <sup>20</sup> Ἐν ᾧ καιρῷ ἐγεννήθη Ὁ Μωϋσής, καὶ ἦν ἀστεῖος τῇ θεῷ· ὃς ἀετράφη μῆνας τρεῖς ἐν τῇ οἰκῇ τοῦ πατρὸς. <sup>21</sup> Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραῶ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. <sup>22</sup> Καὶ ἐκπαίδευσθαι Μωϋσὴς πάσῃ σοφίᾳ Αἰγυπτίων· ἣν δὲ δυνατόν ἐν λόγοις καὶ ἐν ἐργοῖς αὐτοῦ. <sup>23</sup> Ὡς δὲ ἐπληρώθη αὐτῷ τεσσαράκοντα εἰκοσέτης χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκεφασθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς Ἰσραὴλ. <sup>24</sup> Καὶ ἰδὼν τινα ἀδικουμένων, ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάσας τὸν Αἰγύπτιον. <sup>25</sup> Ἐνομίζε δὲ συριέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν. <sup>26</sup> Τῇ δὲ ἐπιουσῇ ἡμέρᾳ ὤρθη αὐτοῖς μαχομένοις, καὶ συνηλάσεν αὐτοὺς εἰς εἰρήνην, εἰπὼν· Ἄνδρες, ἀδελφοί, ἐστὲ ὑμεῖς· ἵνατι ἀδικεῖτε ἀλλήλους; <sup>27</sup> Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπὼν· Τίς σε κατέστησεν ἀρχόντα καὶ δικάστην ἐφ' ἡμᾶς; <sup>28</sup> Μὴ ἀνελεῖν

made to ABRAHAM, the PEOPLE grew and were multiplied in Egypt, till another King \*arose, who did not acknowledge Joseph.

<sup>19</sup> He, having outwitted our RACE, ill-treated \*our FATHERS, causing their INFANTS to be EXPOSED in order that they might not LIVE.

<sup>20</sup> † At which period Moses was born, and † was DIVINELY beautiful; and he was nursed in his FATHER'S HOUSE three Months;

<sup>21</sup> † But having exposed him, the DAUGHTER of Pharaoh took him up, and cherished him for her own Son.

<sup>22</sup> And Moses was educated in All the Wisdom of the Egyptians, and was † Powerful in his Words and Works.

<sup>23</sup> † And when he was full † forty years of age, it came into his HEART to visit his BRETHREN, the Sons of Israel.

<sup>24</sup> And observing one wronged, he defended and executed judgment for HIM who was OPPRESSED, smiting the EGYPTIAN.

<sup>25</sup> Now he thought that his BRETHREN understood That God by his HAND would give them Deliverance; but they did not understand.

<sup>26</sup> † And on the FOLLOWING Day, he presented himself to them as they were contending, and urged them to peace, saying, \* Men, \* you are brethren; why do you injure each other?

<sup>27</sup> But HE INJURING his NEIGHBOR, thrust him away, saying, † 'Who made Thee a Ruler and a Judge over us?

\* VATICAN MANUSCRIPT.—13. rose up in Egypt, who knew.  
20. you are.

10. the FATHERS.

† 21. This was a general tradition among the Jews; "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."—Clarke.

‡ 20. Exod. ii. 2.    § 20. Heb. xi. 23.    ¶ 21. Exod. ii. 3—12.    § 22. Luke ii. 40.    ¶ 23. Exod. ii. 13.    § 27. See Luke xii. 11; Acts iv. 7.

με συ θελεις, ὃν τροπον ανειλες χθες τον  
me thou wilt, in which manner thou didst kill yesterday the  
ΑΙΓΥΠΤΙΟΝ· <sup>29</sup> Εφυγε δε Μωυσης εν τη λογω  
Egyptian? Fled and Moses at the word  
τουτῃ, και εγενετο παροικος εν γη Μαδιαμ, οὗ  
this, and became a sojourner in land of Midian, where  
εγεννησεν υἱους δυο. <sup>30</sup> Και πληρωθεντων ετων  
he begot sons two. And being completed years  
τεσσαρακοντα, ωβθη αυτω εν τη ερημῳ του  
forty, appeared to him in the desert of the  
ερους Σινα αγγελος \* [κυριου] εν φλογι πυρος  
mountain Sinai a messenger [of Lord] in a flame of fire  
βιτου. <sup>31</sup> Ο δε Μωυσης ιδων θαυμαζε το  
of a bush. The but Moses having seen admired the  
δραμα· προσερχομενου δε αυτου κατανοησαι,  
sight, coming near and of him to observe,  
εγενετο φωνη κυριου \* [προς αυτον]· <sup>32</sup> Εγω ο  
came a voice of lord [to him]· I the  
θεος των πατερων σου, ο θεος Αβρααμ, και \* [ο  
God of the fathers of thee, the God of Abram, and [the  
θεος] Ισαακ, και \* [ο θεος] Ιακωβ. Εντρομος  
God] of Isaac, and [the God] of Jacob. Terrified  
δε γενομενος Μωυσης ουκ ετολμα κατανοησαι.  
and being Moses not dared to look.  
<sup>33</sup> Επει δε αυτω ο κυριος· Λυπον το υποδημα  
said and to him the Lord, Loose the sandale  
των ποδων σου· ο γαρ τοπος εν 'φ εστηκες,  
of the feet of thee; the for place in which thou standest,  
γη αγια εστιν. <sup>34</sup> Ιδων ειδον την κακωσιν  
ground holy is. Having seen I saw the evil treatment  
του λαου μου του εν Αιγυπτῳ, και τον στεναγ-  
of the people of mine of that in Egypt, and the groaning  
μου αυτων ηκουσα, και κατεβην εξελεσθαι  
of them I have heard, and am come down to deliver  
αυτους· και νυν δευρο, αποστειλω σε εις Αιγυπ-  
them: and now come, I will send thee into Egypt.

<sup>35</sup> Τουτον τον Μωυσην ὃν ηρησατο, ειπον·  
This the Moses whom they denied, say-  
τες· Τις σε κατεστησεν αρχοντα και δικαστην;  
us? Who thee appointed a ruler and a judge?  
τουτον ο θεος αρχοντα και λυτρωτην απεσ-  
this the God a ruler and a redeemer sent  
τειλεν εν χειρι αγγελου του οφθεντος αυτω  
by hand of a messenger of that having appeared to him  
εν τη βατω. <sup>36</sup> Ουτος εξηγαγεν αυτους, ποιη-  
in the bush. This led out them, having  
σας τερατα και σημεια εν γη Αιγυπτῳ, και εν  
done prodigies and signs in the Egypt, and in  
ερυθρῃ θαλασση, και εν τη ερημῳ, ετη τεσσα-  
red sea, and in the desert, years forty.  
ρακοντα. <sup>37</sup> Ουτος εστιν ὁ Μωυσης, ο ειπων  
This is the Moses, he saying  
τοις υἱοις Ισραηλ· Προφητην υμιν αναττησει  
to the sons of Israel; A prophet for you will raise up

<sup>28</sup> Wilt thou kill me as thou didst the Egyptian yesterday?

<sup>29</sup> † And Moses fled at that SAYING, and became a Sojourner in the Land of Midian, where he begot two Sons.

<sup>30</sup> † And forty Years being completed, there appeared to him in the DESERT of MOUNT SINAI, an Angel in a Flame of Fire, in a Bush.

<sup>31</sup> And Moses having seen, admired the SIGHT; and coming near to look at it, a Voice came from the Lord, saying,

<sup>32</sup> † 'I am the God of thy FATHERS,—the God of Abraham, and Isaac, and Jacob.' And Moses being afraid dared not look at it.

<sup>33</sup> † And the LORD said to him, 'Loose thy SANDALS from \* Thy FEET; for the PLACE on which thou standest is holy Ground.

<sup>34</sup> † I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt, and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

<sup>35</sup> This is the Moses whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' \* even Him God sent to be a Ruler and a Redeemer, \* with the Hand of † THAT Angel which appeared to him in the BUSH.

<sup>36</sup> † He led them out, having † performed Prodigies and Signs in EGYPT, † and in the Red Sea, † and in the DESERT forty years.

<sup>37</sup> This is THAT MOSES, who SAID to the sons of Israel, † 'A Prophet will God raise up for you from

\* VATICAN MANUSCRIPT.—30. of the Lord—omit. God—omit. 31. the God—omit.

33. Thy FEET.

31. to him—omit. 35. even.

32. the

† 21. Exod. ii. 15, 23; iv. 20; xviii. 2, 4. 22; Heb. xi. 16. † 24. Exod. xiv. 10; Num. xi. 16. 24. Exod. xiv. 10; Num. xi. 16. 24. Exod. xiv. 10; Num. xi. 16.

† 30. Exod. iii. 2.

† 32. Matt. xxi. 1.

† 34. Exod. iii. 7.

† 36. Exod. vii. 21.

† 38. Exod. xvi. 1, 34.

† 37.

\*[κυριος] ὁ θεος ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμε·  
[lord] the God from of the brethren of you, like me.

\*[αὐτοῦ ἀκουσάσθε.] <sup>33</sup> Οὗτος ἐστὶν ὁ γενομέ-  
[him you shall hear.] This is he being.

νος, ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρημῷ, μετὰ τοῦ  
in the congregation in the desert, with the  
ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ  
messenger that speaking to him in the mountain Sinai,  
καὶ τῶν πατέρων ἡμῶν, ὃς ἐδεξάτο λόγια ζῶντα  
and of the fathers of us, who received oracles living  
δόναι ἡμῖν. <sup>33</sup> φ οὐκ ᾔθελεσαν ὑπακούει γενε-  
to give to us; to whom not were willing obedient to become  
θαί οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστρά-  
the fathers of us, but thrust away, and turned  
φησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,  
back in the hearts of them into Egypt.

<sup>40</sup> εἰπόντες τῷ Ααρὼν· Ποιήσον ἡμῖν θεοὺς, οἱ  
saying to the Aaron; Make for us gods, who  
προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὃς  
shall go before us; the for Moses this who  
ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν  
led out us from land Egypt, not we know

τι γέγονεν αὐτῷ. <sup>41</sup> Καὶ ἐμοσχοποίησαν ἐν  
what has happened to him. And they made a calf in

ταῖς ἡμέραις ἐκεῖναις, καὶ ἀνέγαγον θυσίαν τῇ  
the days those, and offered a sacrifice to the  
εἰδωλῷ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν  
idol, and rejoiced in the works of their own

χειρῶν αὐτῶν. <sup>42</sup> Ἐστρεψε δὲ ὁ θεός, καὶ  
hands of them. Turned and the God, and

παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατίᾳ τοῦ  
gave up them to serve the host of the

οὐρανοῦ· καθὼς γεγραπται ἐν βιβλῷ τῶν προ-  
heaven; as it is written in book of the pro-

φητῶν· Μὴ σφάγια καὶ θυσίας προσηνεγκάτε  
phets; Not victims and sacrifices did you offer

μοι ἐτη τεσσαράκοντα ἐν τῇ ἐρημῷ, οἶκος  
to me years forty in the desert, house

Ἰσραὴλ; <sup>43</sup> Καὶ ἀνελαβετε τὴν σκηνὴν τοῦ  
of Israel? And you took up the tabernacle of the

Μολοχ καὶ ἀστρον τοῦ θεοῦ ὑμῶν· Ῥεμφαν, τοὺς  
Moloch and star of the god of you Remphan, the

τυποὺς, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ  
images, which you made to worship them; and

μετοικίω ὑμᾶς ἐκεῖνα Βαβυλῶνος. <sup>44</sup> Ἡ  
I will cause to remove you beyond Babylon. The

σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν  
tabernacle of the testimony was with the fathers of us

ἐν τῇ ἐρημῷ, καθὼς διέταξάτο ὁ λαλῶν τῷ Μωϋ-  
in the desert, as directed he speaking to the Mo-

σῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει·  
sa, to make her according to the form which he had seen;

among your BRETHREN, like me.

<sup>33</sup> † This is HE who WAS in the CONGREGATION in the DESERT, with † THAT ANGEL who SPOKE to him on MOUNT Sinai, and with our FATHERS; † who received the living † Oracles to give to us;

<sup>39</sup> to whom our FATHERS would not become obedient, but thrust away, and in their HEARTS turned back into Egypt,

<sup>40</sup> † saying to AARON, 'Make us Gods to go before us; for this MOSES, who led us out of the Land of Egypt, we know not what has happened to him.'

<sup>41</sup> † And they made a Calf in those DAYS, and offered a Sacrifice to the IDOL, and rejoiced in the WORKS of their own HANDS.

<sup>42</sup> † But GOD turned, and gave them up to serve † the HOST of HEAVEN; as it is written in the Book of the PROPHETS, † 'Did you not offer Victims and Sacrifices to me forty Years in the DESERT, O House of Israel?'

<sup>43</sup> And yet you took up the TABERNACLE of MOLOCH, and the STAR of the GOD † Remphan, the FIGURES which you made to worship them; I will even cause you to remove beyond † Babylon.'

<sup>44</sup> Our FATHERS had the TABERNACLE of the TESTIMONY in the DESERT, as HE who SPOKE to MOSES directed him † to make it according to the PAT-TERN which he had seen;

\* VATICAN MANUSCRIPT.—37. Lord—omit.

37. him you shall hear—omit.

43. the

god.

† 43. Remphan or Raiphan was the name of the same idol in Egypt, which was called Chian in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from which this appears to be a quotation, and the Hebrew, read Demerua, instead of Babylon. Bloomfield thinks it is a marginal reading which has crept into the text.

† 38. Exod. xix. 3, 17. † 38. Isa. lxiii. 9; Gal. iii. 19; Heb. ii. 2. † 38. Exod. xix. 1; Deut. v. 27, 31; xxiii. 4; John i. 17. † 38. Rom. ii. 2. † 40. Exod. xxxi. 1. † 41. Deut. ix. 10; Psa. cvi. 19. † 42. Psa. lxxxi. 12; Ezek. xx. 25, 29; Rom. i. 24; 2 Thess. ii. 11. † 42. Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxi. 3; Jer. xix. 12. † 42. Amos v. 26, 28. † 44. Exod. xxv. 40; xvi. 30; Heb. viii. 5.

45 ἥν και εισηγαγον διαδεξαμενοι οι πατερες  
which also brought having received by succession the fathers  
ἡμῶν μετα Ιησου εν τη κατασχεσει των εθνων,  
of us with Jesus in to the possession of the nations,  
ἃν εξωσεν ὁ θεος απο προσωπου των πατερων  
which drove out the God from face of the fathers  
ἡμῶν, ἕως των ἡμερων Δαυιδ. 46 ὃς εὔρε χάριν  
of us, till the days of David; who found favor  
εἰς ὡπκιον του θεου, και ητησατο εἶρειν σκηνωμα  
in presence of the God, and asked to find a dwelling  
τῷ θεῷ Ιακωβ. 47 Σολομων δε οικοδομησεν  
for the God of Jacob. Solomon but built  
αυτῳ οικον. 48 Αλλ' ουχ ὁ ὑψιστος εν χειρὶ  
for him a house. But not the Most High in hand  
ποικητοῖς κατοικει, καθως ὁ προφητης λεγει·  
made things dwells, as the prophet says;  
49 ὁ ουρανος μοι θρονος, ἡ δε γη ὑποποδιον των  
the heaven to me a throne, the and earth a footstool of the  
ποδων μου. Ποιον οικον οικοδομησετε μοι;  
feet of me. What house will you build for me?  
λεγει κυριος· ἡ τις τοπος της καταπαυσεως  
says Lord; or what place of the dwelling  
μου. 50 Ουχι ἡ χειρ μου εποιησε ταυτα παντα;  
of me? Not the hand of me made these things all?  
51 Σκληροτραχηλοι, και απεριτμητοι τη καρδια  
O stiff-necked, and uncircumcised in the heart  
και τοις ὠσιν· υμεις αι τῷ πνευματι τῷ ἁγίῳ  
and the ears; you always the spirit the holy  
αυτιπικτετε, ὡς οἱ πατερες ὑμων και υμεις.  
fight against, like the fathers of you also you.  
52 Τινα των προφητων ουκ ἐδιωξαν οἱ πατερες  
Which of the prophets not persecuted the fathers  
ὑμων· και ἀπέκτειναν τους προκαταγγειλαντας  
of you? and they killed those having foretold  
περι της ελευσεως του δικαιου, οὐ νυν υμεις  
concerning the coming of the righteous, of whom now you  
προδοται και φονεῖς γεγενησθε. 53 οἵτινες ελα-  
betrayers and murderers have become; who re-  
βετε τον νομον εις διαταγας αγγελων, και ουκ  
ceived the law by injunctions of messengers, and not  
εφυλαξατε. 54 Ακουοντες δε ταυτα, διεπριον-  
you kept. Having heard and these things, they were en-  
το ταις καρδιας αὐτων, και εβρυχον τους οδον  
through the hearts of them, and gnashed the teeth  
τας ἐν αυτον. 55 Ὑπαρχων δε πληρης πνευματος  
on him. Being but full of spirit  
ἁγιου, ἀτενίσας εἰς τον ουρανον, εἶδε δοξαν  
holy, having gazed intently into the heaven, he saw glory  
θεου, και Ιησουν ἑστῶτα εκ δεξιων του θεου,  
of God, and Jesus having stood at right of the God,

45 † Which also our FA-  
THERS, having received it  
by succession, brought in  
with Joshua into the pos-  
SESSION of the NATIONS,  
† whom God drove out be-  
fore the Face of our FA-  
THERS, to the DAYS of Da-  
vid;

46 † who found Favor in  
the sight of God, and † re-  
quested to find a Dwelling  
for the \* GOD of Jacob.

47 † But Solomon built  
for him a House.

48 Yet † the MOST HIGH  
dwells not in things made  
with hands; as the PRO-  
PHET says,

49 † HEAVEN is My  
Throne, and the EARTH  
my FOOTSTOOL; What  
House will you build for  
me? says the Lord; or  
what is the PLACE of my  
REST?

50 Has not my HAND  
made all these things?

51 O stiff-necked and  
uncircumcised in HEART  
and EARS! you always  
fight against the HOLY  
SPIRIT; as your FATHERS  
did you also do.

52 † Which of the PRO-  
PHETS did not your FA-  
THERS persecute? And  
they killed THOSE who  
FORETOLD the COMING of  
the RIGHTEOUS ONE; of  
whom you now have be-  
come Betrayers and Mur-  
derers:—

53 † you who received  
the LAW by Injunctions of  
Angels, and kept it not."

54 And having heard  
these things, they were  
enraged in their HEARTS,  
and gnashed their TEETH  
upon him.

55 But being full of holy  
Spirit, and looking steadily  
towards HEAVEN, he saw  
the Glory of God, and Je-  
sus standing at the right  
hand of God,

\* VATICAN MANUSCRIPT.—46. HOUSE of Jacob.

† 45. Josh. iii. 14. † 46. Neh. ix. 24; Ps. xlv. 2; lxxviii. 55; Acts xiii. 10.  
† 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xiii. 32. † 48. 1 Kings viii. 17; 1 Chron. xxi.  
† 48. Ps. cxxiii. 4. † 47. 1 Kings vi. 1; viii. 20. † 49. 1 Kings viii. 27; Acts  
xvii. 24. † 42. Matt. v. 34, 35. † 52. Matt. xxi. 36; xlii. 34, 37. † 53. Exod.  
ix. 1; Gal. iii. 10; Heb. ii. 2.

<sup>56</sup> και ειπεν· Ιδου, θεωρω τους ουρανους ανεω-  
and said; Lo, I see the heavens having been  
μενους, και τον υιον του ανθρωπου εκ δεξιων  
opened, and the son of the man at right  
εστωτα τω Θεου. <sup>57</sup> Κραζαντες δε φωνη μεγα-  
having stood of the God. Having cried and with a voice loud,  
λη, συνεσχον τα ωτα αυτων, και ερμησαν  
they shut up the ears of them, and they ran  
δροθυμαδον επ' αυτον· <sup>58</sup> και εκβαλοντες εξω  
with one mind on him; and having cast outside  
της πολεις, ελιθοβολουν. Και οι μαρτυρες  
the city, they stoned. And the witnesses  
απεθεντο τα ιματια αυτων παρα τους ποδας  
laid down the mantles of them at the feet  
νεαριου καλουμενου Σαυλου, <sup>59</sup> και ελιθοβολουν  
of a young man being called Saul, and they stoned  
τον Στεφανον, επικαλουμενον και λεγοντα·  
the Stephen, calling upon and saying;  
Κυριε Ιησου, δεξαι το πνευμα μου. <sup>60</sup> Θεις  
O lord Jesus, do thou receive the breath of me. Having pleased  
δε τα γονατα εκραζε φωνη μεγαλη· Κυριε, μη  
and the knees he cried out with a voice loud; O lord, not  
στησης αυτοις την αμαρτιαν ταυτην. Και  
thou mayest place to them the sin this. And  
τουτο ειπων, κοιμηθη.  
this having said, he fell asleep.

ΚΕΦ. η'. 8.

<sup>1</sup> Σαυλος δε ην συνευδοκων τη ανααιρεσει  
Saul and was consenting to the death  
αυτου. Εγενετο δε εν εκεινη τη ημερα διωγμος  
of him. Was and in that the day a persecution  
μηνς επι την εκκλησιαν την εν Ιερουσολυμοις  
great against the congregation that in Jerusalem;  
παντες τε διεσπαρθησαν κατα τας χωρας της  
all and were scattered in the regions of the  
Ιουδαιας και Σαμαρειας, πλην των αποστολων.  
Judea and Samaria, except the apostles.  
<sup>2</sup> Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,  
Buried and the Stephen men pious,  
και εποιησαντο κοπετον μεγαν επ' αυτην.  
and they made lamentation great for him.  
<sup>3</sup> Σαυλος δε ελυμαινετο την εκκλησιαν, κατα  
Saul but was outraging the congregation, into  
τους οικους εισπορευομενος, συρων τε ανδρας  
the houses entering, dragging and men  
και γυναικας, παρεδιδου εις φυλακην· <sup>4</sup> οι μεν  
and women, was delivering up into prison; they indeed  
ουν διασπαρευεν διελλθον, ευαγγελιζομενοι  
therefore having been scattered wandered about, preaching glad tidings  
τον λογον. <sup>5</sup> Φιλιππος δε κατελθων εις πολιν  
the word. Philip and going down into a city  
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.  
of the Samaria, proclaimed to them the Anointed.

<sup>56</sup> and said, "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

<sup>57</sup> And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

<sup>58</sup> and having cast him out of the CITY, they stoned him. And the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,

<sup>59</sup> and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, receive my SPIRIT."

<sup>60</sup> And bending his KNEES he cried with a loud Voice, "Lord, place not \* This Sin against them." And having said This, he fell asleep.

CHAPTER VIII.

1 Now † Saul was consenting to his DEATH. And in That DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and † they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3 † But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the WORD.

5 And Philip going down to \* the CITY of SAMARIA, proclaimed to them the MESSIAH.

\* VATICAN MANUSCRIPT.—60. This sin.

5. the CITY.

† 56. *Dezai* may also be rendered *sustain* or *support*. Booth, in his *Lexicon of Primitive Greek words*, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "*assist* me to suffer."

† 58. Ezek. i. 1; Matt. iii. 16; Acts x. 11.

† 58. 1 Kings xxi. 13; Luke iv. 29; Heb.

xiii. 12.

† 58. Deut. xiii. 9, 10; xvii. 7.

† 59. Luke xxiii. 46.

† 60. Matt.

v. 44; Luke vi. 28; xiii. 34.

† 1. Acts vii. 58; xxi. 20.

† 1. Acts xi. 19.

† 3. Acts vii. 58; ix. 1, 13, 21; xxi. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 18; Phil. iii. 6; 1 Tim. i. 12.

<sup>6</sup> Προσειχον τε οι οχλοι τοις λεγομενοις υπο  
Assented and the crowds to the things being spoken by  
του φιλιππου δημοθυμαδον, εν τω ακουειν αυτους  
the Philip with one mind, in the to hear them  
και βλεπειν τα σημεια α εκποιει. <sup>7</sup> Πολλων γαρ  
and to see the signs which he did. Many for  
των εχοντων πνευματα ακαθαρτα, βοωντα φωνη  
of those possessing spirits unclean, crying with a voice  
μεγαλη εξηρχετο· πολλοι δε παραλελυμενοι  
loud came out; many and having been palsied  
και χωλοι εθεραπευθησαν. <sup>8</sup> Και εγενετο χαρα  
and lame were cured. And was joy  
μεγαλη εν τη πολει εκεινη.  
great in the city that.

<sup>9</sup> Ανθρωπος δε τις, ονοματι Σιμων, προσηλπη  
A man but certain, by name Simon, formerly  
εν τη πολει, μαγευων, και εξιστων το εθνος  
in the city, practising magic, and amazing the nation  
της Σαμαρειας, λεγων ειναι τινα εαυτον μεγαλ  
of the Samaria, saying to besombody himself great;  
<sup>10</sup> ω προσειχον παντες απο μικρου εως μεγα  
to whom they assented all from least to great  
λου, λεγοντες· Ουτος εστιν η δυναμις του θεου  
out, saying; This is the power of the God  
η καλουμενη μεγαλη. <sup>11</sup> Προσειχον δε αυτω,  
which being called great. They attended and to him,  
δια το ικανω χρονω ταις μαγειαις εξεστακεναι  
because that for a long time with the magic arts to have amassed  
αυτους. <sup>12</sup> Οτε δε επιστευσαν τω φιλιππω  
them. When but they believed the Philip

ευαγγελιζομενη \* [τα] περι της βασιλειας  
announcing glad tidings [the this] concerning the kingdom  
του θεου και του ονοματος Ιησου Χριστου,  
of the God and the name of Jesus Anointed,  
εβαπτίζοντο ανδρες τε και γυναικες. <sup>13</sup> Ο δε  
they were dipped men both and women. The and  
Σιμων και αυτος επιστευσε, και βαπτισθεις ην  
Simon and himself believed, and having been dipped he was  
προσκαρτερων τω φιλιππω θεωρων τε δυναμεις  
constantly attending to the Philip; beholding and miracles  
και σημεια μεγαλα γινομενα, εξιστατο.  
and signs great being done, he was amazed.

<sup>14</sup> Ακουσαντες δε οι εν Ιερουσαλυμοις αποστολοι,  
Having heard and the in Jerusalem apostles,  
οτι δεδεκται η Σαμαρεια τον λογον του θεου,  
that had received the Samaria the word of the God,  
απεστειλαν προς αυτους τον Πετρον και Ιωαν  
they sent to them the Peter and John;  
νην <sup>15</sup> οιτινες καταβαιντες προσηυξαντο περι  
who having gone down offered prayer concerning  
αυτων, οπως λαβωσι πνευμα αγιον. <sup>16</sup> (Ουπω  
them, so that they might receive spirit holy. (Not yet  
γαρ ην επ ουδενι αυτων επιπετωκος, μονον  
for it was on any one of them having fallen, only

<sup>6</sup> And the crowds with one mind attended to the things spoken by PHILIP, as they HEARD and saw the SIGNS which he performed.

<sup>7</sup> † For many of those POSSESSING impure SPIRITS, crying with a loud VOICE, were dispossessed; and many paralytic and lame persons were cured.

<sup>8</sup> And there was \* Much Joy in that city.

<sup>9</sup> Now a certain man, named Simon, came before into the CITY † using magic, and astonishing the NATION of SAMARIA, † saying that he himself was somebody great;

<sup>10</sup> to whom all attended, from the least to the greatest, saying, "This is THAT which is CALLED the GREAT POWER of God."

<sup>11</sup> And to him they gave heed, because that for a Long Time he had astonished them with his MAGIC ARTS.

<sup>12</sup> But when they believed PHILIP announcing glad tidings † concerning the KINGDOM of God, and the NAME of Jesus Christ, they were immersed, both Men and Women.

<sup>13</sup> And SIMON himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the \* SIGNS and great Miracles which were performed, he was astonished.

<sup>14</sup> And the APOSTLES in Jerusalem having heard That SAMARIA had received the WORD of GOD, sent to them PETER and John;

<sup>15</sup> who, having gone down, prayed for them that they might receive the holy Spirit;

<sup>16</sup> † for it was not yet fallen on any of them; but they had only † been im-

\* VATICAN MANUSCRIPT.—8. Much Joy.  
and great Miracles.

12. the things—omit.

13. signs

† 7. Mark xvi. 17.  
† 16 Acts xix. 2.

† 9. Acts xiii. 6.  
† 16. Matt. xxviii. 19; Acts ii. 38.

† 9. Acts v. 36.

† 12. Acts i. 3



ὅτε βαπτισμένοι ὑπάρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.) <sup>17</sup> Τότε ἐπέτιθον τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάβανον πνεῦμα ἅγιον.

<sup>18</sup> Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθεσεως τῶν χειρῶν τῶν ἀποστόλων διδοται τὸ πνεῦμα τὸ ἅγιον, προσηγγέκεν αὐτοῖς χρήματα,

λέγων· Δότε καμοὶ τὴν ἐξουσίαν ταυτήν, ἵνα ἐν ἐμῇ ἐπιθῶ τὰς χεῖρας, λαμβανῇ πνεῦμα ἅγιον.

<sup>20</sup> Πέτρος δὲ εἶπε πρὸς αὐτὸν· Το ἀργύριον σου σὺν σοὶ εἴη εἰς ἀπώλειαν· ὅτι τὴν δώρεάν σου θεοὺ ἐνομίσας διὰ χρημάτων κτασθαι.

ἔστι σοὶ μερίς οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἐστὶν εὐθεία ἐναντὶ τοῦ θεοῦ.

<sup>22</sup> Μετανοήσον οὖν ἀπο τῆς κακίας σου ταύτης, καὶ δεηθῇ τοῦ θεοῦ, εἰ ἀρὰ ἀφεθῇ σοὶ ἡ ἐπινοία τῆς καρδίας σου.

γὰρ χολὴν πικρίας καὶ συνδισμόν ἀδικίας ὁρᾷ σε ὄντα. <sup>24</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεηθήσθε.

Ὅτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μὴδὲν ἐπελθῇ ἐπ' ἐμὲ ὧν εἰρηκατέ.

οὖν διαμαρτυραμένοι καὶ λαλήσαντες τὸν λόγον τῷ κυρίῳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ,

πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγέλιζαντο.

<sup>26</sup> Ἀγγέλους δὲ κυρίου ἐλάλησε πρὸς Φίλιππον,

λέγων· Ἀναστῆθι, καὶ πορεύου κατὰ μεσημβρίαν,

ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἐρημος.

<sup>27</sup> Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδού, ἀνὴρ Αἰθιοψ

mersed into the NAME of the LORD Jesus.

<sup>17</sup> Then they placed their HANDS on them, and they received the holy Spirit.

<sup>18</sup> And SIMON seeing That through the IMPOSITION of the HANDS of the APOSTLES, the SPIRIT was given, he offered them Money,

<sup>19</sup> saying, "Give me also this AUTHORITY, that on whom I place my HANDS, he may receive the holy Spirit."

<sup>20</sup> But PETER said to him, "May thy SILVER go to Destruction with thee, Because thou hast thought to buy the GIFT of God with Money.

<sup>21</sup> Thou hast no Part nor Lot in this THING; for thy HEART is not right before God.

<sup>22</sup> Reform, therefore, from this thy WICKEDNESS, and entreat the LORD, if perhaps the THOUGHT of thine HEART may be forgiven thee;

<sup>23</sup> for I see that thou art in the Gall of Bitterness, and in the Bond of Wickedness."

<sup>24</sup> And SIMON answering, said, "Entreat thou the LORD in my behalf, that nothing of which you have spoken may come on me."

<sup>25</sup> Then THEY, having fully testified and spoken the WORD of the LORD, turned back for Jerusalem, and announced the glad tidings in Many Villages of the SAMARITANS.

<sup>26</sup> And an Angel of the Lord spoke to Philip, saying, "Arise, and go towards the South, by THAT ROAD LEADING DOWN from Jerusalem to Gaza;" this is a Desert.

<sup>27</sup> And having arisen, he went; and behold, an Ethiopian Eunuch, a Gran-

\* VATICAN MANUSCRIPT.—18. SPIRIT WAS GIVEN.

22. the Lord, if.

16. Acts x. 43; xix. 8.

17. Acts xix. 8.

20. Acts x. 45; xi. 17.

23

Ueb. xii. 13.

24. Gen. xx. 7, 17; Exod. viii. 8; Num. xxi. 7; 1 Kings xiii. 6

ευνουχος, δυναστης Κανδακης της βασιλεισσης  
 a eunuch, a grandee of Candace of the queen  
 Λιθιοπων, ὃς ἦν ἐπὶ πασης της γαλ'ης αὐτης· ὃς  
 of Ethiopians, who was over all the revenue of her; who  
 ἐληλυθει προσκυνησων εἰς Ἱερουσαλημ, καὶ ἦν  
 had come worshipping to Jerusalem, and was  
 τε ὑποστρεφων καὶ καθημενος ἐπὶ του ἁρματος  
 and returning and sitting in the chariot  
 αὐτου, καὶ ἀνεγινωσκε τον προφητην Ἡσαιαν.  
 of himself, and was reading the prophet Isaiah.  
 29 Εἰπε δε το πνευμα τῷ Φιλίππῳ· Προσελθε,  
 said and the spirit to the Philip; Go thou near,  
 καὶ κολληθητι τῷ ἁρματι τούτῳ. 30 Προσδρα-  
 and bejoined to the chariot this. 30 Prosdra-  
 μων δε ὁ Φιλίππος ηκουσεν αὐτου ἀναγινωσκον-  
 to and the Philip heard him reading  
 τος τον προφητην Ἡσαιαν, καὶ εἶπεν· Ἀραγε  
 the prophet Isaiah, and said; Truly  
 γινώσκεις, ἃ ἀναγινώσκεις; 31 Ὁ δε εἶπε· Πῶς  
 understandest thou, what thou readest? He but said; How  
 γὰρ ἂν δύναμην, εἰ μὴ τις ὁδηγήσῃ με;  
 for should I be able, if no one should guide me?  
 Παρεκάλεσε τε τον Φιλίππον, ἀναβαντα καθι-  
 He called and the Philip, having gone up to sit  
 σαι συν αὐτῷ. 32 Ἡ δε περιοχη της γραφῆς,  
 with him. The and portion of the writing,  
 ἣν ἀνεγινώσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ  
 which he was reading, was this; As a sheep to  
 σφαγῇ ηχθῇ, καὶ ὡς ἀμνος ἐναντίον του κει-  
 slaughter was led, and as a lamb before the one  
 ροντος αὐτον ἀφῶνος, οὕτως οὐκ ἠνοίγει το  
 shearing him is dumb, so not he opens the  
 στομα αὐτου. 33 Ἐν τῇ ταπεινώσει αὐτου ἡ  
 mouth of himself. In the low estate of him the  
 κρίσις αὐτου ἦρθη· την δε γενεαν αὐτου τις  
 judgment of himself was taken away; the and generation of him who  
 διηγνησεται; ὅτι αἰρταται ἀπο της γῆς ἡ ζωὴ  
 shall declare? because is taken away from the earth the life  
 αὐτου. 34 Ἀπεκρίθεις δε ὁ ευνουχος τῷ Φιλίπ-  
 of him. Answering but the eunuch to the Philip  
 πῳ εἶπε· Δεσμαι σου, περὶ τίνος ὁ προφητὴς  
 said; I beseech thee, concerning whom the prophet  
 λέγει τούτου; περὶ εαυτου, ἢ περὶ ἑτερου  
 says this? concerning himself, or concerning another  
 τίνος; 35 Ἀνοίξας δε ὁ Φιλίππος το στομα  
 one? Having opened and the Philip the mouth  
 αὐτου, καὶ ἀρξάμενος ἀπο της γραφῆς ταύτης,  
 of himself, and having begun from the writing, this,  
 ευηγγελισατο αὐτῷ τον Ἰησοῦν. 36 Ὡς δε ἐπο-  
 announced glad tidings to him the Jesus. As and they  
 ρεοντο κατὰ την ὁδον, ἤλθον ἐπὶ τι ὕδωρ· καὶ  
 were going in the way, they came to a certain water; and  
 φησιν ὁ ευνουχος· Ἰδου ὕδωρ· τι κωλύει με  
 said the eunuch; Lo water; what hinders me

dee of Candace, \* Queen of the Ethiopians, who was over All her TREASURY, and who had come to wor- ship at Jerusalem,

28 was returning, and sitting in his CHARIOT he was reading the PROPHET Isaiah.

29 And the SPIRIT said to PHILIP, "Approach, and join thyself to this CHARIOT."

30 And PHILIP running forward heard him read- ing \* Isaiah the PROPHET, and he said, "Dost thou indeed understand what thou art reading?"

31 And HE said, "How can I, unless some one should guide me?" And he requested PHILIP to come up and sit with him.

32 Now the PORTION of the SCRIPTURE which he was reading was this, † "As a Sheep he was led to Slaughter, and like a "Lamb before the SHEAR- "ER is dumb, so he opens "not his MOUTH.

33 "In \* his HUMILIA- "TION his JUDGMENT was "taken away; and who "will tell of his GENERA- "TION? Because his "LIFE is taken from the "EARTH."

34 And the EUNUCH answering PHILIP, said, "I beseech thee, of whom speaks the PROPHET this — of himself, or of some other person."

35 Then PHILIP open- ing his MOUTH, † and be- ginning from this SCRIP- TURE, announced the glad tidings of Jesus to him.

36 And as they were going on the ROAD, they came to a Certain Water; and the EUNUCH said, "Behold, Water! † what hinders my being immer- sed?" †

\* VATICAN MANUSCRIPT.—27. Queen.

30. Isaiah the PROPHET, and said.

33. the

HUMILIATION.

† 36. Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.

‡ 33. Isa. liii. 7, 3.

‡ 35. Luke xiv. 27; Acts xviii. 25.

‡ 33. Acts x. 47.

βαπτισθῆναι; <sup>38</sup> Καὶ ἐκέλευσε στήναι τὸ ἄρμα-  
to be dipped? And he ordered to stand the chariot.  
καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὃ, τὸ  
and they went down both into the water the, both  
Φιλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτὸν.  
Philip and the eunuch; and he dipped him.  
<sup>39</sup> Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα  
When and they came up out of the water, spirit  
κυρίου ἤρπασε τὸν Φιλιππον· καὶ οὐκ εἶδεν  
of lord seized the Philip; and not saw  
αὐτὸν οὐκέτι ὁ εὐνούχος· ἐπορεύετο γὰρ ἡν  
him no longer the eunuch; he went for the  
ὁδὸν αὐτοῦ χαίρων. <sup>40</sup> Φιλιππος δὲ εὗρεθ' εἰς  
way of himself rejoicing. Philip but was found into  
Ἀζωτον· καὶ διερχομενος εὐηγγελίζετο τὰς  
Azotus; and passing through he announced glad tidings the  
πολεῖς πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισα-  
cities all, till of the to come him into Cae-  
ρειαν.  
rea.

ΚΕΦ. θ'. 9.

<sup>1</sup> Ὁ δὲ Σαυλος ἐτι ἐμπνέων ἀπειλῆς καὶ  
Tue and Saul still breathing of threatening and  
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν  
slaughter towards the disciples of the Lord, coming  
τῷ ἀρχιερεῖ, <sup>2</sup> ᾔτησάτο παρ' αὐτοῦ ἐπιστολάς  
to the high-priest, he desired from him letters  
εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ἵπως εἴη  
to Damascus to the synagogues, that if  
τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ  
any he might find of the way being, men both and  
γυναῖκας, δεδεμένους ἀγαγῇ εἰς Ἱερουσαλὴμ.  
women, having been bound he might lead into Jerusalem.  
<sup>3</sup> Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίzeiv  
In and the to go, came him to draw near  
τῇ Δαμασκῷ· καὶ ἐξαίφνης περιστράψεν αὐτὸν  
to the Damascus; and suddenly flashed around him  
φῶς ἀπο τοῦ οὐρανοῦ· <sup>4</sup> καὶ πετῶν ἐπὶ τὴν γῆν,  
alight from the heaven; and having fallen to the earth.  
ἤκουσε φωνὴν λεγούσαν αὐτῷ· Σαῦλ, Σαῦλ·  
he heard a voice saying to him; Saul, Saul;  
τί με διώκεις; <sup>5</sup> Εἶπε δὲ· τίς εἰ, κύριε; Ὁ  
why me dost thou persecute? He said and; who art thou, O lord? The  
δε κύριος εἶπεν· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώ-  
and Lord said; I am Jesus whom thou persecu-  
κεις· <sup>6</sup> ἀλλὰ ἀναστήθι καὶ εἰσλθε εἰς τὴν πόλιν,  
test; but stand thou up and enter into the city,  
καὶ λαληθήσεται σοὶ τι σε δεῖ ποιεῖν.  
and it shall be told to thee what thou shalt necessarily do to.  
<sup>7</sup> Οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ, εἰστήκει-  
The and men those traveling with him, stood  
σαν ἐννεοί, ἀκουόντες μὲν τῆς φωνῆς, μὴδὲνα  
dumb, hearing indeed the voice, but none  
δε θεωρούντες. <sup>8</sup> Ἠγέρθη δὲ ὁ Σαυλος ἀπο τῆς  
but seeing. Arose and the Saul from the  
γῆς· ἀνεφγμενων δὲ τῶν οφθαλμῶν αὐτοῦ,  
earth; having been opened and the eyes of him,

<sup>38</sup> And he ordered the  
CHARIOT to stop; and they  
both went down into the  
WATER, both PHILIP and  
the EUNUCH, and he im-  
mersed him.

<sup>39</sup> And when they came  
up out of the WATER, the  
Spirit of the Lord seized  
PHILIP; and the EUNUCH  
saw him no more, for he  
WENT HIS WAY rejoicing.

<sup>40</sup> Philip, however, was  
found at Azotus; and pas-  
sing through, he announc-  
ed the glad tidings in all  
the CITIES, till he came  
to Caesarea.

CHAPTER IX.

<sup>1</sup> And Saul, still breath-  
ing out Threatenings and  
Slaughter against the DIS-  
CIPLES of the LORD, pro-  
ceeding to the HIGH-  
PRIEST,

<sup>2</sup> asked from him Let-  
ters to the SYNAGOGUES  
at Damascus, that if he  
should find Any of that  
RELIGION, whether Men  
or Women, he might bring  
them bound to Jerusalem.

<sup>3</sup> And as he was GOING  
ALONG, he came near to  
DAMASCUS; and suddenly  
a Light from HEAVEN  
flashed around him—

<sup>4</sup> and having fallen to  
the EARTH, he heard a  
Voice saying to him,  
"Saul, Saul, why dost thou  
persecute Me?"

<sup>5</sup> And he said, "Who  
art thou, Sir?" And the  
LORD said, "I am Jesus whom  
thou persecutest."

<sup>6</sup> But arise, and go into  
the CITY, and it shall be  
told thee what thou must  
do."

<sup>7</sup> And THOSE MEN  
traveling with him, stood  
speechless, hearing indeed  
the VOICE, but seeing no  
one.

<sup>8</sup> And Saul arose from  
the EARTH; and his EYES  
having been opened, he

\* VATICAN MANUSCRIPT.—30. HIS WAY.

5. HE.

† 80. 1 Kings xviii. 13; 2 Kings ii. 16; Ezek. iii. 12, 14.  
1 Tim. i. 13. † 2. Acts x. 9, 23. † 3. Acts xxii. 6; xxvi. 12.  
xxv. 40. † 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

† 1. Acts viii. 3; Gal. i. 17;  
† 4. Matt.

οὐδεὶς ἐβλεπε· χειραγωγούντες δὲ αὐτὸν εἰση-  
no one he saw; leading by the hand and him they  
γαγον εἰς Δαμασκόν·<sup>9</sup> καὶ τὴν ἡμέραν τρεῖς μὴ  
into Damascus; and he was days three not  
βλεπων· καὶ οὐκ ἐφαγεν, οὐδὲ ἐπινεν.  
was; and not a, nor drank.

<sup>10</sup> Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνομα-  
Was and a certain disciple in Damascus by name  
τίαν· καὶ εἶπε πρὸς αὐτὸν ὁ κύριος ἐν ὄρα-  
Ananias. He and said; Lo I, O Lord.  
τι· Ἀνανία. Ὁ δὲ εἶπεν· Ἰδού ἐγώ, κύριε.  
Ananias. He and said; Lo I, O Lord.

<sup>11</sup> Ὁ δὲ κύριος πρὸς αὐτὸν· Ἀναστάς πορεύθητι  
To and Lord to him; Having arisen go thou  
εἰς τὴν ῥύμην τὴν καλουμένην εὐθεῖαν, καὶ  
into the street that being called Straight, and  
ζητήσον ἐν οἰκίᾳ Ἰουδᾶ Σαυλὸν ὀνοματί, Ταρ-  
seek for in house of Judas Saul by name, of Tar-  
σεῖ· ἰδοὺ γὰρ προσευχεται,<sup>12</sup> καὶ εἶδεν ἐν ὄρα-  
see, lo for he prays, and saw in a  
ματι ἄνδρα ὀνοματί Ἀνανίαν, εἰσελθόντα καὶ  
vision a man by name Ananias, having come in and  
τίθεντα αὐτῇ χειρά, ὥπως ἀνεβλεψῇ.<sup>13</sup> Ἀπεκ-  
having placed to him a hand, that he might receive sight. An-  
ρίθη δὲ Ἀνανίας· Κύριε, ἀκηκοὰ ἀπο πολλῶν  
heard and Ananias; O Lord, I have heard from many  
περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίη-  
concerning the man this, what things bad he did  
σε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ.<sup>14</sup> Καὶ ὥδε  
to the saints of thee in Jerusalem. And here

ἔχει ἐξουσίαν παρα τῶν ἀρχιερέων, θῆσαι παν-  
he has authority from the high-priests, to bind all  
τας τοὺς ἐπικαλουμένους τὸ ὄνομα σου.<sup>15</sup> Εἶπε  
those calling upon the name of thee. Said

δὲ πρὸς αὐτὸν ὁ κύριος· Πορεύου, ὅτι σκευὸς  
and to him the Lord; Go thou, because a vessel  
ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνο-  
chosen to me is this, of thee to bear the name  
μα μου ἐνώπιον ἐθνῶν, καὶ βασιλέων, υἱὸν τε  
of me before nations, and kings, sons and

Ἰσραὴλ.<sup>16</sup> Ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα  
of Israel. I for will point out to him, what things,  
δεῖ αὐτὸν ὅπερ τοῦ ὀνόματος μου παθεῖν.  
is behove him in behalf of the name of me to suffer.

<sup>17</sup> Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσηλθεν εἰς τὴν  
Went away and Ananias and entered into the  
οἰκίαν· καὶ ἐτίθει ἐπ' αὐτὸν τὰς χεῖρας, εἶπε·  
house, and having placed on him the hands, he said;  
Σαυλ ἀδελφε, ὁ κύριος ἀπεστάλκε με, (Ἰησοῦς  
Saul O brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they con-  
ducted him to Damascus.

<sup>9</sup> And he was three Days without sight, and neither ate nor drank.

<sup>10</sup> Now there was in Damascus a certain Disciple, † named Ananias; and the LORD said to him in a Vision, "Ananias." And HE said, "Behold, I am here, Lord."

<sup>11</sup> And the LORD said to him, "Arise, and go into † THAT STREET which is CALLED Straight, and inquire in the house of Judas, for † a man of † Tarsus, named Saul; for behold, he is praying.

<sup>12</sup> and has seen in a Vision a Man, named Ananias, entering, and laying his \* HANDS on him, that he might recover his sight."

<sup>13</sup> And Ananias answered, "Lord, I have heard from many concern-  
ing this MAN, how much Evil he has done to thy SAINTS in Jerusalem;

<sup>14</sup> and here, he has Au-  
thority from the HIGH-  
PRIESTS to bind ALL who  
† INVOKE thy NAME."

<sup>15</sup> But the LORD said to him, "Go; Because he is to me † a chosen Vessel, to BEAR my NAME before Nations, and \* Kings, and Sons of Israel;

<sup>16</sup> for † I will point out to him what things he must suffer in behalf of my NAME."

<sup>17</sup> And Ananias de-  
parted, and entered the  
HOUSE, and placing his  
HANDS on him, said, "Bro-  
ther Saul, the LORD sent  
me, even THAT Jesus who

\* VATICAN MANUSCRIPT.—12. HANDS on him. 13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tar-  
sus, was the capital of Cilicia, situated on the banks of the *Cidus*, which flowed through the midst of it. It is now called *Tarso*. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of Julius Caesar, were endowed with all the privileges of Roman citizens.

‡ 10. Acts xxii. 12. ‡ 11. Acts xxi. 80; xxii. 8. ‡ 14. Acts vii. 50; verse 21;  
xxii. 10; 1 Cor. i. 2; 2 Tim. ii. 22. ‡ 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. i. 1;  
Eph. iii. 7, 8. ‡ 16. 2 Cor. xi. 23.

ὁ ὁφθεὶς σοὶ ἐν τῇ ὁδῷ ἣν ἤρχου,) ὅπως ἀνα-  
 behaving appeared to thee in the way in which thou camest, that thou  
 βλεψῆς, καὶ πλησθῆς πνεύματος ἁγίου. <sup>18</sup> Καὶ  
 mayest receive sight, and mayest be filled of spirit Holy. And  
 εὐθὺς ἀπεπέσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ  
 immediately fell from the eyes of him  
 ὥστε λεπίδες, ἀνεβλέψε τε· καὶ ἀναστὰς ἐβαπ-  
 as it were scales, he recovered sight and, and having arisen he was  
 τίσθη. <sup>19</sup> Καὶ λαβὼν τροφὴν ἐνίσχυται. Ἐγέν-  
 dipped. And having taken food he was strengthened. He  
 ετο δε μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας  
 was and with the in Damascus disciples days  
 τινάς. <sup>20</sup> Καὶ εὐθὺς ἐν ταῖς συναγωγαῖς  
 several. And immediately in the synagogues  
 ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτος ἐστὶν ὁ υἱὸς  
 he proclaimed the Jesus, that this is the son  
 τοῦ θεοῦ. <sup>21</sup> Ἐξίστατο δὲ πάντες οἱ ἀκούοντες,  
 of the God. Were amazed and all those having heard,  
 καὶ εἶπον· Οὐχ οὗτος ἐστὶν ὁ κορβήσας ἐν  
 and said; Not this is the one having wasted in  
 Ἱερουσαλὴμ τοὺς ἐπικαλοῦμενους τὸ ὄνομα  
 Jerusalem those calling upon the name  
 τοῦτο; καὶ ὧδε εἰς τοῦτο ἐληλυθεῖ, ἵνα διδ-  
 this? and here for this had come, that having  
 μένους αὐτοὺς ἀγαγῇ ἐπὶ τοὺς ἀρχιερεῖς.  
 bound them he might lead to the high-priests.  
<sup>22</sup> Σαῦλος δὲ μάλλον ἐνεδυναμώτο, καὶ συνε-  
 Saul but more was strengthened, and perplexed  
 χνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-  
 the Jews those dwelling in Da-  
 μασκῷ, συμβιβάζων, ὅτι οὗτος ἐστὶν ὁ Χριστός.  
 mascus, proving, that this is the Anointed.  
<sup>23</sup> Ὡς δὲ ἐπληρύνοντο ἡμέραι ἱκαναί, συνεβού-  
 When and were fulfilled days many, consulted  
 λεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. <sup>24</sup> Ἐγνωσθῇ  
 together the Jews to kill him; was made known  
 δὲ τῷ Σαυλῷ ἡ ἐπιβουλὴ αὐτῶν· παρητρών-  
 but to the Saul the plot of them; they were watching  
 τε τὰς πυλάς ἡμέρας τε καὶ νύκτος, ὅπως αὐτὸν  
 and the gates day both and night, that him  
 ἀνέλωσι. <sup>25</sup> Λαβόντες δὲ αὐτόν οἱ μαθηταί  
 they might kill. Having taken but him the disciples  
 νύκτος, κατήκαν διὰ τοῦ τεύχους, χαλασάντες  
 by night, they let down through the wall, lowering  
 ἐν σκυριδί. <sup>26</sup> Παραγόμενος δὲ εἰς Ἱερουσα-  
 in a basket. Having come and into Jerusalem,  
 ληβ, ἐπειράτο κολλασθαι τοῖς μαθηταῖς· καὶ  
 he tried to unite himself to the disciples; and  
 πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι  
 all feared him, not believing that  
 ἐστὶ μαθητῆς. <sup>27</sup> Βαρναβᾶς δὲ ἐπιλαβόμενος  
 he is a disciple. Barnabas but having taken

APPEARED to thee on the  
 the ROAD in which thou  
 camest, in order that thou  
 mayest receive sight, and  
 be filled with holy Spirit.

18 And immediately  
 something fell from \* His  
 EYES, like Scales, and he  
 recovered sight; and ris-  
 ing up, he was immersed.

19 And having received  
 Food he was strengthened;  
 and was with the DISCIP-  
 LES in Damascus several  
 Days.

20 And immediately in  
 the SYNAGOGUES he pro-  
 claimed JESUS, That he  
 is the SON OF GOD.

21 But ALL who heard  
 him were astonished, and  
 said, "Is not this HE  
 who in Jerusalem spread  
 DESOLATION among THEM  
 who CALL on this NAME,  
 and had come here for this  
 purpose, that he might lead  
 them bound to the HIGH-  
 PRIESTS?"

22 But Saul increased  
 more in power; and \* per-  
 plexed THOSE JEWS DWEL-  
 LING in Damascus, demon-  
 strating That this is the  
 MESSIAH.

23 And when † many  
 Days were fulfilled, ‡ the  
 JEWS conspired to kill  
 him;

24 but their PLOT was  
 made known to Saul. And  
 they \* also watched the  
 GATES both Day and Night,  
 that they might murder  
 him.

25 But the DISCIPLES  
 took him by Night, and  
 ‡ through the wall lower-  
 ed him down in a Basket.

26 † And having come  
 to Jerusalem he attempted  
 to associate with the DIS-  
 CIPLES; but they all feared  
 him, not believing That he  
 was a Disciple.

27 But Barnabas taking

\* VATICAN MANUSCRIPT.—18. HIS EYES.

22. PERPLEXED THOSE JEWS DWELLING.

24. ALSO WATCHED THE GATES.

† 23. The many days here alluded to, probably included the three years mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 21 Acts viii. 8: verse 1; Gal. i. 13, 23. ‡ 22. Acts xviii. 23. ‡ 23. Acts xxiii. 12; xiv. 5, 2 Cor. xi. 36. ‡ 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 33. ‡ 26. Acts xxii. 17; Gal. i. 17, 16.

αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διη-  
him, brought to the apostles, and re-  
ῆγάτο αὐτοῖς, πῶς ἐν τῇ ὁδῷ εἶδε τὸν κύριον,  
told to them, how in the way he saw the Lord,  
καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ  
and that he spoke to him, and how in Damascus  
ἐπαρρησίασάτο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>28</sup> Καὶ  
he spoke boldly in the name of the Jesus. And  
ἔν μὲν αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος  
between with them coming in and going out  
ἐν Ἱερουσαλὴμ, \* [καὶ] παρρησίαζόμενος ἐν τῷ  
in Jerusalem, [and] speaking boldly in the  
ὀνόματι τοῦ κυρίου \* [Ἰησοῦ]. <sup>29</sup> Ἐλάλει τε  
name of the Lord [Jesus.] He spoke and  
καὶ συνεζητεῖ πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ  
and contended with the Hellenists; they but  
ἐπιχειροῦν αὐτὸν ἀνελεῖν. <sup>30</sup> Ἐγγιγνότες δὲ οἱ  
took in hand him to kill. Having known but the  
ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρείαν, καὶ  
brethren they brought down him to Caesarea, and  
ἐξέπεστεύλαν αὐτὸν εἰς Τάρσον. <sup>31</sup> Αἱ μὲν οὖν  
sent away him into Tarsus. The indeed then  
ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας  
congregations in whole of the Judea and Galilee  
καὶ Σαμαρείας εἰχον εἰρήνην, οἰκοδομουμέναι  
and Samaria had peace, being built up  
καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου καὶ τῇ  
and proceeding in the fear of the Lord and the  
παράλειπαι τοῦ ἁγίου πνεύματος, ἐπληθύνοντο.  
abandonment of the holy spirit, were multiplied.

<sup>2</sup> Ἐγένετο δὲ Πέτρον, διερχόμενον δια παν-  
it happened and Peter, passing through all  
τῶν, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς  
to have gone down also to the saints those  
κατοικοῦντας Λυδᾶν. <sup>32</sup> Εὗρε δὲ ἐκεῖ ἄνθρω-  
dwelling Lydda. He found and there a man  
πρὸς τινὰ Αἰνεᾶν ὀνοματι, ἐξ ἑτῶν οκτὼ κατα-  
concerning Eneas by name, from years eight being  
κείμενον ἐπὶ κρᾶββατι, ὃς ἦν παραλελυμένος.  
laid in bed, who was a paralytic.

<sup>34</sup> Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνεᾶ, ἵαται σε  
And said to him the Peter; Eneas, arise thou  
Ἰησοῦς ὁ Χριστὸς· ἀναστῆθι, καὶ στρώσον σε  
Jesus the Anointed; arise thou, and make the bed for  
αὐτῷ. Καὶ εὐθὺς ἀνέστη. <sup>35</sup> Καὶ εἶδον αὐτὸν  
thyself. And immediately he arose. And saw him  
πάντες οἱ κατοικοῦντες Λυδᾶν καὶ τὸν Σαρῶνα,  
all those dwelling Lydda and the Sharon,  
οἱ τιν'· ἐπεστρίψαν ἐπὶ τὸν κύριον. <sup>36</sup> Ἐν Ἰορ-  
who turned to the Lord. In Jop-  
πῃ δὲ τις ἡ μαθητὴς ὀνοματι Ταβῖθα, ἥ διερ-  
po and certain was a female disciple named Tabitha, which being  
μνησθὲν λεγεται Δορκας· αὕτη ἦν πλήρης  
translated is called Dorcas; she was full  
ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει.  
of good works and of alms which she did.

him, conducted him to the APOSTLES, and related to them how he saw the LORD on the ROAD, and That he spoke to him, and how he spoke publicly in Damascus in the NAME of JESUS.

<sup>28</sup> † And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

<sup>29</sup> And he spoke and disputed with the Hellenists; † they however undertook to kill him.

<sup>30</sup> But the BROTHERN having been informed of it, conducted him to Cesarea, and sent him to Tarsus.

<sup>31</sup> Then the \* CHURCH had Peace in ALL JUDAEA, and Galilee, and Samaria; and being built up, and walking in the FEAR of the Lord, and in the admonition of the HOLY Spirit, was increased.\*

<sup>32</sup> And Peter, passing through all places, happened to go down also to those SAINTS DWELLING at Lydda.

<sup>33</sup> And he found a certain Man named Eneas, who, being palsied, had been on a bed for eight years.

<sup>34</sup> And PETER said to him, "Eneas, † Jesus the MESSIAH, restores thee; arise, and make the bed for thyself." And he instantly arose.

<sup>35</sup> And ALL THOSE DWELLING in Lydda and Sharon saw him; † and they turned to the LORD.

<sup>36</sup> And there was in Joppa a Certain female Disciple named † Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

\* VATICAN MANUSCRIPT.—28. and—omit. 31. was increased.

† 33. Tabitha, is a Syria word, and Dorcas a Greek word, both signifying an antelope. The name here is expressive of beauty; as "antelopes are particularly remarkable for their beautiful eyes." See Philburt.

‡ 27. verse 20, 22. Acts II. 6, 10; iv. 10.

§ 23. Gal. i. 18. § 25. Acts xi. 31.

28. Jesus—omit.

31. the church.

‡ 29. verse 23; 2 Cor. xi. 25.

‡ 24.

<sup>37</sup> Εγενετο δε εν ταις ἡμεραις ἐκειναις ασθενη-  
It happened and in the days those having  
σασαν αὐτὴν ἀποθανεῖν· λουσάντες δὲ \* [αὐτὴν]  
been sick her to have died; having washed and [her]  
ἐθήκαν ἐν ὑπερφφ. <sup>38</sup> Ἐγγυς δὲ οὐσης Λυδδης  
they laid in an upper room. Near and being Lydda  
τῇ Ἰοκπῇ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος  
to the Joppa, the disciples having heard that Peter  
ἐστὶν ἐν αὐτῇ, ἀπεστείλουν δύο ἀνδρας πρὸς  
is in her, sent two men to  
αὐτὸν, παρακαλῶντες μὴ σκνεῖσαι διελθεῖν ἕως  
him, entreating not to delay to come over to  
αὐτῶν. <sup>39</sup> Ἀναστὰς δὲ Πέτρος συνηλθεν αὐτοῖς·  
them. Having arisen and Peter came with them;  
ὃν παραγενόμενον ἀπηγάγον ἐῖς τὸ ὑπερφφον,  
whom having come they led into the upper room,  
καὶ παρεστήσαν αὐτῷ πασαι αἱ χηραὶ κλαίου-  
and stood beside him all the widows weeping,  
σαι, καὶ ἐπιδεικνυμένα χιτῶνας καὶ ἱματια,  
and showing tunics and mantles,  
ὅσα ἐποίησε μετ' αὐτῶν οὐσα ἡ Δορκας.  
as many as she made with them being the Dorcas.  
<sup>40</sup> Ἐκβάλων δὲ ἐξω πάντας ὁ Πέτρος, θεῖς  
Having put and out all the Peter, having placed  
τὰ γόνατα προσηύχато· καὶ ἐπιστρέψας πρὸς  
the knees he prayed; and having turned to  
τὸ σῶμα, εἶπε· Ταβιθα, ἀναστήθι. Ἡ δὲ  
the body, said, Tabitha, do thou arise. She and  
ἠνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδούσα τὸν  
opened the eyes of herself; and seeing the  
Πέτρον, ἀνεκάθισε. <sup>41</sup> Δούς δὲ αὐτῇ χεῖρα,  
Peter, sat up. Having given and to her a hand,  
ἀνέστησεν αὐτὴν· φωνήσας δὲ τοὺς ἁγίους καὶ  
he raised her; having called and the saints and  
τας χηρας, παρέστησεν αὐτὴν ζῶσαν. <sup>42</sup> Γνωσ-  
the widows, he presented her living. Known  
τὸν δὲ ἐγένετο καὶ ὅλης τῆς Ἰοκπῆς· καὶ  
and it became in whole of the Joppa; and  
πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. <sup>43</sup> Ἐγενετο  
many believed in the Lord. It happened  
δὲ ἡμέρας ἱκανὰς μένειν αὐτὸν ἐν Ἰοκπῇ, παρα-  
and days many to remain him in Joppa, with  
τινὶ Σίμωνι βυρρσεῖ.  
one Simon a tanner.

ΚΕΦ. Ι'. 10.

<sup>1</sup> Ἄνθρωπος δὲ τις ἐν Καισαρείᾳ, ὀνοματι Κορνη-  
A man and certain in Caesarea, by name Corne-  
λιος, ἐκατονταρχὴς ἐκ σπειρῆς τῆς καλουμένης  
lius, a centurion of a cohort that being called  
Ἰταλικῆς, <sup>2</sup> εὐσεβὴς καὶ φοβούμενος τὸν θεόν  
Italian, pious and fearing the God  
συν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν \* [τε] ἐλεημο-  
with all the house of himself, doing [and] alms  
συνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ  
many to the people, and praying of the God  
διαπαντός· <sup>3</sup> εἶδεν ἐν ὁραματι φανερώς, ὥστε  
always; he saw in a vision clearly, about

<sup>37</sup> And it happened in those days, that she was sick and died; and having washed they placed her in an upper room.

<sup>38</sup> Now Lydda being near to JOPPA, and the DISCIPLES having heard That Peter was there, sent Two Men to him entreating, \* "Do not delay to come over to us."

<sup>39</sup> And Peter arose and went with them; and having arrived they conducted him to the UPPER ROOM; and All the WIDOWS stood beside him weeping, and showing the TUNICS and Mantles which DORCAS made, while she was with them.

<sup>40</sup> But PETER † putting them all out, kneeled down and prayed; and turning to the BODY, ‡ he said, "Tabitha, arise!" And she opened her EYES; and beholding PETER, she sat up.

<sup>41</sup> And giving her his Hand, he raised her; and having called the SAINTS and WIDOWS, he presented her living.

<sup>42</sup> And it became known through ALL \* Joppa; and many believed in the LORD.

<sup>43</sup> And it occurred, he continued many DAYS in Joppa, with ONE ‡ Simon a Tanner.

## CHAPTER X

<sup>1</sup> And a certain Man in Caesarea, named Cornelius, a Centurion of THAT Cohort CALLED the Italian,

<sup>2</sup> ‡ a pious man, and one fearing God with ALL his HOUSE, doing many Charities for the PEOPLE, and praying to GOD always,

<sup>3</sup> † saw distinctly in a Vision, \* about the ninth

\* VATICAN MANUSCRIPT.—37. her—omit.  
42. Joppa. 2. and—omit. 8. as if about.

† 40. Matt. ix. 25.  
‡ 41. Acts x. 6.

† 40. Mark v. 41, 42; John xi. 43.  
‡ 3. verse 22.

38. Do not delay to come over to us.

† 42. John xi. 45; xii. 11.

ὥραν ἐννατὴν τῆς ἡμέρας, ἀγγελον τοῦ Θεοῦ  
 hour ninth of the day, a messenger of the God  
 εἰσελθόντα πρὸς αὐτον, καὶ εἰπόντα αὐτῷ·  
 having come to him, and saying to him,  
 Κορνήλιε. <sup>4</sup> Ὁ δὲ ἀτενίσας αὐτῷ καὶ  
 O Cornelius, He and having looked steadily to him and  
 ἐμφοβος γινόμενος, εἶπε· Τι ἐστὶ, κύριε;  
 afraid becoming, he said, What is it, O Sir?  
 Εἰπε δὲ αὐτῷ· Αἱ προσευχαὶ σου καὶ αἱ ἐλεη-  
 He said and to him; The prayers of thee and the alms  
 μωσυναὶ σου ἀνεβήσαν εἰς μνημόσυνον ἐνώπιον  
 of thee went up for a memorial before  
 τοῦ Θεοῦ. <sup>5</sup> Καὶ νῦν πέμψον εἰς Ἰοππὴν ἀνδρας,  
 the God. And now send into Joppa men,  
 καὶ μετὰπεμψαὶ Σίμωνα, ὃς ἐπικαλεῖται Πέτρος·  
 and send after Simon, who is surnamed Peter;  
<sup>6</sup> οἷτος ξενίζεται παρα τινὶ Σιμωνὶ βυρσεὶ, ᾧ  
 he lodges with one Simon a tanner, to whom  
 ἐστὶν οἰκία παρα θαλάσσαν. <sup>7</sup> Ὡς δὲ ἀπῆλθεν  
 is a house by sea. When and went away  
 ὁ ἀγγελος, ὃ λαλῶν αὐτῷ, φωνήσας δύο τῶν  
 the messenger, that speaking to him, having called two of the  
 οἰκετῶν αὐτον, καὶ στρατιωτὴν εὐσεβῆ τῶν  
 house servants of himself, and a soldier pious of those  
 προσκαρτερούντων αὐτῷ, <sup>8</sup> καὶ ἐξηγησάμενος  
 constantly attending him, and having related  
 αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν  
 to them all things, He sent them into the  
 Ἰοππὴν. <sup>9</sup> Τῇ δὲ ἐπαυριον, ὁδοιπορούντων  
 Joppa. On the and morrow, pursuing the journey  
 ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέ-  
 of them, and to the city drawing near, went up Pe-  
 τρος ἐπὶ τὸ δάμα προσευξασθαι, περὶ ὥραν  
 ter to the roof to pray, about hour  
 ἑκτην. <sup>10</sup> Ἐγενετο δὲ προσπείνος, καὶ ᾔθελε  
 sixth. He became and very hungry, and wished  
 γεῖνασθαι· παρασκευαζόντων δὲ ἐκείνων, ἔπε-  
 to eat, making ready and of them, fell  
 πεσεν ἐπ' αὐτον ἐκστασις, <sup>11</sup> καὶ θεωρεῖ τον οὐρα-  
 on him a trance, and he beholds the heaven  
 νον ἀνεφῆγμενον, καὶ καταβαῖνον σκευος τι ὡς  
 having been opened, and coming down a vessel certain like  
 ὀθονὴν μεγάλην, τεσσαρσιν ἀρχαῖς δεδεμένον,  
 a sheet great, four ends having been bound,  
 καὶ καθιέμενον ἐπὶ τῆς γῆς· <sup>12</sup> ἐν ᾧ ὑπῆρχε  
 and being lowered down to the earth; in which were  
 πάντα τα τετραποδα τῆς γῆς καὶ τὰ θηρία καὶ  
 all the four-footed beasts of the earth and the wild beasts and  
 τὰ ἐρπετα καὶ τὰ πετεινα τοῦ οὐρανοῦ· <sup>13</sup> καὶ  
 the creeping things and the birds of the heaven; and  
 ἐγενετο φωνὴ πρὸς αὐτον· Ἀναστας, Πέτρε,  
 came a voice to him; Having arisen, O Peter,  
 θύνον καὶ φάγε. <sup>14</sup> Ὁ δὲ Πέτρος εἶπε· Μὴ δα-  
 tectures and eat. The but Peter said; By no

Hour of the DAY, an Angel of God coming in to him, and saying to him, "Cornelius!"

4 And steadily gazing at him, and becoming afraid, he said, "What is it, Sir!" And he said to him, "Thy PRAYERS and thine ALMS went up as a Memorial before God."

5 And now send Men to Joppa, and invite one Simon, who is surnamed Peter;

6 He lodges with † One Simon a Tanner, whose House is by the Sea.

7 And when THAT ANGEL which SPOKE to him was gone away, he called two of \* the HOUSE SERVANTS, and a pious Soldier of THOSE who ATTENDED constantly on him;

8 and having related to them all things, he sent them to JOPPA.

9 And on the NEXT DAY, † while they were pursuing their journey, and drawing near to the CITY, † Peter went upon † the ROOF to pray, about the sixth Hour.

10 And he became very hungry, and wished to eat; but while they were making ready, a Trance fell on him,

11 and he beheld † HEAVEN opened, and a certain Vessel like a great Sheet descending, \* being let down by the Four Ends to the EARTH;

12 in which were \* All the QUADRUPEDS and REPTILES of the EARTH, and BIRDS of HEAVEN.

13 And a Voice came to him, "Rise, Peter, kill and eat."

14 But PETER said, "By no means, Lord;

\* VATICAN MANUSCRIPT.—7. the HOUSE SERVANTS. 11. being let down by the Four Ends to the EARTH.

13. All the QUADRUPEDS and REPTILES of the EARTH.

† 9 It was about forty miles from Joppa to Caesarea, therefore the messengers must have travelled a part of the night to reach Joppa towards noon on the next day. † 9. It has been remarked before, that the houses in Palestine had flat roofs, on which people walked, conversed, meditated and prayed.

† 8. Acts ix. 43.

† 10. Acts xi. 5.

† 11. Acts vii. 56.



μὴ, κυριε· ὅτι οὐδεποτε ἐφαγον παν κοινον ἢ  
means, O Lord; because never I ate any thing common or  
ἀκαθαρτον. 15 Καὶ φωνῇ πάλιν ἐκ δευτερου  
unclean. And a voice again a second time

προς αὐτον. Ἄ ὁ θεος ἐκαθάρισε, σὺ μὴ κοινου.  
to him. What the God has cleansed, thou not pollute.

16 Τοῦτο δὲ ἐγένετο ἐπὶ τρις· καὶ πάλιν ἀνελη-  
This and was done forthree times; and again was taken

φθῆ το σκευος εἰς τὸν οὐρανον. 17 Ὡς δὲ ἐν  
up the vessel into the heaven. As and in

ἐαυτῷ διηπορεῖ ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα  
himself was pondering the Peter, what might be the vision

ὃ εἶδε, καὶ ἰδου, οἱ ἄνδρες οἱ ἀπεσταλμένοι  
which he saw, even lo, the men those being sent

ἀπο τοῦ Κορνηλίου, διερωτῆσαντες τὴν οἰκίαν  
from the Cornelius, having inquired for the house

Σιμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα. 18 καὶ  
of Simon, stood at the gate; and

φωνήσαντες ἐκυθάοντο, εἰ Σίμων ὁ ἐπικαλου-  
having called aloud they asked, if Simon he being called

μενος Πέτρος ἐνθάδε ξενίζεται.  
Peter here lodges.

19 Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ  
The and Peter reflecting concerning the

ὄραματος, εἶπεν \* [αὐτῷ] τὸ πνεῦμα· Ἰδου, ἄνδρες  
vision, said [to him] the spirit; Lo, men

τρεις ζητοῦσι σε· 20 ἀλλὰ ἀναστὰς κατα-  
three are seeking thee; but having arisen do thou

βηθί, καὶ πορευοῦ σὺν αὐτοῖς, μὴδὲν δια-  
go down, and go with them, nothing doubt-

κρινόμενος ὅτι ἐγὼ ἀπέσταλκα αὐτοὺς. 21 Κατα-  
ing because I have sent them. Having gone

βας δὲ Πέτρος πρὸς τοὺς ἄνδρας, εἶπεν Ἰδου,  
down but Peter to the men, said; Lo,

ἐγὼ εἰμι, ὃν ζητεῖτε· τίς ἡ αἰτία, δι' ἣν  
am, whom you seek; what the cause, on account of which

παρεστέ; 22 Οἱ δὲ εἶπον· Κορνηλίου εκατονταρ-  
you are present? They and said; Cornelius a centurion,

χης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν,  
a man just and fearing the God,

μαρτυρούμενος τε ὑπὸ ὅλου τοῦ ἐθνους τῶν Ἰου-  
being testified of and by whole of the nation of the Jews,

δαίων, ἐχηρηματίσθη ὑπὸ ἀγγελοῦ ἁγίου, μετα-  
was divinely instructed by a messenger holy, to

πεμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκουσαι  
send after thee to the house of himself, and to hear

ῥήματα παρὰ σου. 23 Εἰσκαλεσάμενος οὖν  
words from thee. Having called in thee

αὐτοὺς ἐξενίτε. Τῇ δὲ ἐπαυρίῳ ἀναστὰς  
them he lodged. On the and morrow having arisen

ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν, τῶν  
he went out with them, and some of the brethren, those

ἀπο Ἰοππῆς, συνήλθον αὐτῷ. 24 Καὶ τῇ ἐπαυ-  
from Joppa, went with him. And on the mor-

† For never did I eat any thing common and im-  
pure."

15 And a Voice came to him again a second time,  
† "What God has cleansed, do not thou regard as com-  
mon.

16 And this was done three times; and \* imme-  
diately the vessel was taken up into HEAVEN.

17 And as PETER was pondering in himself, what the vision which he saw might mean, behold, even THOSE MEN who were sent \* by CORNELIUS, having inquired for the HOUSE of \* Simon, stood at the GATE;

18 and calling aloud, they asked, "Is THAT Simon who was SURNAMED Peter lodging here?"

19 Now while PETER was reflecting concerning the vision, † the SPIRIT said, "Behold, \* three Men are seeking thee;

20 † arise and go down, and go with them, without any hesitation, Because I have sent them."

21 Then Peter having gone down to the MEN, said, "Behold, I am he whom you seek; what is \* the Cause of your coming?"

22 And THEY said, † "Cornelius, a Centurion, a righteous Man, and one fearing God, † and es-  
teemed by all the NATION of the Jews, was divinely instructed by a holy Angel to send after thee to his HOUSE, and to hear words from thee."

23 Having, therefore, invited them in, he entertained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.

24 And on the DAY fol-

\* VATICAN MANUSCRIPT.—10. immediately the vessel.  
17. Simon. 19. to him—omit. 20. two Men.

17. by CORNELIUS.  
21. the Cause.

† 14. Lev. xi. 4; xx. 25; Deut. xiv. 2, 7; Ezek. iv. 14.  
xl. 12. † 20. Acts xv. 7. † 22. verses 1, 2.

† 15. verse 28. † 19. Acts  
‡ 22. Acts xiii. 13.

μον εισηλθον εις την Καισαρειαν. Ὁ δε Κορνηλιος ην προσδοκων αυτους, συγκαλεσαμενος τους συγγενεις αυτου και τους αναγκαιους φιλους. <sup>25</sup> Ὡς δε εγενετο του εισελθειν τον Πητρον, συναντησας αυτην ὁ Κορνηλιος, πεσων επι τους ποδας, προσεκυνησεν. <sup>26</sup> Ὁ δε Πητρος αυτος ηγειρε, λεγων· Αναστηθι· κωψα αυτος εωρωντος εμι. <sup>26</sup> Και συνομιλων αυτην, εισηλθεν, και ευρισκει συνεληλυθοντας πολλους. <sup>28</sup> Εφη τε προς αυτους· Ὑμεις επιστασθε, ὡς αθεμιτον εστιν ανδρι Ιουδαιω, κολλασθαι η προστερχεισθαι αλλοφυλῃ· και εμοι ὁ θεος εδειξε, μηδενα κοινον η ακαθαρτον λεγειν ανθρωπον. <sup>29</sup> Διο και ανατιρητης ηλθον μεταπεμφθεις. Πυνθα- ρομαι ουν, τιμι λογω μετεπεμψασθε με; <sup>30</sup> Και ὁ Κορνηλιος εφη· Απο τεταρτης ημερας μεχρι ταυτης της ωρας, ημην νηστευνω, και την εννατην ωραν προσευχομενος εν τη οικη μου· και ιδου, αηρ, εστι η ενωπιον μου εν εσθη- τι λαμπρα, <sup>31</sup> και φησι· Κορνηλιε, εισηκουσθη σου ἡ προσευχη, και αι ελεημοσυναι σου εμνησ- θησαν ενωπιον του θεου. <sup>32</sup> Πεμψον ουν εις Ιοπην, και μετακαλεται Σιμωνα ὃς επικαλεται Πητρος· ουτος ξενιζεται εν οικια Σιμωνος θυρ- σιως παρα θαλασσαν· <sup>33</sup> [ὃς παραγενομενος λαλησει σοι.] <sup>33</sup> Εξαυτης ουν επεμψα προς σε· συ τε καλως εποικητας παραγενομενος. <sup>34</sup> Νυν ουν παντες ἡμεις ενωπιον του θεου παρεσ- μεν, ακουσαι παντα τα προσηταγμενα σοι· <sup>35</sup> οτι

LOWING they entered CE-  
SAREA. And CORNELIUS  
was expecting them, having assembled  
his RELATIVES  
and INTIMATE Friends.

25 And as PETER was  
COMING IN, CORNELIUS  
met him, and falling down  
at his FEET he worshipped  
him.

26 But PETER raised  
him up, saying, † "Arise;  
‡ also am a Man."

27 And conversing with  
him, he went in, and found  
many gathered together.

28 And he said to them,  
† "You know that it is  
unlawful for a Jew to as-  
sociate with a Foreigner;  
‡ but God has showed Me  
not to call any man com-  
mon or impure.

29 Therefore, being sent  
for, I also came without  
hesitation. I ask, there-  
fore, for what reason you  
sent for me?"

30 And CORNELIUS said,  
"Four days ago \* I was  
fasting till This HOUR;  
and at the NINTH Hour I  
was praying in my HOUSE,  
and behold, ‡ a Man stood  
before me in †splendid  
Clothing,

31 and said, 'Cornelius'  
thy PRAYER is heard, and  
thine AIMS are remem-  
bered before GOD.

32 Send therefore to  
Joppa, and invite Simon,  
whose surname is Peter;  
he lodges in the house of  
Simon, a Tanner, by the  
Sea; who, when he is  
come, will speak to thee."

33 Immediately, there-  
fore I sent to thee, and  
thou hast done well in hav-  
ing come. Now therefore  
we are all present before  
God to hear ALL THINGS  
which \* the LORD has  
COMMANDED thee."

\* VATICAN MANUSCRIPT.—30. till This Hour, I was at the NINTH praying in my house.  
32. who having come will speak to thee—omit.

31. Acts xiv. 14, 15; Rev. xiv. 10; xii. 6.  
Gal. ii. 12, 14. † 25. Acts xv. 8; Eph. iii. 6.  
xxviii. 3; Mark xvi. 8; Luke xiv. 4.

33. the Lord.  
‡ 25. Josh. iv. 9; xviii. 25. Acts xi. 3.  
‡ 30. Acts i. 10. ‡ 30. Math.

του θεου. <sup>34</sup> Ανοίξας δε Πέτρος το στομα, ειπεν·  
the God. Having opened and Peter the mouth, said;  
Εκ' αληθείας καταλαμβάνομαι, ὅτι οὐκ ἐστὶ  
In truth I perceive, that not is  
προσωποληπτῆς ὁ θεός. <sup>35</sup> ἀλλ' ἐν παντί ἐθνεί  
a respecter of persons the God; but in every nation  
ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιο-  
he fearing him, and working righteousness  
σύνην, δεκτός αὐτῇ ἐστι. <sup>36</sup> Τὸν λόγον ὃν  
ness, acceptable to him is. The word which  
ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελίζομενος  
he sent to the sons of Israel, proclaiming glad tidings of  
εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτος ἐστὶ πάντων  
peace through Jesus Anointed, this is of all  
κύριος. <sup>37</sup> Ὑμεῖς οἰδατε τὸ γενομένον ῥήμα  
a word. You know that having been spoken word  
καθ' ὅλης τῆς Ἰουδαίας ἀρχαμένον ἀπὸ τῆς Γαλι-  
in whole of the Judea beginning from the Gal-  
λαιας, μετὰ τοῦ βαπτίσματος ὁ ἐκηρύξεν Ἰωάννης·  
ee, after the dipping which was preached of John;  
<sup>38</sup> Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὃς ἐχρίσεν αὐτὸν ὁ  
Jesus that from Nazareth, how anointed him the  
θεὸς πνευματὶ ἁγίῳ καὶ δυνάμει, ὃς διηλθεν ἐνερ-  
God with spirit holy and power, who went about doing  
γέτων καὶ ἰωμένους πάντας τοὺς καταδυναστεύ-  
goes and curing all those being oppressed  
ομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ'  
by the accuser, because the God was with  
αὐτοῦ. <sup>39</sup> καὶ ἡμεῖς μαρτυροῦμεν πάντων, ὧν ἐποίη-  
him, and we witness of all, which he did  
σεν ἐν τῇ τῇ χωρᾷ τῶν Ἰουδαίων καὶ ἐν Ἱερου-  
in both the country of the Jews and in Jerusa-  
σαλὴμ· ὃν καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου.  
lem; whom also they killed having hanged on a cross.  
<sup>40</sup> Τοῦτον ὁ θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ  
This the God raised up the third day, and  
ἐδωκεν αὐτὸν ἐμφανῆ γενέσθαι, <sup>41</sup> οὐ παντὶ τῷ  
gave him manifest to become, not to all the  
λαῷ, ἀλλὰ μαρτυρεῖ τοῖς προκεχειροτονημένοις  
people, but to witnesses to those having been chosen before  
ὑπο τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφαγομεν καὶ  
by the God, to us, who ate with and  
συνεπινομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ  
drank with him after that to have raised him out of  
νεκρῶν. <sup>42</sup> Καὶ παρηγγεῖλεν ἡμῖν, κηρύττειν τῷ  
dead ones. And he commanded us, to publish to the  
λαῷ καὶ διαμαρτυρασθαι, ὅτι αὐτὸς ἐστὶν ὁ  
people and to fully testify, that he is the  
ὄρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ  
having been appointed by the God a judge of living ones and  
νεκρῶν. <sup>43</sup> Τοῦτ' πάντες οἱ προφῆται μαρτυ-  
dead ones. To him all the prophets bear testi-

<sup>34</sup> And Peter opening his mouth, said, "I perceive in Truth That God is not a Respector of persons,

<sup>35</sup> but in Every Nation, he who fears him and works Righteousness is acceptable to him.

<sup>36</sup> \* He sent the word to the sons of Israel, & announcing glad tidings of Peace, through Jesus Christ—he is Lord of all—

<sup>37</sup> (\* you know that word which was spoken through All JUDAEA, & beginning from GALILEE after the PREACHING which John preached.)

<sup>38</sup> even that Jesus from Nazareth, how & God anointed him with holy Spirit and Power; who went about doing good and curing ALL who were OPPRESSED by the EVIL; & Because God was with him.

<sup>39</sup> And we are Witnesses of all things which he did, both in the COUNTRY of the Jews, and in JERUSALEM; whom also, having hanged on a Cross, they killed.

<sup>40</sup> Him God raised up the THIRD Day, and permitted him to become manifest,

<sup>41</sup> not to All the PEOPLE, but to THOSE Witnesses PREVIOUSLY CHOSEN by God, to us, & who did eat and drink with him after he rose from the Dead.

<sup>42</sup> And & he commanded us to proclaim to the PEOPLE, and to fully testify \* That this is HE & who has been APPOINTED by God the Judge of the Living and the Dead.

<sup>43</sup> To him All the REC-

\* VATICAN MANUSCRIPT.—36. He sent the word to the sons of Israel. know.

41. That this is he.

† 34. Deut. x. 17; 3 Chron. xix. 7; Job xxiv. 19; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1 Pet. i. 17. † 36. Matth. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20—23; 1 Pet. iii. 22; Rev. xvii. 14; xix. 10. † 37. Luke iv. 14. † 38. Luke iv. 18; Acts ii. 22; iv. 27; Heb. i. 9. † 39. John iii. 8. † 41. Luke xxiv. 30, 43; John xxi. 12. † 42. Matth. xxviii. 19, 20; Acts i. 8. † 43. John v. 22, 27; Acts xvii. 31; Rom. xiv. 9; 1 Cor. v. 10. 3 Tim. iv. 11; 1 Pet. iv. 5.

37. You

ρῶσαι, ἀφεῖναι ἁμαρτιῶν λαβεῖν δια τοῦ ὀνο-  
may, forgiveness of sins to receive through the name  
 ματος αὐτοῦ πάντα τοὺς πιστευόντας εἰς αὐτόν.  
of him every one the believing into him.

Ἐτι λαλῶντος τοῦ Πέτρου τα ῥήματα ταῦτα,  
While speaking the Peter the words these,  
 ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς  
fell the spirit the holy on all those  
 ἀκουσάτας τὸν λόγον. <sup>45</sup> Καὶ ἐξεπτήσαν οἱ ἐκ  
hearing the word. And were astonished those of

περιτομῆς πιστοὶ ὅσοι συνήλθον τῷ Πέτρῳ,  
circumcised believers many as came with the Peter,  
 ὅτι καὶ ἐπὶ τῇ ὕδαρι τοῦ ἁγίου πνεύματος  
became also on the gentiles the gift of the holy spirit  
 τοσεκκεχύτα· <sup>46</sup> ἤκουον γὰρ αὐτῶν λαλῶντων

ῥησιν, καὶ μεγαλυνόντων τὸν θεόν. Τότε  
with tongues, and magnifying the God. Then  
 ἀπεκρίθη ὁ Πέτρος· <sup>47</sup> μή τι τὸ ὕδωρ κωλύσαι  
answered the Peter; not the water to forbid

δοῦναι τις, τοῦ μὴ βαπτισθῆναι τούτους,  
is able any, that not to be dipped these,

εἰς τὸ πνεῦμα τὸ ἅγιον ἐλάβον καθὼς καὶ  
into the spirit the holy received as even  
 ἡμεῖς; <sup>48</sup> Προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν  
we? He directed and them to be dipped in

τῇ ὀνομασίᾳ τοῦ κυρίου. Τότε ᾤοντο αὐτὸν  
the name of the Lord. Then they asked him  
 σκεῖναι ἡμέρας τινάς.  
to remain days some.

# ΚΕΦ. ια'. 11.

<sup>1</sup> Ἦκουσαν δὲ οἱ ἀποστολοὶ καὶ οἱ ἀδελφοὶ οἱ  
heard and the apostles and the brethren those  
 ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξ-  
being in the Judea, that also the gentiles re-

αίοντο τὸν λόγον τοῦ θεοῦ. <sup>2</sup> Καὶ ὅτε ἀνέβη  
ceived the word of the God. And when went up

Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς αὐτόν  
Peter into Jerusalem, disputed with him

οἱ ἐκ περιτομῆς, <sup>3</sup> λέγοντες· Ὅτι πρὸς ἀνδρας  
those of circumcision, saying; That to men

ἀκροβυστιῶν ἐχόντας εἰσῆλθες, καὶ συνεφαγῆς  
uncircumcision having thou wentest in, and thou didst eat

αὐτοῖς. <sup>4</sup> Ἀρξάμενος δὲ ὁ Πέτρος ἐξέτιθετο  
with them. Having begun and the Peter set forth

αὐτοῖς καθέξης, λέγων· <sup>5</sup> ἐγὼ ἦμην ἐν πόλει  
to them in order, saying; I was in city

Ἰοππῇ προσευχομένος· καὶ εἶδον ἐν ἑκστασει  
of Joppa praying; and I saw in a trance

ὄραμα, καταβαίνειν σκευὴν τι ὡς ὀθονὴν μεγα-  
a vision, coming down a vessel certain like a sheet great

λῆν, τεσσαρσὶν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρα-  
four ends being lowered out of the hea-

PHETS bear testimony; and EVERY ONE BELIEVING in-  
 to him shall receive for-  
 giveness of sins, through  
 his NAME.

<sup>44</sup> WHILE PETER WAS yet  
 speaking these WORDS,  
 † the HOLY SPIRIT fell on  
 all THOSE HAVING HEARD  
 the WORD.

<sup>45</sup> AND THOSE BELIEV-  
 ERS of the Circumcision,  
 \* who came with Peter,  
 were astonished, † Because  
 the GIFT of the HOLY  
 Spirit was even poured out  
 upon the GENTILES;

<sup>46</sup> for they heard them  
 speaking with Tongues,  
 and magnifying GOD.  
 Then answered PETER,

<sup>47</sup> "Can any one forbid  
 WATER, that these should  
 not be IMMERSed, who re-  
 ceived the HOLY SPIRIT,  
 even as we did?"

<sup>48</sup> † And he ordered  
 them to be immersed in  
 the name of \* the LORD.  
 Then they desired him to  
 remain some Days.

## CHAPTER XI.

<sup>1</sup> And the APOSTLES  
 and THOSE BRETHREN  
 who WERE in JUDEA heard  
 That the Gentiles also had  
 received the WORD of GOD.

<sup>2</sup> And when Peter went  
 up to Jerusalem, THOSE of  
 the Circumcision contend-  
 ed with him,

<sup>3</sup> saying, † \* That he  
 went in to Men uncircum-  
 cised, and did eat with  
 them.

<sup>4</sup> But \* Peter, having  
 begun, set it forth in order  
 to them, saying,

<sup>5</sup> "I was in the City of  
 Joppa praying, † and in a  
 Trance I saw a Vision,  
 a certain Vessel like a great  
 Sheet descending, being  
 let down by the Four Ends  
 out of HEAVEN, and it came  
 to me.

\* VATICAN MANUSCRIPT.—45. who came with.  
 went in to Men uncircumcised, and did eat with them.

48. Jesus Christ.  
 † Peter.

3. That he

‡ 46. Acts II. 2; XI. 15. † 45. Acts XI. 18; Gal. III. 14.  
 † 2. Acts X. 23. † 5. Acts I. 9, &c.

‡ 48. Acts II. 33; VIII. 15.

σου, και ηλθεν αρχις εμου·<sup>6</sup> εις την ατενισας  
 ven, and came *archis* as *emou*; into which having looked  
 κατενοουν και ειδον τα τετραποδα της γης και  
 I observed and saw the four-footed beasts of the earth and  
 τα θηρια και τα ερπετα και τα πετεινα του ου-  
 the wild beasts and the reptiles and the birds of the hea-  
 ρανου. <sup>7</sup> Ηκουσα δε φωνης λεγουσης μοι·  
 ven. I heard and a voice saying to me;  
 Αναστας, Πητρε, θυσον και φαγε. <sup>8</sup> Ειπον δε  
 Having arisen, O Peter, sacrifice and eat. I said but;  
 Μηδμως, κυριε· οτι κρινον η ακαθαρτον ουδε-  
 By no means, O Lord; because common or unclean never  
 ποτε εισηλθεν εις το στομα μου. <sup>9</sup> Απεκριθη  
 entered into the mouth of me. Answered

δε μοι φωνη εκ δευτερου εκ του ουρανου· 'Α δ  
 but to me a voice a second time out of the heaven; What the  
 θεος εκθαρισε, συ μη κοινου. <sup>10</sup> Τοντα δε  
 God cleansed, thou not pollute. This and

εγενετο επι τρις· και παλιν ανεσπασθη απαν-  
 was done forthreetimes; and again was drawn up all  
 τα εις τον ουρανον. <sup>11</sup> Και ιδου, εξ αυτης τρεις  
 into the heaven. And lo, immediately three

ανδρες επεστησαν επι την οικιαν εν η ημιν,  
 men stood at the house in which I was,  
 απεσταλμενοι απο Καισαρειας προς με. <sup>12</sup> Ειπε  
 having been sent from Caesarea to me. Said

δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-  
 and to me the spirit, to go with them, nothing doubt-  
 κρινομενον· ηλθον δε συν εμοι και οι εξ αδελ-  
 ing; went and with me also the six breth-

φοι ουτοι, και εισηλθον εις τον οικον του  
 ren those, and we entered into the house of the  
 ανδρος. <sup>13</sup> Απηγγειλε τε ημιν, πως ειδε τον  
 man. He related and to us, how he saw the

αγγελον εν τη οικη αυτου σταθεντα και ειπον·  
 messenger in the house of himself standing and saying  
 τα \* [αυτω·] Αποστείλον εις Ιοππη, και μετα-  
 [to him;] Send into Joppa, and send

πεμφαι Σιμωνα τον επικαλουμενον Πετρον·  
 after Simon that having been surnamed Peter;

<sup>14</sup> ος λαλησαι ρηματα προς σε, εν οις σωθησθ  
 who will speak words to thee, by which mayest be saved  
 συ και πας ο οικος σου. <sup>15</sup> Εν δε τω αρξασθαι  
 thou and all the house of thee. In and the to have begun

με λαλειν, επεπεσε το πνευμα το αγιον επ'  
 me to speak, fell the spirit the holy on  
 αυτους, ωσπερ και εφ' ημας εν αρχη. <sup>16</sup> Εμ-  
 them, as also on as in beginning. I

νησθην δε του ρηματος του κυριου, ως ελεγειν·  
 remembered and the words of the Lord, how he said;  
 Ιωαννης μεν εβαπτισεν υδατι, υμεις δε βαπτισ-  
 John indeed dipped in water, you but shall be

θησεσθε εν πνευματι αγιω. <sup>17</sup> Ει ουν την  
 dipped in spirit holy. If then the

ιστην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν,  
 like gift gave to them the God as even to us,

πιστευσασιν επι τον κυριον Ιησουν Χριστον,  
 having believed on the Lord Jesus Anointed,

<sup>6</sup> And looking atten-  
 tively into it, I observed  
 and saw QUADRUPEDS of  
 the EARTH and WILD  
 BEASTS, and REPTILES,  
 and BIRDS of HEAVEN.

<sup>7</sup> And \* I also heard a  
 Voice saying to me, 'Arise,  
 kill and eat.'

<sup>8</sup> But I said, 'By no  
 means, Lord; For a com-  
 mon or impure thing never  
 entered into my MOUTH.'

<sup>9</sup> And a Voice answered  
 me a second time from  
 HEAVEN, 'What GOD has  
 cleansed, do not thou re-  
 gard as common.'

<sup>10</sup> And this was done  
 three times; and again all  
 were drawn up into HEA-  
 VEN.

<sup>11</sup> And behold, immedi-  
 ately Three Men stood at  
 the house in which I was,  
 having been sent to me  
 from Caesarea.

<sup>12</sup> And † the SPIRIT  
 commanded me to go with  
 them, without any hesita-  
 tion. And ‡ these six  
 Brethren also went with  
 me, and we entered the  
 MAN'S HOUSE.

<sup>13</sup> † And he told us how  
 he saw the ANGEL in his  
 house, standing and say-  
 ing, 'Send into Joppa, and  
 invite THAT Simon, sur-  
 named Peter;

<sup>14</sup> who will speak Words  
 to thee, by which thou  
 mayest be saved, and All  
 thy HOUSE.

<sup>15</sup> And as I BEGAN to  
 speak, the HOLY SPIRIT  
 fell on them, ‡ even as on  
 us in the Beginning.

<sup>16</sup> And I remembered  
 the WORD of the LORD,  
 how he said, † 'John in-  
 deed immersed in Water;  
 but you shall be immersed  
 in holy Spirit.'

<sup>17</sup> Since, then, God im-  
 parted the SAME Gift to  
 them, who believed on the  
 the LORD Jesus Christ, as

\* VATICAN MANUSCRIPT.—7. I also heard.

13. to him—omit.

† 12. John vii. 13; Acts x. 15; xv. 7.

‡ 12. Acts x. 23.

‡ 13. Acts x. 20.

‡ 13. Acts x. 2, x. 24, 47.

† 13. Matt. iii. 11; John i. 26, 33; Acts i. 5; xix. 4.

εγω δε τις ημην, δυνατος κωλυσαι τον θεον; 15 Ακουσαντες δε ταυτα, ησυχασαν, και εδοξα-  
I and who was, having power to restrain the God?  
Having heard and these, they were silent, and  
ζων τον θεον, λεγοντες· Αραγε και τοις εθνεσιν  
God the God, saying: Then also to the gentiles  
δ θεος μετανοιαν εδωκεν εις ζωην. 16 Οι  
the God the reformation gave into life. Those  
μεν ουν διασκαρεντες απο της θλιψεως της  
indeed therefore having been scattered from the affliction that  
γεσομενης επι Στεφανω, διηλθον εως Φοινικης  
having happened about Stephen, went through to Phenicia  
και Κυπρου και Αντιοχειας, μηδενι λαλουντες  
and Cyprus and Antioch, not speaking  
τον λογον ει μη μονον Ιουδαιοις. 20 Ησαν δε  
the word if not alone to Jews. Were and  
τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,  
some of them men Cyprians and Cyprianians,  
οιτινες, ελθοντες εις Αντιοχειαν ελαλουν προς  
who, having come into Antioch spoke to  
τους Έλληνας, ευαγγελιζομενοι τον κυριον  
the Greeks, announcing glad tidings of the Lord  
Ιησουν. 21 Και ην χειρ κυριου μετ' αυτων,  
Jesus. And was hand of Lord with them,  
πολυς τε αριθμος πιστευσας επιστρεφεν επι  
great and number having believed turned to  
τον κυριον. 22 Ηκουσθη δε ο λογος εις τα ωτα  
the Lord. Was reported and the word into the ears  
της εκκλησιας της εν Ιερουσαλემ περι αυτων·  
of the congregation that in Jerusalem concerning them;  
και εξαπεστειλαν Βαρναβαν διελθειν εως Αντιο-  
and they sent out Barnabas to go through to Anti-  
χειας. 23 Ος παραγενομενος και ιδων την  
who having come and having seen the  
χαριν του θεου, εχαρη, και παρεκαλει παντας,  
favor of the God, rejoiced, and called on all,  
τη προθεσει της καρδιας προσμενειν τω κυριω·  
with the purpose of the heart to adhere to the Lord;  
24 οτι ην ανηρ αγαθος, και πληρης πνευματος  
for he was a man good, and full of spirit  
αγιου και πιστεως. Και προσετεθη οχλος ικα-  
holy and faith. And was added a crowd great  
νος τω κυριω. 25 Εξηλθε δε εις Ταρσον \* [ο  
to the Lord. Went out and into Tarsus [the  
Βαρναβας.] αναζητησαι Σαυλον· και ευρων  
Barnabas,] to seek Saul; and having found  
\* [αυτον,] ηγαγεν \* [αυτον] εις Αντιοχειαν.  
[him,] he brought [him] to Antioch.  
26 Εγενετο δε αυτους ενιαυτον ολον συναχθηναι  
It happened and them a year whole to assemble  
εν τη εκκλησια, και διδασκει οχλον ικανον,  
in the congregation, and to teach a crowd great,

even to us, who was I, that I should be able to restrain God?"

18 And having heard these things, they were silent, and glorified God, saying, † "Then to the GENTILES also has GOD given REFORMATION to Life."

19 † Then THOSE indeed HAVING BEEN DISPERSED on account of THAT AFFLICTION which AROSE about Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the word to no one, except to Jews only.

20 But some of them were Cyprians and Cyrenians, who, having come to Antioch, spoke \* also to the GREEKS, announcing the glad tidings of the LORD Jesus.

21 † And the Hand of the LORD was with them, \* and a Great Number having believed, turned to the LORD.

22 And the REPORT concerning them came to the EARS of \* THAT CONGREGATION which was in Jerusalem; and they sent forth Barnabas to Antioch;

23 who having come and seen \* THAT FAVOR of GOD, rejoiced, and called on all to \* continue in the LORD with PURPOSE of HEART;

24 for he was a good Man, and full of holy Spirit and Faith. And a considerable Number were added to the LORD.

25 And \* he went to † Tarsus to seek Saul; and having found him he brought him to Antioch.

26 And it occurred that during a whole Year they associated with the CONGREGATION, and taught a

\* VATICAN MANUSCRIPT.—20. also to the.

22. THAT CONGREGATION which was.

23. Barnabas—omit.

23. him—omit.

21. and THAT

23. him—omit.

21. and THAT Great Number.

23. continue in the LORD.

† 18. Rom. x. 12; iv. 9, 10.  
Acts ix. 30.

† 19. Acts viii. 1.

† 21. Acts ix. 25.

† 22.

χρηματισαι τε πρωτον εν Αντιοχειν τους μαθη-  
τας Χριστιανους.  
pleas Christians.

27 Εν ταυταις δε ταις ἡμεραις κατηλθον απο  
Ιερουσολυμων προφηται εις Αντιοχειαν. 28 Ανασ-  
τας δε εις εξ αυτων, ονοματι Αγαβος, εσημανε  
δια του πνευματος, λιμον μεγαν μελλειν εσεσ-  
θαι εφ' ὅλην την οικουμενην· ὅστις και εγενετο  
επι Κλαυδίου. 29 Των δε μαθητων καθως ηυπο-  
ρειτο τις, ὥρισαν ἕκαστος αυτων εις διακονιαν  
πεμψαι τοις κατοικοουσιν εν τη Ιουδαια αδελφοις·  
30 ὁ και ἐποίησαν, αποστειλαντες προς τους  
πρεσβυτερους δια χειρος Βαρναβα και Σαυλου.

ΚΕΦ. ΙΒ'. 12.

1 Και ἐκείνῳ δε τον καιρον επεβαλεν Ἡρωδης  
ὁ βασιλευς τας χειρας, κακῶσαι τινας των απο  
της ἐκκλησιας, 2 ανεilde δε Ιακωβον, τον ἀδελ-  
φον Ιωαννου, μαχαίρα. 3 Και ιδων, ὅτι ἀρεστον  
ἐστι τοις Ιουδαιοις, προσεθετο συλλαβεin και  
Πετρον (ἦσαν δε αἱ ἡμεραι των αζυμων) 4 ὃν  
και πιασας εθετο εις φυλακην, παραδους τεσ-  
σαροι τετραδιοις στρατιωτων φυλλασειν αυτον,  
βουλομενος μετα το πασχα αναγαγειν αυτον  
τω λαῷ. 5 Ὁ μὲν οὖν Πέτρος ἐτηρεito εν τη  
φυλακῇ· προσευχη δε ην ἐκτενης γινομένη ὑπο  
της ἐκκλησιας \* [προς τον θεον] ὅπερ αυτου.

6 Ὅτε δε ἐμελλεν αυτον προαγειν ὁ Ηρωδης,

great Crowd. And the DIS-  
CIPLES were styled † Chris-  
tians first in Antioch.

27 And in Those DAYS  
† Prophets came down  
from Jerusalem to Anti-  
och;

28 And one of them,  
named † Agabus, standing  
up signified by the SPIRIT  
that a great Famine was  
about to come on the  
Whole HABITABLE; which  
also happened under Clau-  
dius.

29 And the DISCIPLES,  
according to the ability of  
each, determined to send  
† Relief to the BRETHREN  
DWELLING IN JUDEA;

30 † which also they did,  
sending to the ELDERS by  
the Hand of Barnabas and  
Saul.

CHAPTER XII.

1 Now at That TIME  
Herod the KING put forth  
his HANDS to injure SOME  
of the CHURCH.

2 And he killed † James  
the BROTHER of John with  
the Sword.

3 And seeing that it  
pleased the JEWS, he pro-  
ceeded to arrest Peter also;  
(and it was during the  
DAYS of UNLEAVENED  
BREAD;)

4 and having seized he  
put him in Prison, deliver-  
ing him to Four Quarter-  
nions of Soldiers to guard  
him, intending after the  
PASSOVER to lead him out  
to the PEOPLE.

5 Therefore, indeed, PE-  
TER was watched by the  
GUARD; † but earnest  
Prayer was made \* in his  
behalf by the CHURCH.

6 But when HEROD was  
about to bring him forward,

\* VATICAN MANUSCRIPT.—5. to GOD—omit.

5. concerning him.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 23, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it: some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grand-son of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11.  
‡ 30. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 30. Acts xii. 23.  
xx. 23; ‡ 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

‡ 23. Acts xvi. 16.  
‡ 2. Matt. iv. 21;

τη νυκτι κεινη ην ο Πέτρος κοιμωμενος μεταξυ  
in the night that was the Peter sleeping between  
δυο στρατιωτων, δεδεμενος αλυσεσι δυσι,  
two soldiers, having been bound with chains two,  
φυλακες τε προ της θυρας ετηρουν την φυλα-  
guards and before the door watching the prison.

κτην. † Και ιδου, αγγελος κυριου επεστη, και  
And lo, a messenger of Lord stood by, and

φως ελαμψεν εν τω οικηματι· παταξας δε την  
light shone in the building; having struck and the  
πλευραν του Πέτρου, ηγειρεν αυτον, λεγων·  
side of the Peter, aroused him, saying,

Αναστα εν ταχει. Και εξεπεσον αυτου αι αλυ-  
Arise in haste. And fell off of him the chains

σεις εκ των χειρων. † Ειπε τε ο αγγελος προς  
from the hands. Said and the messenger to

αυτον· Περιζωσαι, και υποδησαι τα σανδαλια  
him; Gird thyself, and bind under the sandals

σου. Εποιησε δε ούτω. Και λεγει αυτω·  
of thee. He did and so, And he says to him;

Περιβαλου το ιματιον σου, και ακολουθει μοι.  
Throw around the mantle of thee, and follow me.

† Και εξελθων ηκολουθει \* [αυτω·] και ουκ ηδει,  
And having gone out he followed (him,) and not know,

οτι αληθες εστι το γινομενον δια του αγγελου,  
that real it is that being done through the messenger,

εδοκει δε οραμα βλεπειν. † Διελθοντες δε  
thought but a vision to see. Passing through and

πρωτην φυλακην και δευτεραν, ηλθον επι την  
first guard and second, they came to the

πυλην την σιδηραν την φερουσαν εις την πολιν,  
gate the iron that leading into the city,

ητις αυτοματη ηνοιχθη αυτοις· και εξελθοντες  
which self-moved opened to them; and having gone out

προηλθον ρυμην μιαν, και ευθεως απεστη ο  
went forward street one, and immediately stood the

αγγελος απ' αυτου. † Και ο Πέτρος γινομενος  
messenger from him. And the Peter having come

εν εαυτω, ειπε· Νυν οίδα αληθως, οτι εξαπεσ-  
in to himself, said; Now I know truly, that sent forth

τειλε κυριος τον αγγελον αυτου, και εξειλατο  
Lord the messenger of himself, and delivered

με εκ χειρος Ηρωδου, και πασης της προσ-  
me out of hand of Herod, and all the expect-

δοκias του λαου των Ιουδαιων. † Συνιδων τε  
tation of the people of the Jews. Considering and

ηλθεν επι την οικιαν Μαρίας της μητρος Ιωαν-  
he came to the house of Mary the mother of John,

νου, του επικαλουμενου Μαρκου, ου ησαν ικα-  
that being surnamed Mark, where were many

νοι συνηθροισμενοι και προσευχομενοι. † Κρυ-  
assembled and were praying. Having

σαστος εκ αυτου την θυραν του πυλωνας, προσ-  
knocked and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

7 And behold, † an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not THAT WHAT WAS DONE by the ANGEL was real, but thought † he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, † which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, † That the Lord sent his ANGEL, and † delivered me from the Hand of Herod, and ALL the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, † he came to the HOUSE of Mary, the MOTHER of † THAT John, surnamed MARK; where many were assembled, and were pray- ing.

13 And as he was knock- ing at the DOOR of the

\* VATICAN MANUSCRIPT.—Ο. him—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 7. Acts v. 19. ‡ 8. Acts x. 8, 17; xi. 5. ‡ 10. Acts xvi. 26. ‡ 11. Psa. xxxiv. 7; Dan. iii. 28; vi. 22; Heb. i. 14. ‡ 11. Job v. 19; Psa. xxxiii. 18, 19; xxxiv. 23; xli. 2; xcvi. 10; 2 Cor. i. 10; 2 Pet. ii. 9. ‡ 12. Acts iv. 23. ‡ 12. Acts xv. 37.



ἡλθε παιδίσκη ὑπακούσαι, ὀνοματι Ῥοδῆ· <sup>14</sup> καὶ  
a female servant to listen, by name Rhoda; and  
ἐπιγνούςα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς  
knowing the voice of the Peter, from the  
χαρὰς οὐκ ἠνοιξε τὸν πυλῶνα· εἰσδραμούσα δὲ  
joy not she opened the gate; having run in and  
ἀπηγγείλει, ἕσταναι τὸν Πέτρον πρὸ τοῦ πυλῶ-  
told, to have stood the Peter before the gate.

νος. <sup>15</sup> Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίη. Ἡ δὲ  
The but to her said; Thou art mad. She but

δυσχουρίζετο οὕτως σκεῖν. <sup>16</sup> Οἱ δὲ ἐλέγον· Ὁ  
confidently affirmed thus to be. They and said; The

ἄγγελος αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπεμπε  
messenger of him it is. The but Peter continued

κρουῶν· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξεστή-  
knocking; having opened and they saw him, and were amazed.

σαν. <sup>17</sup> Κατασεισας δὲ αὐτοὶς τὴ χειρὶ σιγᾶν,  
Having waved but to them the hand to be silent,

διηγήσατο αὐτοῖς, πῶς ὁ κύριος αὐτὸν ἐξηγάγε-  
he related to them, how the Lord him led

εκ τῆς φυλακῆς. Εἶπε δὲ· Ἀπαγγείλατε Ἰακώ-  
out of the prison. Said and; Report you to James

βφ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξέλθων  
and to the brethren these things. And going out

ἐπορεύθη εἰς ἕτερον τόπον.  
he went into another place.

<sup>15</sup> Γενομένης δὲ ἡμέρας, ἦν ταραχος οὐκ ὀλί-  
Having become and day, was a stir not small

γος ἐν τοῖς στρατιώταις, τί ἀρὰ ὁ Πέτρος ἐγε-  
among the soldiers, what then the Peter was

νετο. <sup>18</sup> Ἡρώδης δὲ ἐκζητήσας αὐτὸν, καὶ μὴ  
become. Herod and having sought him, and not

εὑρών, ἀνακρίνας τοὺς φυλάκας, ἐκέλευσεν  
having found, having examined the guards, commanded

ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς  
to be led off; and going down from the Judea into

τὴν Καισαρείαν διέτριβεν. <sup>20</sup> Ἦν δὲ θυμομαχῶν  
the Caesarea he remained. He was and being enraged

Τυριοῖς καὶ Σιδωνιοῖς· ὁμοθυμαδὸν δὲ παρήσαν  
with Tyrians and Sidonians; with one mind but was present

πρὸς αὐτὸν, καὶ πεισάντες Βλαστον, τὸν ἐπὶ  
with him, and having persuaded Blastus, that over

τοῦ κοιτῶνος τοῦ βασιλέως, πρὸντο εἰρηνῇ·  
the bed-chamber of the king, desired peace;

διὰ τὸ τρεφεσθαι αὐτὸν τὴν χώραν ἀπὸ τῆς  
because that to be nourished of them the country from of the

βασιλικῆς. <sup>21</sup> Τάκτη δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυ-  
king. On a set and day the Herod having

σαμένος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ  
put on apparel royal, and having sat down on the

βήματος, ἐδημηγόρει πρὸς αὐτοὺς. <sup>22</sup> Ὁ δὲ  
throne, made a speech to them. The but

GATE, a female servant named Rhoda, came to listen.

<sup>14</sup> And having recognised PETER'S VOICE, she opened not the GATE from JOY, but running in, told them that Peter was standing at the GATE.

<sup>15</sup> And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

<sup>16</sup> But PETER continued knocking; and having opened they saw him, and were astonished.

<sup>17</sup> † And waving his hand for them to be silent, he related to them how the LORD conducted Him out of the PRISON. And he said, "Tell these things to James and to the BRETHREN." And going out, he went into Another Place.

<sup>18</sup> Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

<sup>19</sup> And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CESAREA, he abode there.

<sup>20</sup> And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because † their COUNTRY was NOURISHED from that of the KING'S.

<sup>21</sup> And on † an appointed Day, \* Herod, having put on his royal robes, and sitting upon the THRONE, made an oration to them.

\* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 3.

. † 17. Acts xix. 16; xix. 13; xxi. 40.

† 20. 1 Kings v. 9, 11.

δημος ἐπεφώνει· Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου.  
people shouted; Of a god's voice, and not of a man.

22 Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἀγγέλους  
immediately and struck him a messenger:

κυρίου, ἀπ' ὧν οὐκ ἔδωκε δόξαν τῷ θεῷ· καὶ  
of Lord, because not he gave glory to the God; and

γενομένος σκωληκοβρωτός, ἐξεψύξεν. 24 Ὁ δὲ  
being eaten of worms, he breathed out. The and

λόγος τοῦ θεοῦ ἤνυεν καὶ ἐπληθύνετο. 25 Βαρ-  
word of the God grew and was multiplied. Bar-

ναβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσα-  
nabab and and Saul returned from Jerusa-

λήμ, πληρῶσαντες τὴν διακονίαν, συμπαράλα-  
lam, having fulfilled the service, having brought

βόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.  
along also John that having been surnamed Mark.

ΚΕΦ. ιγ'. 13.

1 Ἦσαν δὲ \* [τινές] ἐν Ἀντιοχείᾳ κατὰ τὴν  
Were and [some] in Antioch in the

οὐσαν ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, ὁ,  
being congregation prophets and teachers, the,

τε Βαρναβᾶς καὶ Σίμων ὁ καλούμενος Νίγερ,  
both Barnabas and Simeon that being called Black,

καὶ Λουκίος ὁ Κυρηνεὺς, Μαννῆν τε, Ἡρώδου  
and Lucius the Cyprian, Manna also, of Herod

τοῦ τετραρχοῦ συντροφός, καὶ Σαῦλος. 2 Λει-  
the tetrarch a foster brother, and Saul. 2 Lei-

τουργοῦντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύον-  
ing and of them the Lord and fasting,

των, εἶπε τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσate δὴ  
said the spirit the holy; Separate you indeed

μοὶ τὸν Βαρναβᾶν καὶ \* [τὸν] Σαῦλον εἰς τὸ  
for me the Barnabas and [the] Saul for the

ἔργον, ὃ προσκεκλημαι αὐτοὺς. 3 Τότε νηστεύ-  
work, which I have called them. Then having

σαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς  
fasted and having prayed, and having laid the

χεῖρας αὐτοῖς, ἀπέλυσαν. 4 Οὗτοι μὲν οὖν  
hands to them, they sent forth. These indeed then

ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου,  
having been sent forth by the spirit the holy,

κατήλθον εἰς τὴν Σελευκείαν, ἐκώθεν τε ἀπε-  
went down into the Seleucia, thence and sailed

πλεῖσαν εἰς τὴν Κύπρον. 5 Καὶ γενομένοι ἐν  
into the Cyprus. And having arrived in

Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν  
Salamis, they announced the word of the God in

ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ  
the synagogues of the Jews; they had and also

Ἰωάννην ὑπηρετήν. 6 Διελθόντες δὲ ὅλην τὴν  
John attendant. Having gone through and whole the

νῆσον ἀχρι Παφου, εὗρον τινα μαγὸν, ψευδο-  
island to Paphos, they found a certain magician, a false

προφήτην Ἰουδαίου, ᾧ ὄνομα Βαρῖησους, 7 ὃς  
prophet a Jew, to whom a name Barjesus, 7 who

23 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to God; and being eaten with worms, he expired.

24 But the word of \* God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, † taking with them also THAT John who was SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT SIMEON CALLED NIGER, and LUCIUS, the CYPRIAN, and MANNAEN, a foster-brother of HEROD the TETRARCH, and Saul.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate: to me BARNABAS and SAUL for the WORK to which I called them."

3 Then † having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the \* HOLY SPIRIT, went down to \* Seleucia; and from thence they sailed to \* Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUE of the Jews; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found † \* a Certain Magician, a False prophet, a Jew, whose Name was Bar-Jesus,

\* VATICAN MANUSCRIPT.—24. the LORD grew.

6. HOLY SPIRIT.  
false-Prophet.

4. Be edified.

4. Cyprus.

1. some—omit.

2. the—omit.

6. a Certain Man, a Magician, a

‡ 25. Acts XIII. 5, 13; XV. 37.

‡ 2. Acts VI. 6.

‡ 2. Acts VII. 1.

ην συν τῷ ἀνθυπατῷ Σέργιῳ Παύλῳ, ἀνδρὶ  
 was with the proconsul Sergius Paulus, a man  
 συνετῷ. Οὗτος προσκαλεσάμενος Βαρναβάν καὶ  
 intelligent. This having summoned Barnabas and  
 Σαῦλον, ἐπέστησεν ἀκοῦσαι τὸν λόγον τοῦ  
 Saul, desired to hear the word of the  
 θεοῦ. <sup>8</sup> Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μαγός,  
 God. Stood against but them Elymas the magician,  
 (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,)  
 (thus for is translated the name of him,)  
 (ἤτις) διαστρεφάει τὸν ἀνθυπατὸν ἀπὸ τῆς πί-  
 seeking to turn away the proconsul from the faith.  
 τως. <sup>9</sup> Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς  
 Saul but (he also Paul) being filled  
 πνεύματος ἁγίου, \* [καὶ] ἀτενίσας εἰς αὐτὸν,  
 of spirit holy, [and] having looked earnestly on him,  
<sup>10</sup> εἶπεν· Ὁ πλήρης παντός δούλου καὶ πᾶσης  
 said; O full of all deceit and of all  
 βδελουρίας, υἱὲ διαβόλου, ἐχθρὲ πᾶσης δικαιοσύ-  
 ready working. O son of an accuser, enemy of all righteous-  
 νης, οὐ παντὶ διαστρεφῶν τὰς ὁδοὺς κυρίου τὰς  
 ness, not with thee cease perverting the ways of Lord the  
 εὐθείας; <sup>11</sup> Καὶ νῦν ἰδοὺ, χεὶρ κυρίου ἐπὶ σε,  
 straight? And now lo, a hand of Lord on thee,  
 καὶ εἴη τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι  
 and thou shalt be blind, not seeing the sun till  
 καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν  
 a season. Immediately and fell on him  
 ἀχλὺς καὶ σκοτὸς· καὶ περιάγων ἐζητεῖ χεῖρα  
 a mist and darkness; and going about he sought guides.  
 ᾠγούς. <sup>12</sup> Τότε ἰδὼν ὁ ἀνθυπατος τὸ γεγονός,  
 Then seeing the proconsul that having been done,  
 ἐπίστευσεν, ἐκπλήσσομενος ἐπὶ τῇ διδασχῇ τοῦ  
 believed, being astonished at the teaching of the  
 κυρίου.  
 Lord.

<sup>13</sup> Ἀναχθόντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν  
 Having set sail and from the Paphos those about the  
 Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας.  
 Paul, came into Perga of the Pamphylia.  
 Ἰωάννης δὲ, ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρε-  
 John but, having gone away from them, returned  
 ψεν εἰς Ἱερουσαλὺμα. <sup>14</sup> Αὐτοὶ δὲ διελθόντες  
 into Jerusalem. They and having passed through  
 ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιοχείαν  
 from the Perga went to Antioch  
 τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγ-  
 of the Pisidia, and having entered into the synagogue  
 γῇ τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. <sup>15</sup> Μετὰ  
 in the day of the sabbaths, they sat down. After  
 δὲ τὴν ἀναγνώσιν τοῦ νομίῳ καὶ τῶν προφητῶν,  
 and the reading of the law and the prophets,  
 ἀπεστέλλαν οἱ ἀρχισυναγωγοὶ πρὸς αὐτοὺς,  
 sent the synagogue-rulers to them,  
 λέγοντες· Ἄνδρες ἀδελφοί, εἰ ἐστὶ λόγος ἐν  
 saying; Men brethren, if is a word in  
 ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λεγετέ-  
 you of consolation to the people, say you.

7 who was with the  
 PROCONSUL, Sergius Paul-  
 us, an intelligent Man.  
 This man having called  
 for Barnabas and Saul de-  
 sired to hear the word of  
 God.

8 But Elymas, the Ma-  
 GICIAN, (for so his NAME is  
 translated,) opposed them,  
 seeking to turn away the  
 PROCONSUL from the  
 FAITH.

9 Then THAT Saul, also  
 called Paul, being filled  
 with holy Spirit, looking  
 intently on him, said,

10 "O full of All Deceit,  
 and of All Imposture! Son  
 of an Accuser! Enemy  
 of all Righteousness! wilt  
 thou not cease to pervert  
 the STRAIGHT WAYS of the  
 Lord?

11 And now, behold, the  
 Hand of the Lord is upon  
 thee; and thou shalt be  
 blind, not seeing the sun  
 for a Season." And im-  
 mediately a Mist and dark-  
 ness fell \* on him, and  
 going about he sought  
 Guides.

12 Then the PROCON-  
 SUL seeing THAT HAVING  
 BEEN DONE, believed, be-  
 ing astonished at the  
 TEACHING of the LORD.

13 And sailing from PA-  
 PHOS, THOSE with \* Paul  
 came to Perga in Pam-  
 phylia; † but John having  
 withdrawn from them, re-  
 turned to Jerusalem.

14 And these, having  
 passed through from PER-  
 GA, came to Antioch in  
 PISIDIA, and ‡ went into  
 the SYNAGOGUE on the  
 DAY of the SABBATHS, and  
 sat down.

15 And † after the  
 READING of the LAW and  
 the PROPHETS, the SYNA-  
 GOGUE-RULERS sent to  
 them, saying, "Brethren,  
 if \* any one among you  
 have a Word of Exhorta-  
 tion for the PEOPLE, speak."

\* VATICAN MANUSCRIPT.—O, and—omit.  
 13. any one among you have a Word of.

11. on him—omit.

13. Paul.

† 13. Acts xv. 38.  
 er. 37.

‡ 14. Acts xvi. 13; xvii. 2; xviii. 4.

‡ 13. Luke iv. 10;

12 Ἀναστὰς δὲ Παῦλος, καὶ κατασεισας τὴν χεῖρ, Having stood up and Paul, and having waved the hand, εἶπεν· Ἄνδρες Ἰσραηλίται, καὶ οἱ φοβούμενοι and. Men Israelites, and those fearing τὸν θεόν, ἀκουσατέ. 17 Ὁ θεὸς τοῦ λαοῦ τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαόν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψήλου ἐξηγάγεν αὐτοὺς ἐξ αὐτῆς· 13 καὶ ὡς τεσσαρακονταετη χρόνον ἐτροφορῶν· and about forty years time he fostered them in the desert; 19 \* [καὶ] καθέλκων αὐτοὺς ἐν τῇ ἐρημίᾳ· [and] having cast out nations seven in land of Canaan, he distributed them to them the land of them. 20 Καὶ μετὰ ταῦτα ὡς ἐτεσι τετρακοσίοις καὶ πεντηκοντα εἰκόσι καὶ ἑπτὰ, ἕως Σαμουὴλ τοῦ προφήτου. he gave judges, till Samuel the prophet. 21 Ἐκείθεν ᾗτησαντο βασιλεῖα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαουλ υἱὸν Κίς, ἀνδρὰ ἐκ φυλῆς Βενιαμὴν, ἐτὴ τεσσαρακοντα. 22 Καὶ μεταστήσας αὐτόν, ᾗγειρεν αὐτοῖς τὸν Δαυὶδ ἕως βασιλεῖα, ᾗ καὶ εἶπε μαρτυρήσας· Εὗρον Δαυὶδ, τὸν τοῦ Ἰεσσαί, \* [ἄνδρα] κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ βελημάτων μου. 23 Τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ᾗγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς

16 Then Paul standing up, and waving his HAND, said, "Israelites! and you who fear GOD, listen!

17 THE GOD of \* the PEOPLE of ISRAEL † chose our FATHERS, and elevated the PEOPLE † during their EXILE in the Land of Egypt, † and brought them out of it with an uplifted Arm.

18 And † for a period of Forty Years he nourished them in the DESERT;

19 and † having cast out seven Nations in the Land of Canaan, † he \* distributed their LAND to them by Lot.

20 And after these things, † he gave Judges about † four hundred and fifty Years, † till Samuel the PROPHET.

21 † And then they asked for a King; and GOD gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And † having removed him, † he raised up to them DAVID for a King; to whom also giving testimony, he said, † 'I have † found David, the son of 'JESSE, † a Man according 'to my HEART, who will 'perform All my WILL.'

23 † From This man's POSTERITY, † according to Promise, GOD brought forth to ISRAEL † a Savior, Jesus;

24 † John having previously proclaimed, before his APPEARANCE, an im-

\* VATICAN MANUSCRIPT.—17. the PEOPLE of ISRAEL. 19. And—omit. 19. gave them JUDGES for an inheritance, about four hundred and fifty Years. And after that he gave them JUDGES till Samuel the Prophet. 22. a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The disagreement here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (ד) for *ayin* (א) which is very similar in form. This would make 690 years (instead of 480) from the exodus to the building of the temple, and exactly agree with Paul's chronology.

17. Deut. vii. 6, 7. 17. Psa. cv. 23, 24; Acts vii. 17. 17. Exod. xlii. 14, 10. 18. Num. xiv. 33, 34; Psa. xcv. 9, 10; Acts vii. 30. 19. Deut. vii. 1. 19. Jesh. xiv. 1, 2; Psa. lxxviii. 55. 20. Judges ii. 16. 20. 1 Sam. xiii. 20. 21. 1 Sam. vii. 1. 21. 1 Sam. xv. 23, 24, 28; xvi. 1. 22. Hosea xlii. 11. 22. 1 Sam. xvi. 1. 23. 1 Sam. ii. 4; v. 8. 23. Psa. lxxix. 20. 23. 1 Sam. xlii. 14; Acts vii. 40. 24. Isa. xl. 1; Luke i. 32, 33; Acts ii. 30; Rom. i. 8. 24. 2 Sam. vii. 12; 1 Sam. cxxiii. 11. 24. Matt. i. 21. 24. Matt. iii. 1; Luke iii. 8.

εισοδου αυτου βαπτισμα μετανοιας παντι τῷ  
entrance of him a dipping of reformation to all the  
λαῷ Ἰσραηλ. 25 Ὡς δὲ ἐπληρου ὁ Ἰωάννης τον  
people Israel. As and was fulfilling the John the  
δραμον, ελεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ  
race, he said; Who me do you suppose to be? not  
εἰμι ἐγώ, ἀλλ' ἰδοὺ, ἐρχεται μετ' ἐμε, οὗ οὐκ  
am I, but lo, comes after me, of whom not  
εἰμι ἀξίος το ὑποδοῖμα των ποδων λυσαι.  
I am worthy the sandal of the feet to loose.

25 Ἄνδρες ἀδελφοι, υἱοὶ γενους Ἀβρααμ, καὶ  
Men brethren, sons race of Abraham, and  
οἱ ἐν ὑμῖν φοβούμενοι ταν θεον, ὑμῖν ὁ λόγος  
those among you fearing the God, to you the word  
τῆς σωτηρίας ταυτῆς ἀπεστάλη. 27 Οἱ γὰρ  
of the salvation this is sent. Those for  
κατοικούντες ἐν Ἱερουσαλῇ, καὶ οἱ ἀρχόντες  
dwelling in Jerusalem, and the rulers  
αὐτων, τουτον ἀγνοήσαντες, καὶ τας φωνας  
of them, him not knowing, and the voices  
των προφητων τας κατα παν σαββατον ἀναγι-  
of the prophets those in every sabbath being  
νέσκόμενας, κρίναντες ἐπληρώσαν. 28 Καὶ μῆ-  
read, judging fulfilled. And no  
δισμιαν αἰτίαν θανάτου εὑρόντες, ᾗτησαντο  
one cause of death having found, they asked  
Ἡλῶτον ἀναιρεθῆναι αὐτον. 29 Ὡς δὲ ἐτελέσαν  
Pilate to kill him. When and they finished

πάντα τα περὶ αὐτου γεγραμμένα, καθελόν-  
all the things concerning him having been written, having taken  
τες ἀπο του ξυλου, ἐθηκαν εἰς μνημειον. 30 Ὁ  
down from the cross, they placed in a tomb. The  
δὲ θεος ᾗγειρεν αὐτον ἐκ νεκρων, 31 ὃς ὡφθῆ  
but God raised him out of dead ones, who appeared  
ἐπὶ ἡμερας πλείους τοῖς συναναβασιν αὐτοῦ ἀπο  
on days many to those having gone up with him from  
τῆς Γαλιλαίας εἰς Ἱερουσαλῇ, οἵτινες εἰσι  
of the Galilee into Jerusalem, who are  
μαρτυρις αὐτου πρὸς τον λαον. 32 Καὶ ἡμεῖς  
witnesses of him to the people. And we  
ὑμᾶς εὐαγγελίζομεθα την πρὸς τους πατερας  
you address with glad tidings that to the fathers  
ἐπαγγελίαν γενομένην, ὅτι ταυτην ὁ θεος ἐκ-  
promise having been made, that this the God has  
πληρώκε τοῖς τέκνοις αὐτων ἡμῖν, ἀναστήσας  
fulfilled to the children of them to us, having raised up  
Ἰησοῦν. 33 Ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γεγραπ-  
Jesus, as also in the first psalm it is written,  
ται· Τίος μου εἶ συ, ἐγὼ σημερον γεγέννηκα  
A son of me art thou, I to-day have begotten

incision of reformation to  
All the PEOPLE of ISRAEL.

25 And as John was ful-  
filling his RACE, he said,  
† \* Whom do you suppose  
me to be? I am not he;  
but behold, one comes  
after me, the SANDALS of  
Whose FEET I am not war-  
thy to untie.

26 Brethren, sons of the  
Family of Abraham, and  
THOSE among you who  
FEAR GOD, † to you is the  
word of this SALVATION  
\* sent.

27 For THOSE DWELL-  
ING in Jerusalem, and  
their RULERS, † not know-  
ing him, nor the DECLA-  
RATIONS of the PROPHETS  
† which are READ Every  
Sabbath, † have fulfilled  
them in judging him.

28 † And without hav-  
ing found any Cause of  
Death they desired Pilate  
to kill him.

29 And when they had  
finished ALL things WRIT-  
TEN concerning him, † hav-  
ing taken him down from  
the CROSS, they laid him  
in a Tomb.

30 † But GOD raised  
him from the Dead;

31 † and he appeared  
for several Days to THOSE  
who went up with him  
from GALILEE to Jerusa-  
lem, who are his WITNESSES  
to the PEOPLE.

32 And we announce  
glad tidings to you, † the  
PROMISE which was made  
to the FATHERS; because  
GOD has fulfilled this to  
\* us their CHILDREN, hav-  
ing raised up Jesus;

33 as it is written also  
in the † \* SECOND Psalm,  
† \* Thou art my Son; this  
'day I have begotten thee.'

\* VATICAN MANUSCRIPT.—25. What think you that. 26. sent forth. For. 32. our  
CHILDREN, having. 33. SECOND Psalm.

† 25. The two first Psalms as they stand in our editions, were anciently joined together.  
See *Weistritz*, *Griesbach* has followed some MSS which have *first* instead of *second*. See also  
Tischendorf. The common reading, however, has been adopted, which agrees with the  
Vat. MS.

† 25. Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 20, 27.  
xxiv. 47; Acts iii. 20; ver. 40. † 27. Luke xiii. 34; Acts iii. 17; 1 Cor. ii. 8. † 27.  
Acts ii. 21. † 27. Luke xxiv. 48. Acts xviii. 23. † 28. Matt. xxvii. 22, &c.;  
Acts ii. 13, 14. † 28. Matt. xvii. 50, &c. † 30. Math. xxviii. 6. Acts ii. 24, iii.  
13, 15, 20, v. 30. † 31. Acts i. 3; 1 Cor. xv. 5-7. † 32. Gen. xii. 3; Gal. iii. 16; Acts  
xvi. 6; Gal. iii. 16. † 33. Ps. ii. 7; Heb. i. 5; v. 5.

σε. 34 Ὅτι δε ἀνέστησεν αὐτὸν ἐκ νεκρῶν,  
then. Because and he raised him out of dead ones,

μηκετι μελλοντα ὑποστρεφειν εἰς διαφθοραν,  
the more being about to return to corruption,

οὕτως εἰρηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ  
thus he said, That I will give to you the holy things of David

τὰ πιστά. 35 Διὸ καὶ ἐν ἑτέρῳ λεγει· Οὐ  
the faithful. Therefore also in another he says; Not

δωσεις τὸν ὅσιον σου ἰδειν διαφθοραν.  
the will permit the holy one of thee to see corruption.

36 Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ  
David indeed for own generation having served by the

τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προτετέθη πρὸς  
of the God will fell asleep, and was laid with

τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθοραν· 37 Ὁν δὲ  
the fathers of himself and saw corruption; whom but

ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοραν. 38 Γνωσ-  
the God raised up, not saw corruption. Known

τες οὖν ἐστέ ὑμῖν, ἀδελφοί, ὅτι διὰ  
therefore let it be to you, men brethren, that through

τούτου ὑμῖν ἀφ᾽ οἱς ἀμαρτιῶν καταγγέλλεται·  
this to you forgiveness of sins is announced,

39 καὶ ἀπο πάντων, ὃν οὐκ ἠδυνήθητε ἐν τῷ  
and from all things, which not you are able by the

νόμῳ Μωσέως δικαιοῦσθαι, ἐν τούτῳ πᾶς ὁ  
law of Moses to be justified, in him every one the

πιστευὼν δικαιούται. 40 Βλέπετε οὖν, μὴ  
believing is justified. See then, not

ἐπελθῇ ἐφ' ὑμᾶς τὸ εἰρημεῖν ἐν τοῖς προφη-  
may come upon you that having been spoken by the prophets;

ταις· 41 Ὡστε οἱ καταφρονῶνται, καὶ θαυμάσατε,  
behold you the despisers, and wonder you,

καὶ ἀφανισθῆτε· ὅτι ἐργὸν ἐγὼ ἐργάζομαι ἐν  
and disappear you, because a work I work in

ταῖς ἡμέραις ὑμῶν, ἐργὸν, ὃ οὐ μὴ πιστευ-  
the days of you, a work, which not not you would

σῆτε, εἰ τις ἐκδιηγῆται ὑμῖν. 42 Ἐξιόντων δὲ  
believe, if one should narrate to you. Having gone out and

αὐτῶν, παρεκάλουν εἰς τὸ μεταξὺ σαββατῶν  
of them, they desired on the next sabbath

λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43 Λυθῆναι  
to be spoken to them the words these. Being broken

σῆς δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ  
up and the synagogue, followed many

τῶν Ἰουδαίων καὶ τῶν σεβόμενων προσηλυτῶν  
of the Jews and of the worshipping proselytes

τῷ Παύλῳ καὶ τῷ Βαρναβᾷ· οἵτινες προσλα-  
the Paul and the Barnabas; who speaking

λοῦντες αὐτοῖς, ἐπειθον αὐτοὺς προσμενεῖν τῇ  
to them, persuaded them to continue in the

34 And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, † 'I will give you the HOLY MERITS OF DAVID.'

35 Therefore also in another place he says, † 'Thou wilt not permit thy HOLY ONE to see Corruption.'

36 For David, indeed, having in his Own Generation served the WILL of GOD, † fell asleep, and was laid with his FATHERS, and saw Corruption;

37 but he whom GOD raised up saw not Corruption.

38 Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;

39 † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

40 See then that WHAT is SPOKEN in † the PROPHETS may not come upon you;

41 Behold, DESPISERS, and wonder, and 'disappear'; For † perform a Work in your DAYS, a Work which you will by no means believe, though one should declare it to you."

42 And they having gone out, \* it was thought proper that these words should be spoken to them on the NEXT Sabbath.

43 And when the SYNAGOGUE was broken up, many of the Jews and RELIGIOUS Proselytes followed PAUL and BARNABAS, who, speaking to them, persuaded them to

\* VATICAN MANUSCRIPT.—42. it was thought proper that these words should be spoken.  
† 55. Isa. lv. 2. † 35. Ps. xvi. 10; Acts ii. 21. † 36. 1 Kings ii. 10; Acts ii. 27.  
† 37. Luke xxiv. 47. † 38. Rom. i. 17; viii. 3; 1 John ii. 12. † 40. Isa. xlii. 16; Hab. i. 8.

χαριτι του θεου. <sup>44</sup> Τῇ τε εχομένῃ σαββατῇ  
favor of the God. On the and coming sabbath,

σχεδόν πᾶσα ἡ πόλις συνηχθῆ ἀκουσαι τον  
almost all the city came together to hear the  
λογον του θεου. <sup>45</sup> Ἰδοντες δε οἱ Ἰουδαιοι τους  
word of the God. Seeing and the Jews the

οχλους, ἐπλησθησαν ζήλου, και ἀντελεγον  
crowds, they were filled of zeal, and spoke against

τοῖς ὑπο του Παυλου λεγομενοις, \* [ἀντιλε-  
the things by the Paul being spoken, [contra-  
γοντες και] βλασφημουντες. <sup>45</sup> Παρήσιασα-  
dic ing and] blaspheming. Speaking

μενοι δε ὁ Παυλος και ὁ Βαρναβας εἶπον·  
for and the Paul and the Barnabas said,

Ἔμῳ ἦν ἀναγκαῖον πρῶτον λαληθῆναι τον  
To you it was necessary first to be spoken the

λογον του θεου· ἐπειδὴ \* [δε] ἀπωθεισθε αὐτον,  
word of the God: since [but] you thrust away him,

καὶ οὐκ ἀξιους κρινετε ἑαυτους της αἰωνιου  
and not worthy judge yourselves of the age-lasting

ζωης, ἰδου, στρεφομεθα εἰς τα ἔθνη. <sup>45</sup> Οὕτω  
life, lo, we turn to the gentiles. Thus

γὰρ ἐντεταλται ἡμῖν ὁ κυριος· Τεθεικα σε εἰς  
for has commanded us the Lord. I have set thee for

ὥς ἐθνῶν, του εἶναι σε εἰς σωτηριαν ἕως ἐσχα-  
as nations, the to be thee for salvation to end

του της γῆς. <sup>45</sup> Ἀκουοντα δε τα ἔθνη εχαιρον,  
of the earth. Having heard and the Gentiles rejoiced,

και ἐδοξάζον τον λογον του κυριου· και ἐπίσ-  
and glorified the word of the Lord; and be-  
τευσαν ὅσοι ἦσαν τεταγμενοι εἰς ζῶν αἰωνιον.  
lived as many as were having been disposed for life age-lasting.

<sup>45</sup> Διεφῆρτε δε ὁ λογος του κυριου δι' ὅλης  
Was published and the word of the Lord through whole

της χωρας. <sup>46</sup> Οἱ δε Ἰουδαιοι παρώτρυναν τας  
of the country. The but Jews stirred up the

σεβόμενας γυναίκας τας εὐσχημονας, και τους  
religious women the honorable, and the

πρωτους της πόλεως, και ἐπηγειραν διωγμον  
chiefs of the city, and raised a persecution

ἐπὶ τον Παυλον και τον Βαρναβαν, και ἐξεβάλον  
against the Paul and the Barnabas, and cast out

αὐτους ἀπο των ὁρίων αὐτων. <sup>46</sup> Οἱ δε ἐκτίνα-  
them from the borders of them. They but having

ἰτακνεν τον κονιῶρτον των ποδων αὐτων ἐπ'  
shaken off the dust of the feet of them against

αὐτους, ἦλθον εἰς Ἰκονιον.  
them, came into Iconium.

<sup>47</sup> Οἱ δε μαθηται ἐπληρυντο χαρας και πνευ-  
The and disciples were filled joy and spirit

ματος ἁγίου. ΚΕΦ. ιδ'. 14. <sup>1</sup> Ἐγενετο δε ἐν  
holy. It happened and in

Ἰκονίῃ, κατα το αὐτο εἰσελθεῖν αὐτοῖς εἰς την  
Iconium, at the same to enter them into the

continue in the FAVOR of God.

<sup>44</sup> And on the follow-  
ing Sabbath, almost the  
Whole CITY assembled to  
hear the word of GOD.

<sup>45</sup> And the JEWS seeing  
the CROWDS, were filled  
with Envy, and opposed  
the things spoken by Paul,  
blaspheming.

<sup>46</sup> And both PAUL and  
BARNABAS, speaking freely,  
said, "It was necessary  
for the word of GOD first  
to be spoken to you; but  
since you thrust it away  
from you, and judge your-  
selves unworthy of APO-  
STOLIC Life, behold, we  
turn to the GENTILES."

<sup>47</sup> For thus the LORD  
has commanded us: "I  
have set thee for a Light  
of Nations, that thou  
shouldst be for Salva-  
tion to the Extremity of  
"the EARTH."

<sup>48</sup> And the GENTILES  
having heard this, rejoiced,  
and glorified the word of  
\* the LORD; and as many  
as were disposed for APO-  
stolical Life, believed.

<sup>49</sup> And the word of  
the LORD was published  
through the Whole of the  
COUNTRY.

<sup>50</sup> But the JEWS excited  
the RELIGIOUS and HON-  
ORABLE Women, and the  
FIRST MEN of the CITY,  
and raised a Persecution  
against PAUL and \* Barna-  
bas, and expelled them  
from \* their BORDERS.

<sup>51</sup> And THEY, shaking  
off the DUST of \* their feet  
against them, went to Ico-  
nium.

<sup>52</sup> And the DISCIPLES  
were filled with Joy and  
holy Spirit.

# CHAPTER XIV.

<sup>1</sup> And it occurred at  
Iconium, that they went  
TOGETHER into the SYNA-

\* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and.  
ing and—omit. 46. but—omit. 49. God; and as many.

45. contradict-  
ing. 50. Barnabas.

46. Matt. x. 6; Acts iii. 26; v. 26; Rom. i. 16. 47. Isa. xlii. 6; xlix. 6; Luke ii. 32. 48. Matt. x. 18; Mark vi. 11; Luke ix. 5; Acts xviii. 6. 49. Matt. v. 12, John xvi. 22, Acts ii. 48.

συναγωγὴν τῶν Ἰουδαίων, καὶ λαλεῖσαι οὕτως,  
 συναγωγῆς of the Jews, and to speak so,  
 ἵστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ  
 that to believe of Jews and also Greeks a great  
 πλῆθος. <sup>2</sup> Οἱ δὲ ἀπειθουντες Ἰουδαῖοι ἐπηγε-  
 multitudes. The but unbelieving Jews stirred up  
 ρον καὶ ἐκακώσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ  
 and embittered the souls of the Gentiles against  
 τῶν ἀδελφῶν. <sup>3</sup> Ἰκανόν μιν οὖν χρόνον διέτρι-  
 the brethren. Considerable indeed then time they re-  
 ψαν παρ᾽ ἡπιαζομενοι ἐπὶ τῷ κυρίῳ, τὸ μαρτυ-  
 mained speaking freely about the Lord, that testifying  
 ρουντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, δίδοντι  
 to the word of the favor of himself, granting  
 σημεῖα καὶ τεράτα γίνεσθαι διὰ τῶν χειρῶν  
 signs and prodigies to be done through the hands  
 αὐτῶν. <sup>4</sup> Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως  
 of them. Was divided and the multitude of the city  
 καὶ οἱ μὲν ᾤοντο ἔχειν τὸν Ἰουδαῖον, οἱ δὲ  
 and some were with the Jews, those and  
 σὺν τοῖς ἀποστόλοις. <sup>5</sup> Ὅς δὲ ἐγένετο ὄρμη-  
 with the apostles. As and was a rush  
 τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσί-  
 of the gentiles and also of Jews with the rulers  
 αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,  
 of them, to insult and to stone them,  
<sup>6</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς  
 seeing they fled into the city of the  
 Λυκαονίας, Λυστράν καὶ Δερβην, καὶ τὴν  
 Lycæoniam, Lystra and Derbe, and the  
 περιχώρον. <sup>7</sup> Ἰακεὶ ᾤοντο εὐαγγελίζεσθαι.  
 surrounding country; and there they were preaching glad tidings.  
<sup>8</sup> Καὶ τις ἀνὴρ ἐν Λύστρῃς ἀδύνατος τοῖς  
 And a certain man in Lystra unable in the  
 ποσὶν ἐκαθέτο, ἡλὸς ἐκ κοιλίας μητρὸς αὐτοῦ,  
 feet was sitting, lame from womb of mother of himself,  
 ὃς οὐδέποτε περιεπεπατήκει. <sup>9</sup> Οὗτος ἤκουε  
 who never had walked about. This heard  
 τοῦ Παύλου λαλούντος· ὃς ἀτενίσας αὐτῷ,  
 the Paul speaking; who having looked intently to him,  
 καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, <sup>10</sup> εἶπε  
 and seeing that faith he has of the to be saved, said  
 μεγάλῃ τῇ φωνῇ· Ἀναστῆθι ἐπὶ τοὺς πόδας σου  
 loud with the voice; Do thou stand upon the feet of thee  
 ὀρθός. Καὶ ἤλατο, καὶ περιεπάτει. <sup>11</sup> Οἱ δὲ  
 erect. And he leaped up, and walked about. The and  
 ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν  
 crowds, seeing what did the Paul, lifted up  
 τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λεγόντες· Οἱ  
 the voice of them, in Lycæonian language saying; The  
 ὅσοι ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς  
 being like men came down to  
 ἡμᾶς. <sup>12</sup> Ἐκάλουν τε τὸν μὲν Βαρναβάν, Δία·  
 us. They called and the indeed Barnabas, Jupiter,

σοῦς of the Jews, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.  
<sup>2</sup> But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.  
<sup>3</sup> For a considerable Time however, they continued there, speaking boldly in the LORD, † who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodigies to be performed by their HANDS.  
<sup>4</sup> But the MULTITUDE of the CITY was divided; and SOME were with the JEWS, and SOME with the APOSTLES.  
<sup>5</sup> And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, † to wantonly disgrace and stone them,  
<sup>6</sup> knowing it, † they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;  
<sup>7</sup> and there they proclaimed glad tidings.  
<sup>8</sup> † And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his BIRTH, who had never walked.  
<sup>9</sup> This man heard PAUL speaking; who, looking intently on him, and † seeing that he had Faith to be RESTORED,  
<sup>10</sup> said with a \* Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.  
<sup>11</sup> And the CROWDS seeing what PAUL did, they lifted up their voice in the Lycæonian language, saying, † "The GODS, resembling men, have come down to us."  
<sup>12</sup> And they, indeed, called BARNABAS, Jupiter,

\* VATICAN MANUSCRIPT.—10. Loud Voice.

† 5. Mark xvi. 7; Heb. ii. 4. † 5. 2 Tim. i. 11. † 6. Matt. x. 23. † 3. Acts vi. 1.  
 † 9. Matt. viii. 16; x. 23, 26. † 11. Acts viii. 10; xxviii. 6.



τον δε Παυλον, 'Ερμην' επειδη αυτος ην ὁ  
1.ο and Paul, Mercury: because he was the  
ἡγουμενος του λογου. 13 Ὁ δε ἱερευς του Διους  
leader of the word. The and priest of the Jupiter

του οντος προ της πολεως, ταυρους και στεμ-  
of that being before the city, bulls and gar-

ματα επι τους πυλῳνας εφεγκας, συν τοις  
lands to the gates having brought, with the

οχλοις ηθελε θυειν. 14 Ακουσαντες δε οἱ αποσ-  
crowds wished to sacrifice. Having heard and the apostles

τολοι Βαρναβας και Παυλος, διαρρηξαντες τα  
Barnabas and Paul, having rent the

ἱματια αὐτων, εξεκηθησαν εις τον οχλον, κρα-  
mantles of them, rushed out into the crowd, crying

ζυντες. 15 και λεγοντες: Ανδρες, τι ταυτα ποι-  
out and saying: Men, why these things do

ετε; και ημεις ὁμοιοπαθεις εσμεν υμιν ανθρω-  
you? also we being like are to you men,

ποι, ευαγγελιζομενοι υμας απο τωτων των  
announcing glad tidings you from these the

ματαιων επιστρεφειν επι τον θεον τον ζωντα,  
superstitions to turn to the God the living,

ὃς ἐποίησε τον ουρανον και την γην και την  
who made the heaven and the earth and the

θαλασσαν, και παντα τα εν αυτοις. 16 ὃς εν  
sea, and all the things in them; who in

ταις παροφημεραις γενεαις ειασε παντα τα  
the having gone by generations permitted all the

εθνη πορευεσθαι ταις ὁδοις αὐτων. 17 Καιτοιγε  
nations to go in the ways of themselves. Although indeed

οὐκ αμαρτυρον ἑαυτον αφηκεν, αγαθοποιων,  
not without witness himself left, doing good,

ουρανοθεν υμιν υετους διδους και καιρους καρ-  
from heaven to you rains giving and seasons fruit-

ποφορους, ἐμπιπλων τροφης και ευφροσυνης  
ful, being full of food and of joy

τας καρδιας υμων. 18 Και ταυτα λεγοντες,  
the hearts of you. And these things saying, they

μολις κατεπαυσαν τους οχλους τον μη θυειν  
hardly they restrained the crowds the not to sacrifice

αυτοις. 19 Επηλθον δε απο Αντιοχειας και Ικο-  
to them. Came and from Antioch and Ico-

νιου Ιουδαϊο· και πεισαντες τους οχλους, και  
nium Jews; and having persuaded the crowds, and

λιθασαντες τον Παυλον, εσυρον εξω της  
having stoned the Paul, they dragged outside of the

πολεως, νομισαντες αυτον τεθναναι. 20 Κυκ-  
city, supposing him to be dead. Sur-

λωσαντων δε αυτον των μαθητων; αναστας  
rounding and him the disciples, having arisen

εισηλθεν εις την πολιν. Και τη επαυριον  
he entered into the city. And on the morrow

εξηλθε συν τῳ Βαρναβα εις Δερβην. 21 Ευαγ-  
he went with the Barnabas into Derbe. Having

and PAUL, Mercury, be-  
cause he was the CHIEF  
SPEAKER.

13 And the PRIEST of  
THAT [image of] JUPITER  
which was before the  
CITY, brought Bulls and  
Garlands to the GATES, and  
wished to sacrifice with the  
CROWDS.

14 But the APOSTLES,  
Barnabas and Paul, hav-  
ing heard of it, rent their  
MANTLES, and rushing  
out among the CROWD, ex-  
claiming

15 and saying, "Men,  
why do you These things?  
We are also Men, sub-  
ject to frailty with you,  
proclaiming glad tidings  
to turn you from These  
VANITIES to the LIVING  
GOD, who made the HEAV-  
EN, and the EARTH, and  
the SEA, and all THINGS  
in them;

16 who, in PERCE-  
IVING Generations permitted  
All the GENTILES to walk  
in their own WAYS;

17 though indeed he  
left not Himself without  
testimony, doing good,  
giving you Rains from  
heaven, and fruitful Sea-  
sons, and filling your  
HEARTS with Food and  
Gladness."

18 And saying These  
things, they with difficulty  
restrained the CROWDS  
from SACRIFICING to  
them.

19 But Jews came from  
Antioch and Iconium, and  
having persuaded the  
CROWDS, and having  
stoned PAUL, they dragged  
him out of the CITY, sup-  
posing him to be dead.

20 But the DISCIPLES  
having surrounded him,  
he rose up and entered the  
CITY. And on the NEXT  
DAY he departed with BAR-  
NABAS to Derbe.

† 13. As was common in that day, cities were placed under the protection of heathen deities. The city of Lystra had the image of Jupiter, before its gates.

1. 13. James v. 17; Rev. xix. 10. 1. 15. 1 Thess. i. 8. 1. 16. Psa. lxxxi. 12; Acts xvii. 30; 1 Pet. iv. 3. 1. 17. Acts xvii. 27; Rom. x. 20. 1. 17. Lev. xxvi. 4; Deut. xl. 14; xxviii. 12; Job v. 10; Psa. lxxv. 13; Isai. vi. 8; Jer. xiv. 22; Matt. v. 43. 1. 18. Acts xiii. 43. 1. 19. 2 Cor. xi. 16; 2 Tim. iii. 11.

γελισαμενοι τε την πολιν εκεινην, και μαθη-  
preached glad tidings and the city that, and having  
τεουσαςτες ικανους, υπεπτρεψαν εις την Λυστραν  
made disciples many, they returned to the Lystra  
και Ικονιον και Αντιοχειαν. 22 επιστηριζοντες  
and Iconium and Antioch; confirming

τας ψυχας των μαθητων, παρακαλουωτες εμμενειν  
the souls of the disciples, exhorting to abide  
τη πιστει, και οτι δια πολλων θλιψεων δει  
in the faith, and that through many afflictions it behoveth  
ημας εισηλθειν εις την βασιλειαν του θεου.  
us to enter into the kingdom of the God.

23 Χειροτονησαντες δε αυτοις πρεσβυτερους κατ'  
Having appointed and for them elders in every  
εκκλησιαν, προσευξαμενοι μετα νηστειων παρε-  
congregation, having prayed with fasting they  
θεωτο αυτοις τον κυριον, εις ον πεπιστευκει-  
commended them to the Lord, into whom they had believed.

σαν. 24 Και διελθοντες την Πισιδιαν, ηλθον  
And having passed through the Pisidia, they came  
εις Παμφυλιαν. 25 και λαλησαντες εν Περγην  
into Pamphylia; and having spoken in Perga  
τον λογον, κατεβησαν εις Ατταλειαν. 26 κακει-  
the word, they went down into Attalia; and thence  
θεν απελευσαν εις Αντιοχειαν, οθεν ησαν  
they sailed into Antioch, whence they were

προαδεδωμενοι τη χαριτι του θεου εις το εργον,  
having been commended to the favor of the God for the work,

δ εκπληρωσαν. 27 Παραγενομενο δε και συνα-  
where they fulfilled. Having arrived and and having  
γαγοντες την εκκλησιαν, αηγγειλαν οσα  
assembled the congregation, they related what things  
εποιησεν ο θεος μετ' αυτων, και οτι ηνοιξε τοις  
did the God with them, and that he opened to the

εθνεσι θυραν πιστεως. 28 Διειτριβον δε χρονον  
Gentiles a door of faith. They remained and a time

ουκ ολιγον συν τοις μαθηταις. ΚΕΦ. ιε'. 15.  
not a little with the disciples.

1 Και τινες καταλθοντες απο της Ιουδαιας,  
And some having come down from the Judea,  
εζιδασκον τους αδελφους. 2 Οτι εαν μη περιτεμ-  
were teaching the brethren, That if you are cir-  
νησθε τον οθει Μωυσεως, ου δυνασθε σωθηναι.  
circumised with the rite of Moses, not you are able to be saved.

2 Γενομενης ουν στασεως και ζητησεως ουκ  
Being therefore a dispute and discussion not  
ολιγης τον Παυλον και τον Βαρναβαν προς αυτοις,  
a little the Paul and the Barnabas with them,  
εταξαν αναβαινειν Παυλον και Βαρναβαν και  
they decided to send up Paul and Barnabas and

21 And having preached the glad tidings in that  
CITY, and made many dis-  
ciples, they returned to  
LYSTRA, and Iconium, and  
Antioch,

22 confirming the SOULS  
of the DISCIPLES, and ex-  
horting them to continue  
in the FAITH, and That  
through Many Afflictions  
we must enter the KING-  
DOM of GOD.

23 And having ap-  
pointed ELDERS for them  
in every Congregation, and  
having prayed with Fast-  
ing, they commended them  
to the LORD, into whom  
they had believed.

24 And passing through  
PISIDIA, they came to  
PAMPHYLIA;

25 and having spoken  
the word in Perga, they  
went to Attalia;

26 and thence they  
sailed to Antioch, whence  
they were recommended  
to the FAVOR of GOD for  
the WORK which they ful-  
filled.

27 And having arrived,  
and assembled the CON-  
GREGATION, they related  
what things GOD did by  
them, and that he had  
opened a Door of Faith to  
the GENTILES.

28 And they remained  
not a little Time with the  
DISCIPLES.

# CHAPTER XV.

1 And having come  
down from JUDAEA  
taught the BRETHREN,  
If you are not circum-  
cised according to the cus-  
tom of MOSES, you cannot  
be saved."

2 There being, therefore,  
a Contention, and PAUL  
and BARNABAS had no lit-  
tle Debate with them, they  
decided to send up Paul  
and Barnabas, and some

\* VATICAN MANUSCRIPT.—24. PAMPHYLIA.

1. MOSES.

\* 21. Matt. xxviii. 10.      \* 22. Acts vi. 7, xiii. 43.  
Luke xiii. 24, 30; Rom. viii. 17; 1 Tim. ii. 11, 12, id. 12.      \* 23. Titus i. 5.      \* 24.      \* 25.      \* 26.      \* 27.      \* 28.      \* 29.      \* 30.      \* 31.      \* 32.      \* 33.      \* 34.      \* 35.      \* 36.      \* 37.      \* 38.      \* 39.      \* 40.      \* 41.      \* 42.      \* 43.      \* 44.      \* 45.      \* 46.      \* 47.      \* 48.      \* 49.      \* 50.      \* 51.      \* 52.      \* 53.      \* 54.      \* 55.      \* 56.      \* 57.      \* 58.      \* 59.      \* 60.      \* 61.      \* 62.      \* 63.      \* 64.      \* 65.      \* 66.      \* 67.      \* 68.      \* 69.      \* 70.      \* 71.      \* 72.      \* 73.      \* 74.      \* 75.      \* 76.      \* 77.      \* 78.      \* 79.      \* 80.      \* 81.      \* 82.      \* 83.      \* 84.      \* 85.      \* 86.      \* 87.      \* 88.      \* 89.      \* 90.      \* 91.      \* 92.      \* 93.      \* 94.      \* 95.      \* 96.      \* 97.      \* 98.      \* 99.      \* 100.  
Acts xiii. 1, 8.      \* 26. Acts xv. 40.      \* 27. Acts xv. 4, 12; xxi. 10.      \* 37. 1 Cor.      \* 1.      \* 2.      \* 3.      \* 4.      \* 5.      \* 6.      \* 7.      \* 8.      \* 9.      \* 10.      \* 11.      \* 12.      \* 13.      \* 14.      \* 15.      \* 16.      \* 17.      \* 18.      \* 19.      \* 20.      \* 21.      \* 22.      \* 23.      \* 24.      \* 25.      \* 26.      \* 27.      \* 28.      \* 29.      \* 30.      \* 31.      \* 32.      \* 33.      \* 34.      \* 35.      \* 36.      \* 37.      \* 38.      \* 39.      \* 40.      \* 41.      \* 42.      \* 43.      \* 44.      \* 45.      \* 46.      \* 47.      \* 48.      \* 49.      \* 50.      \* 51.      \* 52.      \* 53.      \* 54.      \* 55.      \* 56.      \* 57.      \* 58.      \* 59.      \* 60.      \* 61.      \* 62.      \* 63.      \* 64.      \* 65.      \* 66.      \* 67.      \* 68.      \* 69.      \* 70.      \* 71.      \* 72.      \* 73.      \* 74.      \* 75.      \* 76.      \* 77.      \* 78.      \* 79.      \* 80.      \* 81.      \* 82.      \* 83.      \* 84.      \* 85.      \* 86.      \* 87.      \* 88.      \* 89.      \* 90.      \* 91.      \* 92.      \* 93.      \* 94.      \* 95.      \* 96.      \* 97.      \* 98.      \* 99.      \* 100.  
xvi. 9; 1 Cor. ii. 12; Col. iv. 8; Rev. iii. 4.      \* 1. Gal. ii. 12.      \* 2. Gal. ii. 1.      \* 3.      \* 4.      \* 5.      \* 6.      \* 7.      \* 8.      \* 9.      \* 10.      \* 11.      \* 12.      \* 13.      \* 14.      \* 15.      \* 16.      \* 17.      \* 18.      \* 19.      \* 20.      \* 21.      \* 22.      \* 23.      \* 24.      \* 25.      \* 26.      \* 27.      \* 28.      \* 29.      \* 30.      \* 31.      \* 32.      \* 33.      \* 34.      \* 35.      \* 36.      \* 37.      \* 38.      \* 39.      \* 40.      \* 41.      \* 42.      \* 43.      \* 44.      \* 45.      \* 46.      \* 47.      \* 48.      \* 49.      \* 50.      \* 51.      \* 52.      \* 53.      \* 54.      \* 55.      \* 56.      \* 57.      \* 58.      \* 59.      \* 60.      \* 61.      \* 62.      \* 63.      \* 64.      \* 65.      \* 66.      \* 67.      \* 68.      \* 69.      \* 70.      \* 71.      \* 72.      \* 73.      \* 74.      \* 75.      \* 76.      \* 77.      \* 78.      \* 79.      \* 80.      \* 81.      \* 82.      \* 83.      \* 84.      \* 85.      \* 86.      \* 87.      \* 88.      \* 89.      \* 90.      \* 91.      \* 92.      \* 93.      \* 94.      \* 95.      \* 96.      \* 97.      \* 98.      \* 99.      \* 100.  
ver. 8; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 16.      \* 1. Gal. ii. 12.      \* 2. Gal. ii. 1.

τινας ἀλλοὺς ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους  
some others of them to the apostles  
καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ  
and elders at Jerusalem, about the  
ζητήματος τούτου. <sup>3</sup> Οἱ μὲν οὖν προπεμφθέν-  
question this. They indeed therefore having been sent  
τες ὑπο τῆς ἐκκλησίας, διήρχοντο τὴν Φοινί-  
forward by the congregation, passed through the Pheni-  
κην καὶ Σαμαρείαν, κηδηγοῦμενοι τὴν ἐπιστρο-  
cia and Samaria, narrating the turning  
φὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην  
of the Gentiles; and caused joy great  
πᾶσι τοῖς ἀδελφοῖς. <sup>4</sup> Παραγενομένοι δὲ εἰς  
to all the brethren. Having come and into  
Ἱερουσαλὴμ, ἀπεδεχθῆσαν ὑπο τῆς ἐκκλησίας  
Jerusalem, they were received by the congregation  
καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀηγη-  
and the apostles and the elders, they  
γείλαν τε ὅσα ὁ θεὸς ἐποίησε μετ' αὐτῶν.  
related and what things the God did with them.  
<sup>5</sup> Ὑψανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἵρεσεως  
Standing and some of those from the sect  
τῶν Φαρισαίων πεπιστευκότες, λεγόντες· Ὅτι  
of the Pharisees having believed, saying; That  
δεῖ περιτεμεῖν αὐτοὺς, παραγγέλλειν τε  
it is necessary to circumcise them, to command and  
τῆρεῖν τὸν νόμον Μωϋσέως. <sup>6</sup> Συναχθῆσαν δὲ  
to keep the law of Moses. Assembled and  
οἱ ἀποστολοὶ καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ  
the apostles and the elders to see concerning the  
λόγου τούτου. <sup>7</sup> Πολλὴ δὲ συζητήσις γενο-  
word this. Much and debate being.  
μένη, ἀνέστας Πέτρος εἶπε πρὸς αὐτοὺς·  
having arisen Peter said to them:  
Ἄνδρες ἀδελφοί, ὑμεῖς ἐπιστάσθε, ὅτι ἀπ' ἡμε-  
Men brethren, you know, that from days  
ρων ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ  
former the God among us chose through the  
στόματος μου ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ  
mouth of me to hear the Gentiles the word of the  
ευαγγελίου, καὶ πιστεῦσαι. <sup>8</sup> Καὶ ὁ καρδιογ-  
glad tidings, and to believe. And the heart-  
νωστὴς θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς  
knowing God testified to them, giving to them  
τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν. <sup>9</sup> Καὶ  
the spirit the holy, as even to us, and  
οὐδὲν δίκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ  
nothing judged between us and also them, by the  
πίστει καθάρισας τὰς καρδίας αὐτῶν. <sup>10</sup> Νῦν  
faith having purified the hearts of them. Now  
οὖν τι πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγόν  
therefore why do you tempt the God, to place a yoke  
ἐπὶ τῷ τραχήλῳ τῶν μαθητῶν, ὃν οὐτε οἱ  
on the neck of the disciples, which neither the  
πατέρες ἡμῶν οὐτε ἡμεῖς ἰσχύσαμεν βαστάσαι.  
fathers of us nor we were able to bear?  
<sup>11</sup> Ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πῖπ-  
But through the favor of the Lord Jesus we ha-

others of them, to the  
APOSTLES and Elders at  
Jerusalem, about this  
QUESTION.

<sup>3</sup> THEY, therefore, hav-  
ing been sent forward by  
the CONGREGATION, went  
through PHENICIA and  
Samaria, † relating the  
CONVERSION of the GEN-  
TILES, and caused great  
Joy to All the BRETHREN.

<sup>4</sup> And having arrived  
at Jerusalem, they were  
received by the CONGRE-  
GATION, and the APOS-  
TLES, and the ELDERS, and  
† related what things God  
performed with them.

<sup>5</sup> But SOME of those  
having BELIEVED, from  
the SECT of the PHARI-  
SEES, stood up, saying,  
"It is necessary to cir-  
cumcise them, and to com-  
mand them to keep the  
LAW of Moses.

<sup>6</sup> And the APOSTLES  
and ELDERS were gathered  
together to see about this  
MATTER.

<sup>7</sup> And there being much  
Debate, Peter arising said  
to them, † "Brethren, you  
know That in former Days  
God chose among us, that  
by my MOUTH the GEN-  
TILES should hear the  
WORD of the GLAD TI-  
DINGS, and believe.

<sup>8</sup> And God, the HEART-  
SEARCHER, testified to  
them, † giving to them the  
POLY SPIRIT, even as to  
us;

<sup>9</sup> † And made no dis-  
tinction between us and  
them, † having purified  
their HEARTS through the  
FAITH.

<sup>10</sup> Now, therefore, why  
do you try God, † to put a  
Yoke on the NECK of the  
DISCIPLES, which neither  
our FATHERS nor we were  
able to bear?

<sup>11</sup> But through the  
FAVOR of the Lord Jesus

\* VATICAN MANUSCRIPT.—8. to them—omit.

† 3. Acts xiv. 27. † 4. ver. 12; xxi. 12. † 7. Acts x. 20; xii. 12. † 8.  
Acts x. 44. † 9. Rom. x. 11. † 10. Acts x. 15, 28, 43; 1 Cor. i. 2; 1 Pet. i. 22.  
† 10. Matt. xxiii. 4; Gal. v. 1.

νενωμεν σωθηναι, καθ' ὃν τροπον κακεινοι.  
 to be saved, in which manner also they.  
 12 Σιγήσει δε παν το πληθος, και ηκουον Βαρ-  
 nabas και Παυλου εξηγουμενων, ὅσα ἐποίησεν  
 the God signs and prodigies among the Gentiles through  
 αὐτων. 13 Μετα δε το σιγήσαι αὐτους, ἀπεκ-  
 ριθη Ἰακωβος, λεγων Ἀνδρες ἀδελφοι, ακουσατε  
 sweeted James, saying; Men brethren, hear you  
 μου. 14 Συμεων ἐξηγησατο, καθως πρωτον ὁ  
 of me. Simeon related, how first the  
 θεος ἐπισκεψατο λαβειν ἐξ ἐθνων λαον ἐπὶ τῷ  
 God looked to take out of Gentiles a people for the  
 ὀνοματι αὐτου. 15 Καὶ τούτῳ συμφωνουσιν οἱ  
 name of himself. And with this harmonize the  
 λογοι των προφητων, καθως γεγραπται 16 μετα  
 words of the prophets, as it is written; after  
 ταυτα ἀναστρεψω και ανοικοδομησω την σκη-  
 these things I will return and I will build again the taber-  
 νην Δαυιδ την πεπτωκυιαν και τα κατεσκα-  
 nacle of David that having fallen down; and the ruins  
 μενα αὐτης ανοικοδομησω, και ανορθωσω αὐτην.  
 of her I will build again, and I will set up her.  
 17 ὅπως αὐ ἐκζητησωσιν οἱ καταλοιποι των  
 so that may seek the rest of the  
 ανθρωπων τον κυριον, και παντα τα εθνη, ἐφ'  
 men the Lord, and all the nations, on  
 οὗς ἐπικεκληται το ὄνομα μου ἐκ αὐτων, 18 λε-  
 whom has been called the name of me over them, says  
 γει κυριος \* [ὁ] ποιων ταυτα γνωστα ἀπ' αἰωνος.  
 Lord [he] doing these things known from an age.  
 19 Λιό ἐγώ κρινω μη παρενοχλειν τοις ἀπο των  
 Therefore I judge not to trouble those from the  
 εθνων ἐπιστρεφουσιν ἐπὶ τον θεον 20 ἀλλὰ  
 Gentiles turning to the God; but  
 ἐπιστελλαι αὐτοις του ἀπεχεσθαι ἀπο των  
 to send word to them the to abstain from the  
 ἀλισθηματων των ειδωλων και της πορνειας και  
 pollutions of the idols and the fornication and  
 του πικτου και του αιματος. 21 Μωυσης γαρ  
 the straggled and the blood. Moses for  
 ἐκ γενεων αρχαιων κατα πολιν τους κηρυσ-  
 from generations of old in every city those preach-  
 σοντας αὐτον ἐχει, ἐν ταις συναγωγαῖς κατα  
 ing him has, in the synagogues in  
 παν σαββατον ἀναγινωσκομενος. 22 Τότε ἐδοξε  
 every sabbath ~ being read. Then it seemed good  
 τοις ἀποστολοις και τοις πρισβυτεροις συν ὅλῃ  
 to the apostles and the elders with whole  
 τη ἐκκλησίᾳ, ἐκλεξαμενους ἀνδρας ἐξ αὐτων  
 the congregation, having chosen men out of themselves

we trust to be saved; in like manner they also.

12 And All the MULTITUDE was silent, and heard Barnabas and Paul relate What Signs and Prodigies God performed among the GENTILES through them.

13 And after they were silent, James answered, saying, "Brethren, hear me!

14 Simon has related how God first looked to take out of the Gentiles a People for his NAME.

15 And with this the WORDS of the PROPHETS harmonize; as it is written,

16 'After these things I will return; and I will rebuild THAT TABERNACLE of David which has FALLEN DOWN; and I will rebuild its RUINS, and will re-establish it;

17 'in order that the REMAINDER of MEN may seek the LORD, even All the GENTILES upon whom my NAME has been invoked,

18 'says the Lord, who does these things,' which were known from the AGE.

19 Therefore I judge that we should not trouble those, who from among the GENTILES are TURNING TO GOD,

20 but write to them to ABSTAIN from the POLLUTED OFFERINGS to IDOLS, and FORNICATION, and THAT WHICH IS STRANGLED, and BLOOD.

21 For from ancient Generations Moses has, in every City, those who PREACH him, being read in the SYNAGOGUES Every Sabbath."

22 Then it seemed good to the APOSTLES and ELDERS, with the Whole CONGREGATION, to send Men

\* VATICAN MANUSCRIPT.—18. he—omit.

§ 12. Acts xiv. 27.      § 13. Acts xii. 17.      § 14. ver. 7.      § 16. Amos ix. 11, 12.  
 § 18. ver. 28.      § 20. ver. 22, Acts xii. 25; 1 Cor. viii. 1; Rev. ix. 14, 20.      § 20. 1 Cor.  
 vi. 9, 10; Gal. v. 19; Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3; 1 Pet. iv. 3.      § 20. Gen. ix. 4;  
 Lev. xii. 17; Deut. xii. 16, 23.

πεμφαι εις Αντιοχειαν συν τῷ Παύλῳ καὶ Βαρ-  
 ναβῇ, Ἰουδᾶν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ  
 Σίλαν, ἀνδρας ἡγούμενους ἐν τοῖς ἀδελφοῖς·  
 Silas, men leading among the brethren;

<sup>23</sup> γραψάντες διὰ χειρὸς αὐτῶν \* [ταδε·]  
 having written by hand of them [thus:]

Οἱ ἀποστολοὶ καὶ οἱ πρεσβύτεροι καὶ οἱ  
 ἀδελφοί, τοῖς κατὰ τὴν Αντιοχειαν καὶ Συριαν  
 καὶ Κιλικίαν ἀδελφοῖς, τοῖς ἐξ ἐθνῶν, χαιρεῖν,  
 and Cilicia brethren, those from Gentiles, health.

<sup>24</sup> Ἐπειδὴ ἤκουσαμεν, ὅτι τινες ἐξ ἡμῶν \* [ἐξελ-  
 Since we have heard, that some from us [having

θύντες] ἐταράξαν ὑμᾶς λόγοις, ἀνασκευάζοντες  
 you with words, unsettling

τὰς ψυχὰς ὑμῶν, \* [λεγοντες περιτεμνεσθαι  
 the souls of you, [saying to be circumcised

καὶ τηρεῖν τὸν νόμον,] οἷς οὐ διεστείλαμεθα·  
 and to keep the law,] to whom not we gave commands;

<sup>25</sup> ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξα-  
 it seemed good to us being of one mind, having

μένους ἀνδρας πεμφαι πρὸς ὑμᾶς, συν τοῖς ἀγα-  
 chosen out men to send to you, with the be-

πητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ, <sup>26</sup> ἀνθρώποις  
 loved of us Barnabas and Paul, men

παραδεδωκοσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνο-  
 having given up the lives of them in behalf of the name

ματος τοῦ κυρίου ἡμῖν Ἰησοῦ Χριστοῦ. <sup>27</sup> Ἀπεσ-  
 of the Lord of us Jesus Anointed. We

ταλκαμεν οὖν Ἰουδᾶν καὶ Σίλαν, καὶ αὐτοὺς  
 have sent therefore Judas and Silas, and them

διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. <sup>28</sup> Ἐδοξε  
 through word announcing the same things. It seemed good

γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλεον  
 for to the holy spirit and to us, no more

ἐπιτιθεσθαι ὑμῖν βάρος, πλην τῶν ἐπιναγκες  
 to lay to you a burden, besides the necessary things

τούτων, <sup>29</sup> ἀπεχεσθαι εἰδωλοθύτων καὶ αἱμάτων  
 these, to abstain from things offered to idols and blood

καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες  
 and strangled and fornication; from which keeping

ἑαυτοὺς, εὖ πράξετε. Ἐρρῶσθε. <sup>30</sup> Οἱ μὲν  
 yourselves, well you will do. Farewell. They indeed

οὖν ἀπολυθέντες ἦλθον εἰς Αντιοχειαν· καὶ  
 therefore being dismissed went to Antioch; and

συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπισ-  
 having assembled the multitude, delivered the let-

τολήν. <sup>31</sup> Ἀναγνόντες δέ, ἐχαρήσαν ἐπὶ τῇ  
 Having read and, they rejoiced at the let-

παρακλήσει. <sup>32</sup> Ἰουδᾶς τε καὶ Σίλας, καὶ αὐτοὶ  
 exhortation. Judas and and Silas, also themselves

chosen from among them-  
 selves to Antioch with  
 PAUL and Barnabas;—  
 THAT Judas \* being called  
 Barsabbas, and Silas, lead-  
 ing Men among the BERTH-  
 REN;

<sup>23</sup> having written by  
 their Hand, thus:—“The  
 APOSTLES and \* ELDERS  
 and BROTHERN, to THOSE  
 BROTHERN in ANTIOCH  
 and Syria and Cilicia, who  
 are of the Gentiles, greet-  
 ing.

<sup>24</sup> Since we have heard  
 That ; some having gone  
 out from us troubled you  
 with Words, unsettling  
 your MINDS, to whom we  
 gave no commands;

<sup>25</sup> It seemed good to us,  
 being of one mind, to chose  
 out men to send to you,  
 with your BELOVED Bar-  
 nabas and Paul,

<sup>26</sup> Men who have  
 given up their LIVES in be-  
 half of the NAME of our  
 LORD Jesus Christ.

<sup>27</sup> We have therefore  
 sent Judas and Silas, who  
 will also tell you the SAME  
 things by Word.

<sup>28</sup> For it seemed good  
 to the \* HOLY SPIRIT, and  
 to us, to lay on you no Ad-  
 ditional Burden besides  
 \* THESE NECESSARY things;

<sup>29</sup> To abstain from  
 things offered to Idols, and  
 Blood, and That which is  
 Strangled, and Fornica-  
 tion; from which if you  
 keep yourselves you will  
 do well. Farewell.”

<sup>30</sup> THEY, therefore, be-  
 ing dismissed, \* went down  
 to Antioch, and having as-  
 sembled the MULTITUDE,  
 delivered the LETTER.

<sup>31</sup> And when they had  
 read it, they rejoiced at  
 the EXHORTATION.

<sup>32</sup> And Judas and Silas,  
 also themselves being ready

\* VATICAN MANUSCRIPT.—<sup>24</sup> being called Barsabbas.  
 ELDERS BROTHERN. <sup>25</sup> having gone out—omit.  
 and to keep the LAW—omit. <sup>26</sup> HOLY SPIRIT.

: <sup>24</sup> ver. 1; Gal. ii. 4, 5, 12; Titus i. 10, 11.  
<sup>30</sup>; 2 Cor. xi. 23, 24.

<sup>23</sup> thus—omit. <sup>23</sup>.  
<sup>24</sup> saying, to be circumcised;  
<sup>25</sup> These. <sup>30</sup> went down.

† <sup>30</sup> Acts xiii. 30; xiv. 19; 1 Cor. xv

προφηται οντες, δια λογου πολλου παρεκαλε-  
prophets being, through a word great  
 σαν τους αδελφους, και εεστηριξαν. <sup>33</sup> author.ed

σιντες δε χρονον, απελυθησιν μετ' ειρηνης  
the brethren, and confirmed. Having

απο των αδελφων προς τους αποστειλαντας  
from the brethren to those having sent

αυτους. <sup>31</sup> \* [Εδοξε δε τῷ Σιλῷ ἐπιμείναι  
them. [It seemed good but to the Silas to remain

αυτου.] <sup>32</sup> Παυλος δε και Βαρναβας διετριβον  
there.] Paul but and Barnabas remained

εν Αντιοχεια, διδασκοντες και ευαγγελιζομενοι.  
in Antioch, teaching and announcing glad tidings,

μετα και ετερων πολλων, τον λογον του κυριου.  
with also others many, the word of the Lord.

<sup>35</sup> Μετα δε τινας ημερας ειπε Παυλος προς Βαρ-  
After and some days said Paul to Bar-

ναβαν Επιστρεψαντες δη επισκεψωμεθα τους  
whom. Having returned indeed we may visit the

αδελφους κατα πασαν πολιν, εν αις κατηγγε-  
brethren in every city, in which we have

λαβεν τον λογον του κυριου, πως εχουσιν.  
preached the word of the Lord, how they are.

<sup>36</sup> Βαρναβας δε εβουλευσατο συμπαραλαβειν και  
Barnabas and counselled to take with also

Ιωαννην τον καλουμενον Μαρκον. <sup>37</sup> Παυλος  
John that being called Mark. Paul

δε ηξιου, τον αποσταντα απ' αυτων απο  
out deemed fitting, the having gone away from them from

Παμφυλιας, και μη συνελθοντα αυτοις εις το  
Pamphylia, and not having gone with them to the

εργον, μη συμπαραλαβειν τουτον. <sup>38</sup> Εγενετο  
work, not to take him. Occurred

ουν παροξυσμος, ωστε αποχωρισθηναι αυτους  
thereupon a sharp contention, so as to separate them

απ' αλληλων, τον τε Βαρναβαν παραλαβοντα  
from one another, the and Barnabas having taken

τον Μαρκον εκτλευσαι εις Κυπρον.  
the Mark sailed to Cyprus.

<sup>40</sup> Παυλος δε επιλεξαμενος Σιλαν εξηλθε,  
Paul but having selected Silas went out,

παραδοθεις τη χαριτι του θεου υπο των  
having been commended to the favor of the God by the

αδελφων. <sup>41</sup> Διηρχητο δε την Συριαν και Κιλι-  
brethren. He passed through and the Syria and Cili-

κιαν, επιστηριζων τας εκκλησιας. ΚΕΦ. 15'.  
cia, confirming the congregations.

16. <sup>1</sup> Κατηντησε δε εις Δερβην και Λυστραν  
He came and to Derbe and Lystra;

και ιδου, μαθητης τις ην εκει, ονοματι Τιμο-  
and lo, a disciple certain was there, by name Timo-

speakers, exhorted the  
 BRETHREN in a long Dis-  
 course and confirmed them.

33 And having spent  
 some Time, they were dis-  
 missed with Peace from  
 the BRETHREN to those  
 HAVING SENT them.

34 \* + [But it seemed  
 good to SILAS to remain  
 there.]

35 † And Paul and Bar-  
 nabas remained at An-  
 tioch, teaching and pro-  
 claiming the glad tidings  
 of the word of the LORD,  
 with many others also.

36 And after Some Days  
 Paul said to Barnabas,  
 "Let us return and visit  
 the BRETHREN † in \* Every  
 City in which we pro-  
 claimed the word of the  
 LORD, and see how they  
 are."

37 And Barnabas wished  
 to take also with them  
 † THAT John, who was  
 surnamed Mark.

38 But Paul deemed it  
 improper to take HIM with  
 them, † who DEPARTED  
 them from Pamphylia, and  
 did not go with them to  
 the WORK.

39 A sharp Contention  
 therefore ensued, so as to  
 separate them from each  
 other; and BARNABAS  
 having taken MARK sailed  
 to Cyprus.

40 But Paul having se-  
 lected Silas, departed, † be-  
 ing commended to the FA-  
 vor of \* the Lord by the  
 BRETHREN.

41 And he went through  
 SYRIA and Cilicia, † estab-  
 lishing the CONGREGA-  
 TIONS.

# CHAPTER XVI.

1 And he came \* both to  
 † Derbe and to Lystra. And  
 behold a certain Disciple  
 was there, † named Timo-

\* VATICAN MANUSCRIPT.—34. omitt.  
 both to Derbe and to Lystra.

35. every City.

40. the Lord.

1.

† 34. This sentence is omitted by the *Vatican*, and a great number of other MSS; also by the Syriac, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged.

1 35. Acts xiii. 1. 1 36. Acts xiii. 4, 13, 14, 31; xiv. 1, 6, 24, 25. 1 37. Acts xii. 13, 25; xiii. 8; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. 1 38. Acts xiii. 13. 1 39. Acts xiv. 26. 1 40. Acts xvi. 5. 1 1. Acts xiv. 6. 1 1. Acts xix. 22; Rom. xvi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

Θεός, υἱὸς γυναῖκος Ἰουδαίας πιστῆς, πατὴρ δὲ  
 Ἕλληρος· <sup>2</sup> ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λυσ-  
 τρῶν καὶ Ἰκονίῃ ἀδελφῶν. <sup>3</sup> Τούτων ᾔθελεσεν  
 ὁ Παῦλος συν αὐτῷ ἐξελθεῖν· καὶ λαβὼν πε-  
 ριέτεμεν αὐτόν, διὰ τοὺς Ἰουδαίους τοὺς οὐτάς  
 ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ ἅπαντες  
 τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. <sup>4</sup> Ὡς  
 δὲ διεπορεύοντο τὰς πόλεις, παρέδιδουν αὐτοῖς  
 φυλάσσειν τὰ δογματα, τὰ κεκρίμενα ὑπὸ  
 τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν  
 Ἱερουσαλὴμ. <sup>5</sup> Αἱ μὲν οὖν ἐκκλησίαι ἐστε-  
 ρεῦντο τῇ πίστει, καὶ ἐπερίσσευσεν τῷ ἀριθμῷ  
 καθ' ἡμέραν. <sup>6</sup> Διελθόντες δὲ τὴν Φρυγίαν καὶ  
 τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ  
 ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,  
<sup>7</sup> ἐλθόντες κατὰ τὴν Μυσίαν, ἐπείραζον εἰς τὴν  
 Βιθυνίαν πορευέσθαι· καὶ οὐκ εἰσῆεν αὐτοὺς τὸ  
 πνεῦμα Ἰησοῦ. <sup>8</sup> Παρελθόντες δὲ τὴν Μυσίαν,  
 κατεβῆσαν εἰς Τρῳάδα. <sup>9</sup> Καὶ ὄραμα διὰ τῆς  
 νυκτὸς ὡφθῆ τῷ Παύλῳ· ἀνὴρ τις ἦν Μακε-  
 δὼν ἑστὼς, παρακαλῶν αὐτόν, καὶ λέγων· Δια-  
 βὰς εἰς Μακεδονίαν, βοηθήσον ἡμῖν. <sup>10</sup> Ὡς δὲ  
 το ὄραμα εἶδεν, εὐθὺς ἐζήτησαμεν ἐξελθεῖν εἰς  
 τὴν Μακεδονίαν, συμβαζόμεντες, ὅτι προσκε-  
 ληταὶ ἡμᾶς ὁ κύριος εὐαγγελισσάσθαι αὐτούς.  
<sup>11</sup> Ἀναχθεῖτες οὖν ἀπὸ τῆς Τρῳάδος, εὐθρό-

thy, a Son of a believing Jewess, but of a Greek Father;)

2 to whom the BRETH-  
 REN in Lystra and Ico-  
 nium, gave †good testi-  
 mony.

3 When PAUL wished to  
 go forth with him; and  
 †he took and circumcised  
 him on account of THOSE  
 JEWS who were in those  
 PLACES; for they all knew  
 That his FATHER was a  
 Greek.

4 And as they went  
 through the CITIES, they  
 delivered for their obser-  
 vance THOSE DECREES  
 † which had been made  
 by \*THOSE APOSTLES and  
 Elders in Jerusalem.

5 Then, indeed, the  
 CONGREGATIONS † were  
 established in the FAITH,  
 and were increased in  
 NUMBER every Day.

6 \* And they went  
 through the Country of  
 PHRYGIA and Galatia, be-  
 coming forbidden by the  
 HOLY Spirit to speak the WORD  
 in ASIA.

7 And coming by MY-  
 SIA, they attempted to go into  
 BITHYNIA; and the SPIRIT  
 of Jesus did not permit  
 them.

8 And having passed  
 by MYSIA, † they came  
 down to TROAS.

9 And a Vision was seen  
 by PAUL in the \* Night:  
 a certain † Man of Mac-  
 edonia was standing, and  
 entreating him, and say-  
 ing, "Come over into Mac-  
 edonia, and help us."

10 And when he saw  
 the VISION, we immedi-  
 ately sought to go † into  
 MACEDONIA, intreating  
 that \* the LORD had called  
 us to announce glad tid-  
 ings to them.

11 Having sailed, there-  
 fore, from TROAS, we run

\* VATICAN MANUSCRIPT.—4. OF THOSE APOSTLES and Elders.  
 through the Country of PHRYGIA and Galatia.

6. And they went  
 10. God called us.

1 1 3 Tim. 1 6  
 25 20. † 5 Acts xv 61.

1 3. Acts vi. 3  
 10. 3 Cor. 11. 13.

1 3 1 Cor. ix. 20; Gal. 11. 3.  
 1 8 2 Cor. 11. 13, 3 1 Tim. iv. 13

† 4 Acts  
 1 9. Acts 1

ἀπεμην εἰς Σαμοθρακην, τῇ τε ἐπιουσῇ εἰς  
direct course to Samothracia, the and succeeding to  
Νεαπολιν·<sup>12</sup> ἐκεῖθεν τε εἰς Φιλίππους, ἧτις ἐστὶ  
Neapolis, thence and to Philippi, which is  
πρωτῇ τῆς μερίδος τῆς Μακεδονίας πόλις, κο-  
first of the part that Macedonia city, a  
λωνία. Ἦμεν δὲ ἐν ταυτῇ τῇ πόλει διατριβον-  
colony. We were and in this the city abiding  
τες ἡμέρας τινάς.<sup>13</sup> Τῇ τε ἡμέρᾳ τῶν σαββα-  
days some. On the and day of the sab-  
των ἐξήλθομεν ἐξω τῆς πόλεως παρα ποταμόν,  
banks we went out of the city by a river,  
οὗ ἐνομιζέτο προσευχῇ εἶναι, καὶ καθίσαντες  
where was allowed a place of prayer to be, and having sat down  
ἐλαλούμεν ταῖς συνελθούσαις γυναῖξιν.  
we spoke to the having come together women.

<sup>14</sup> Καὶ τις γυνὴ ὀνομαζομένη Λυδία, πορφυροπώ-  
And a certain woman by name Lydia, a seller of pur-  
λὶς πόλεως Θυατείρων σεβομένη τὸν θεόν,  
ple of a city of Thyatira worshipping the God,  
ἤκουεν ἧς ὁ κύριος διηνοιξε τὴν καρδίαν,  
heard; for whom the Lord opened the heart,  
προσεχείν τοις λαλοῦμένοις ὑπο τοῦ Παύλου.  
to attend to those being spoken by the Paul.

<sup>15</sup> Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρε-  
When and she was dipped, and the house of her, she en-  
καλῆσε, λεγούσα· Εἰ κερκίκατε με πιστὴν τῷ  
treated me, saying: If you have judged me faithful to the  
κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου,  
Lord to be, having entered into the house of me,  
μείνατε. Καὶ παρεβίασατο ἡμᾶς.<sup>16</sup> Ἐγένετο  
abide you. And she forced us. It happened

δε πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην  
and going of us to a place of prayer, a female-servant  
τινὰ ἔχουσαν πνεῦμα πυθῶνος ἀπαντῆσαι ἡμῖν,  
certain having a spirit of Python to meet us,  
ἥτις ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις  
who gain much brought the lords  
αὐτῆς, μαντευομένη.<sup>17</sup> Αὐτὴ κατακολουθήσασα  
of herself, divining. She having followed closely

τῷ Παύλῳ καὶ ἡμῖν, ἐκραζε λεγούσα· Οὗτοι οἱ  
the Paul and us, cried saying: These the  
ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσιν,  
men bond-servants of the God the most high are,  
οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.  
who are proclaiming to us a way of salvation.

<sup>13</sup> Τοῦτο δὲ ἐποίησε ἐπὶ πολλὰς ἡμέρας. Διαπο-  
This and she did for many days. Being

νθῆεις δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνευ-  
grieved but the Paul, and having turned, to the spirit  
ματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰη-  
he said; I command thee in the name of Je-

a direct course to Samo-  
thracia, and the next day  
to Neapolis;

<sup>12</sup> and thence to † Phi-  
lippi, which is the Chief  
of its \* District, a City of  
MACEDONIA, a Colony.  
And we remained several  
Days in That CITY.

<sup>13</sup> And on the SABBATH  
DAY we went out of the  
\* CITY by a River, where  
there was allowed to be an  
† Oratory; and having sat  
down, we spoke to the wo-  
MEN who were ASSEM-  
BLED.

<sup>14</sup> And a Certain Wo-  
man named Lydia, a Seller  
of purple, of the City of  
Thyatira, a worshipper of  
God, heard; † Whose  
HEART the LORD opened,  
to attend to THOSE things  
SPOKEN by \* Paul.

<sup>15</sup> And when she was  
immersed, and her fami-  
ly, she entreated, saying,  
"If you have judged me to  
be faithful to the LORD, en-  
ter my house, and remain."  
‡ And she compelled us.

<sup>16</sup> And it occurred, as  
we were going to the  
\* ORATORY, a certain Fe-  
male-servant, ‡ having a  
Spirit of † Python, met us,  
who brought her MASTERS  
much Gain by divining.

<sup>17</sup> She having closely  
followed \* Paul and us,  
cried saying, "These MEN  
are the Servants of the  
MOST HIGH GOD, who are  
proclaiming to us the Way  
of Salvation."

<sup>18</sup> And she did this  
for Several Days. But  
PAUL, being grieved, turned  
and said to the SPIRIT,  
"I command thee in the  
\* Name of Jesus Christ to

\* VATICAN MANUSCRIPT.—12. District.  
TOWN. 17. PAUL. 18. Name.

13. GATE.

14. PAUL.

16. ORA-

† 12. A place of prayer. See Note on Luke vi. 12.

† 16. Or of Apollo. Pytho was,  
according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for pre-  
dicting future events; that Apollo slew this serpent, and hence he was called Pythius, and  
became celebrated as the foreteller of future events; and that all those who either could,  
or pretended to predict future events, were influenced by the spirit of Apollo Pythius.—Clarke.

‡ 13. Phil. i. 1.

‡ 14. Luke xiv. 45.

‡ 15. Luke xiv. 29; Heb. xiii. 9.

‡ 16. 1 Sam. xxviii. 7.



σου Χριστου, ἐξελθουν απ' αυτης. Και  
 aus Anointed. to come out from her. And  
 ἐξηλθεν αυτη τη ὥρῃ. <sup>19</sup> Ἰδοντες δε οἱ κυριοι  
 it came out in that the hour. Seeing and the lords  
 αυτης, ὅτι ἐξηλθεν ἡ ἐλπις της εργασιαις  
 of her, that came out the hope of the gain  
 αυτων, ἐπιλαβομενοι τον Παυλον και τον  
 of them, having taken hold of the Paul and the  
 Σιλαν, εἰλκυσαν εις την αγοραν επι τους  
 Silas, they dragged into the market to the  
 αρχοντας. <sup>20</sup> και προσαγαγοντες αυτους  
 rulers; and they having led them  
 τοις στρατηγοις, ειπον. Οὗτοι οἱ ανθρωποι  
 to the commanders, said, These the men  
 ἐκταρασσουν ἡμων την πολιν, Ιουδαιοι ὑπαρ-  
 greatly disturb of us the city, Jews being,  
 χοντες, <sup>21</sup> και καταγγελουσιν εθῃ, ἃ ουκ  
 and preach customs, which not  
 ἐξεστιν ἡμιν παραδεχεσθαι, ουδε ποιειν, Ῥω-  
 it is lawful for us to receive, or to do, Ro-  
 μαιοις ουσι. <sup>22</sup> Και συνεπεστη ὁ οχλος κατ'  
 mians being. And rose up together the crowd against  
 αυτων, και οἱ στρατηγοι περιρῆξαντες αυτων  
 them, and the commanders having torn off of them  
 τα ιματια, ἐκελευον ραβδιζειν. <sup>23</sup> πολλας τε  
 the mantles, they ordered to beat with rods; many and  
 επιθεντες αυτοις πληγας, εβαλον εις φυλακην,  
 having laid on them blows, they cast into prison,  
 παραγγειλαντες τῷ δεσμοφυλακι, ασφαλως  
 having charged the jailor, securely  
 τηρειν αυτους. <sup>24</sup> ὃς παραγγελιαν τοιαυτην  
 to keep them, who a charge such  
 εἰληφως, εβαλν αυτους εις την εσωτεραν  
 having received, cast them into the inner  
 φυλακην, και τους ποδας αυτων ησφαλισατο  
 prison, and the feet of them were made fast  
 εις το ξυλον.  
 into the stocks.

come out of her." † And it came out in That Hour.

19 And her MASTERS seeing That the HOPE of their GAIN was gone, † seizing PAUL and SILAS, † they dragged them into the MARKET, to the RULERS;

20 and they having conducted them before the COMMANDERS, said, "These MEN, being Jews, † greatly disturb our CITY;

21 and preach Customs, which it is not lawful for us to receive or observe, being Romans."

22 And the CROWD rose up together against them; and the COMMANDERS having torn off their MANTLES, † gave orders to beat them with rods.

23 And having laid Many Stripes on them, they cast them into Prison, charging the jailor to keep them safely;

24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.

25 And at MIDNIGHT, Paul and Silas praying, sung a hymn to God; and the PRISONERS listened to them.

26 † And suddenly there was a great Concussion, so as to shake the FOUNDATIONS of the PRISON; and † all the DOORS were opened, and the FETTERS of All were loosed.

27 And the JAILOR, awaking from sleep, and seeing the DOORS of the PRISON opened, drew a sword, and was about to kill Himself, supposing that the PRISONERS had escaped.

28 But PAUL cried with

Κατα δε το μεσονυκτιον Παυλος και Σιλας  
 At and the midnight Paul and Silas  
 προσευχομενοι ὑμνον τον Θεον\* επηκροωντο δε  
 praying sung a hymn to the God; listened to and  
 αυτων οἱ δεσμοιοι. <sup>26</sup> Αφνω δε σεισμος εγενετο  
 the the prisoners. Suddenly and shaking occurred  
 μεγας, ὥστε σαλευθηναι τα θεμελια του δεσμου-  
 great, so as to shake the foundations of the pri-  
 τηριου ανερχθησαν τε \* [παραχρημα] αι θυραι  
 son, were opened and [immediately] the doors  
 πασαι, και παντων τα δεσμα ανεθη. <sup>27</sup> Εξυπνωσ  
 all, and all the bonds were loosed. Out of sleep  
 δε γενομενος ὁ δεσμοφυλαξ, και ιδων ανεωγ-  
 and having arisen the jailor, and seeing having been  
 μενας τας θυρας της φυλακης, σπασαμενος  
 opened the doors of the prison, having drawn  
 μ. χαιρην, ἐμελλεν ἑαυτον αναρειν, νομιζων  
 a sword, was about himself to kill, supposing  
 εκτεφευγεναι τους δεσμοιους. <sup>28</sup> Εφωνησε δε  
 to have been fled the prisoners. Cried out and

\* VATICAN MANUSCRIPT. — 26. immediately — omit.

† 13. Matt. x. 17.  
 act. v. 17, xii. 7, 17.

† 12. 2 Cor. vi. 5.  
 xl. 22, 25; 1 Thess. ii. 2.

† 19. Matt. x. 13.  
 † 20. Acts iv. 21.

† 20. Acts  
 † 20.

φωνη μεγάλη ὁ Παῦλος, λέγων· Μὴδεν πράξῃς  
with a loud voice the Paul, saying; Not thou mayest do  
σεαυτῷ κακόν, ἅπαντες γὰρ ἐσμεν ἐνθάδε.  
thyself harm, all for we are here.

21 Αἰτήσας δὲ φῶτα ἐπετήθησε, καὶ ἐντρέμους  
Having asked and lights he rushed in, and terrified  
γενομένοις προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ.  
being become he fell before the Paul and the Silas.

22 Καὶ προαγαγὼν αὐτοὺς ἐξω, ἐφη· Κυριοί,  
And having led them out, he said; O sirs,  
τί με δεῖ ποιεῖν, ἵνα σωθῶ; 23 Οἱ δὲ εἶπον·  
what me it behoves to do, that I may be saved? They and said;

Πιστεύου ἐπὶ τῷ κυρίῳ Ἰησοῦν Χριστῷ, καὶ  
Believe thou in the Lord Jesus Anointed, and  
σωθήσῃ σὺ καὶ ὁ οἶκος σου. 31 Καὶ ἐλάλησαν  
shalt be saved thou and the house of thee. And they spoke

αὐτῷ τὸν λόγον τοῦ κυρίου, σὺν πᾶσι τοῖς ἐν  
to him the word of the Lord, with all those in  
τῇ οἰκίᾳ αὐτοῦ. 32 Καὶ παραλαβὼν αὐτοὺς ἐν  
the house of him. And having taken them in

ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἐλούσεν ἀπὸ τῶν  
that the hour of the night, he washed from the  
πληγῶν καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ  
stripes; and was dipped he and those of him

πάντες παραχρῆμα. 31 Ἀναγαγὼν τε αὐτοὺς εἰς  
all immediately. Having led up and them into  
τὸν οἶκον αὐτοῦ, παρέθηκε τραπέζαν, καὶ ἡγαλ-

λίσσας το παροικίᾳ πεπιστευκῶς τῷ θεῷ.  
joined with all his house, having believed in the God.

33 Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρα-  
Day and having become, sent the com-  
τηγγοὶ τοὺς ραβδούχους, λέγοντες· Ἀπολύσον  
masters the rod bearers, saying; Release thou

τοὺς ἀνδρῶνους ἐκεῖνους. 34 Ἀπηγγεῖλε δὲ ὁ  
the men those. Told  
δεσμοφυλάξ τοὺς λόγους τούτους πρὸς τὸν Παῦ-  
jailer the words these to the Paul;

λόν· Ὅτι ἀπεσταλκασιν οἱ στρατηγοί, ἵνα ἀπο-  
That has sent the commanders, that you  
λῡθῃτε· νῦν οὖν ἐξελθόντες, πορεύεσθε ἐν  
may ye release; now therefore going out. do you go in

εἰρήνῃ. 35 Ὁ δὲ Παῦλος ἐφῆ πρὸς αὐτοὺς·  
peace. The but Paul said to them;  
Λεῖψαντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνδρῶ-  
Having had us as publicly, uncondemned, men

πρὸς Ῥωμαίους ὑπαρχοντας, βεβλὼν εἰς φυλά-  
before Romans being, they cast into prison,  
κην, καὶ νῦν λαβρά ἡμᾶς ἐκβαλλουσιν; Οὐ  
and now privately us do they cast out? No

γὰρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγετῶσαν.  
indeed; but having come themselves us let them lead out.

36 Ἀπηγγεῖλαν δὲ τοῖς στρατηγοῖς οἱ ραβδούχοι  
Told and to the commanders the rod-bearers  
τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν, ἀκούσαντες  
the words these; and they were afraid, having heard  
ὅτι Ῥωμαῖοι εἰσι. 37 Καὶ ἐλθόντες παρακαλε-

that Romans they are. And having come they entreated

a loud Voice, saying. "Do thyself no harm; for we are All here."

29 And having asked for Lights, he rushed in, and being in a tremor, fell down before PAUL and \* SILAS.

30 And conducting them out, he said, † "Sirs, what must I do that I may be saved?"

31 And THEY said, † "Believe in the LORD Jesus Christ, and thou shalt be saved, and thy FAMILY.

32 And they spoke to him the word of \* the LORD, and to ALL those in his HOUSE.

33 And taking them in That HOUR of the NIGHT, he washed them from their STRIPES, and was immediately immersed, he and all HIS.

34 And having brought them into \* his HOUSE, † he set a Table, and rejoiced with all his household, believing in GOD.

35 And when it was Day, the COMMANDERS sent the OFFICERS, saying, "Let those men go."

36 And the JAILOR told \* these words to PAUL, "The COMMANDERS have sent to release you; now therefore depart, and go in Peace."

37 But PAUL said to them, "They have beaten us publicly uncondemned, † being Romans, and cast us into Prison; and now do they privately cast Us out? No, indeed, but let them come themselves and conduct Us out."

38 And the OFFICERS related these words to the COMMANDERS; and they were afraid when they heard that they were Romans.

39 And they came and

\* VATICAN MANUSCRIPT.—29. Silas.  
HOUSE. 30. the words.

32. God, with ALL that were.

34. the

‡ 20. Luke iii. 10; Acts ii. 37; ix. 6.  
‡ 34. Luke v. 29; xix. 6.

‡ 37. Acts xxii. 25.

‡ 31. John iii. 16, 36; vi. 47; 1 John v. 10

σαν αυτοις, και εξαγαγοντες ηρωτων εξηλθειν  
them, and having led out they asked to go out  
της πολεις. <sup>40</sup> Εξελθοντες δε εκ της φυλα-  
of the city. Having gone and out of the prison

κης εισηλθον προς την Λυδιαν· και ιδοντες τους  
they came in to the Lydia, and having seen the  
αδελφους, παρεκαλσαν αυτους, και εξηλθον.  
brethren, they exhorted them, and went out.  
ΚΕΦ. ιζ'. 17. <sup>1</sup> Διοδευσαντες δε την Αμφι-  
Having passed through and the Amphi-

πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-  
polis and Apollonia, they came into Thessalonica,  
κην, όπου ην η συναγωγή των Ιουδαιων.  
where was the synagogue of the Jews.

<sup>2</sup> Κατα δε το ειωθος τῷ Παυλῷ εισηλθε προς  
According to and the custom the Paul went in to  
αυτους, και επι σαββατα τρια διελεγετο αυ-  
them, and for sabbaths three reasoned with

τους απο των γραφων· <sup>3</sup> Διανοιγων και παρατι-  
them from the writings; opening and setting  
θεμενος, οτι τον Χριστον εδει παθειν και  
forth, that the Anointed it was necessary to have suffered and

αναστηναι εκ νεκρων, και οτι οὗτος εστιν ὁ  
to have been raised out of dead ones, and that this is the  
Χριστος Ἰησους, ὃν ἐγὼ καταγγελλω ὑμιν.  
Anointed Jesus, whom I announce to you.

<sup>4</sup> Και τινες ἐξ αυτων ἐπεισθησαν, και προσε-  
And some of them were convinced, and joined  
κληρωθησαν τῷ Παυλῷ και τῷ Σιλα, των τε  
themselves to the Paul and to the Silas, of the and

σεβομενων Ἑλληνων πολυ πληθος, γυναικων  
pious Greeks a great number, women  
τε των πρωτων ουκ ολιγαι.  
and of the chief not a few.

<sup>5</sup> Προσλαβομενοι δε οἱ Ιουδαιοι των αγοραιων  
Having taken to themselves and the Jews of the market-keepers  
τινας ανδρας πονηρους, και οχλοποιησαντες,  
some men of evil, and having gathered a crowd,

εθоруβουν την πολιν· επισταντες τε τη οικίᾳ  
they disturbed the city; having assaulted and the house  
Ἰασονος, εζητουν αυτους αγαγειν εις τον δημον·  
of Jason, they sought them to lead out into the people.

<sup>6</sup> μη ευροντες δε αυτους, εσυρον τον Ιασονα  
not having found and them, they dragged the Jason  
και τινας αδελφους επι τους πολιταρχης, βοων-  
and some brethren to the city-rulers, crying;

τες· Ὅτι οἱ την οικουμενην αναστατωσαντες,  
That they the habitable having disturbed,  
ουτοι και ενθαδε παρεισιν· <sup>7</sup> οὗς υποδεδεκται  
these also here are present; whom has received

Ἰασων· και ουτοι παντες απεναντι των δυγμα-  
Jason, and these all against the decrees

entreated them; and con-  
ducting them out, asked  
them to depart \* from the  
CITY.

<sup>40</sup> And going out of  
the PRISON, they entered  
into the house of LYDIA,  
and having seen the  
BRETHREN, they exhorted  
them, and departed.

## CHAPTER XVII.

<sup>1</sup> And traveling through  
Amphipolis and Apollonia  
they came to \* THESSA-  
LONICA, where was \* a  
Synagogue of the Jews.

<sup>2</sup> And according to his  
CUSTOM, PAUL went in  
to them, and on three Sab-  
baths reasoned with them  
from the SCRIPTURES,

<sup>3</sup> opening and setting  
forth, That the MESSIAN  
ought to suffer and to rise  
from the dead, and That  
"This is the ANOINTED Je-  
sus whom I announce to  
you."

<sup>4</sup> And some of them  
believed and adhered to  
PAUL and \* Silas, and of  
the pious Greeks a \* great  
Multitude, and of the  
CHIEF Women not a few.

<sup>5</sup> But the JEWS taking  
some evil-disposed Men  
from the MARKET-LOU-  
GERS, and gathering a  
crowd, alarmed the CITY;  
and having assailed the  
house of \* Jason sought  
to bring them \* forth into  
the assembly of the PEOP-  
LE;

<sup>6</sup> but not finding them,  
they dragged \* Jason and  
some of the Brethren to  
the RULERS of the CITY,  
crying out, "THESE men  
who have disturbed the  
EMPIRE, are come here  
also;

<sup>7</sup> whom Jason has re-  
ceived; and all these op-  
pose the \* DECREES of Ce-

\* VATICAN MANUSCRIPT.—30. from the CITY.  
JASON. 4. Silas. 4. great Multitude.

1. THESSALONICA. 1. a Syna-  
5. forth to the PEOPLE. 6.

† 30. Matt. viii. 21. † 40. ver. 14. † 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 12;  
xix. 8. † 3. Luke xxiv. 21, 43; Acts xviii. 23; Gal. iii. 1. † 4. Acts xviii. 24.  
† 4. Acts xv. 22, 27, 32, 40. † 5. Rom. xvi. 21. † 6. Acts xvi. 20. † 7. Luke  
xviii. 2; John xix. 12.

των Καίσαρος πραττουσι, βασιλεα λεγοντες  
of Cesar do, a king saying  
 ἑτερον ειναι, Ἰησουν, <sup>8</sup> Εταραξαν δε τον οχλον  
another to be, Jesus. Troubled and the crowd  
 και τους πολιταρχιας ακουοντας ταυτα. <sup>9</sup> Και  
and the city-rulers having heard these things. And  
 λαβοντες το ικανον παρα του Ιασ νος και των  
having taken the security from the Jason and the  
 λογικων, απελευσαν αυτους. <sup>10</sup> Οι δε αδελφοι  
rust, they let go them. The and brethren  
 ευθεις δια της νυκτος εξεπεμψαν τον τε  
immediately by the night sent away the both  
 Παυλον και τον Σιλαν εις Βεροιαν· οιτινες παρα-  
Paul and the Silas into Berce; who hav-  
 γερομενοι, εις την συναγωγην των Ιουδαιων  
ing arrived, into the synagogue of the Jews  
 απησαν. <sup>11</sup> Ουτοι δε ησαν ευγενεστεροι των  
These and were more candid of those  
 εν Θεσσαλονικη, οιτινες εδεξαντο τον λογον  
in Thessalonica, who received the word  
 μετ' απσης προθυμιας, το καθ' ημεραν ανακρι-  
with all promptness, that every day closely  
 νοντες τας γραφας, ει εχοι ταυτα ουτως.  
scrutinizing the writings, if was these things thus.  
<sup>12</sup> Πολλοι μεν ουν εξ αυτων επιστευσαν, και  
Many indeed therefore out of them believed, and  
 των Ἑλληνιδων γυναικων των ευσημωνων και  
of the Greek women of the honorable and  
 ανδρων ουκ ολιγοι. <sup>13</sup> Ως δε εγνωσαν οι απο  
men not a few. When but knew those from  
 της Θεσσαλονικης Ιουδαιοι, οτι και εν τη Βεροια  
the Thessalonica Jews, that also in the Berce  
 κατηγγελη ὑπο του Παυλου ο λογος του θεου,  
was preached by the Paul the word of the God,  
 ηλθον κκειε σαλευοντες τους οχλους. <sup>14</sup> Ευθεις  
they came also there stirring up the crowds. Immediately  
 δε τοτε τον Παυλον εξαπεστειλαν οι αδελφοι  
and then the Paul sent out the brethren  
 πορευεσθαι ως επι την θαλασσαν· ὑπεμενον δε  
to go as to the sea; remained and  
 ο, τε Σιλας και ο Τιμοθεος εκει. <sup>15</sup> Οι δε καθισ-  
the, both Silas and the Timothy there. They but conduct-  
 τωντες τον Παυλον ηγαγον \* [αυτον] εως Αθη-  
ing the Paul led [him] to Ath-  
 νων και λαβοντες εντολην προς τον Σιλαν και  
one, and having received a charge to the Silas and  
 Τιμοθεον, ινα ως ταχιστα ελθωσι προς αυτον,  
Timothy, that as soon as possible they should come to him,  
 εξησαν. <sup>16</sup> Εν δε ταις Αθηναις εκδεχομενου  
they departed. In and the Athens waiting  
 αυτους του Παυλου, παρωξυνετο το πνευμα  
them of the Paul, was stirred up the spirit  
 αυτου εν αυτω, θεωρουντι κατειδωλον ουσαν  
of him in him, beholding full of idols being

sar, saying that there is another King, Jesus."

8 And they alarmed the CROWD and the RULERS of the CITY, when they heard these things.

9 And having taken SECURITY from Jason, and the REST, they let them go.

10 But the BROTHERS immediately, by \* Night, sent away PAUL and SILAS, to Berce; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than those in Thessalonica, for they received the word with All Readiness, DAILY examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA KNEW that the word of GOD was preached by PAUL at BERCE, they came there also exciting \* and troubling the CROWDS.

14 † And then the BROTHERS immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and \* TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, ‡ his SPIRIT was stirred within him, on beholding the CITY was † full of idols.

\* VATICAN MANUSCRIPT.—10. Night. him—omit.

15. TIMOTHY.

13. and troubling the crowds.

15-

† 10. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." Bib. Sac. Vol. vi. p. 339.

‡ 10. Acts ix. 25; ver. 14.

‡ 11. Luke xvi. 20; John v. 30.

‡ 14. Matt. x. 23.

‡ 14. 2 Pet. ii. 8.

την πολιν. <sup>17</sup> Διελεγέτο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς

παράτυγχανοντας. <sup>18</sup> Τινες δὲ τῶν Ἐπικουρείων

καὶ τῶν Στωϊκῶν φιλοσόφων συνεβαλλόν αὐτῷ·

καὶ τινες ἐλέγον· Τί ἀν θεοὶ ὁ σπερμολόγος

οὗτος λέγειν; Οἱ δὲ· Ἐξ ὧν δαιμονίων δοκεῖ

καταγγελεῖς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν

ἀνστάσιν \* [αὐτοῖς] εὐηγγελίζετο. <sup>19</sup> Ἐπιλα-

βητικοὶ τε αὐτοῦ, ἐπὶ τὸν Ἀρείου παγὸν πη-

γόν, λέγοντες· Δυναμέθα γινῶναι, τίς ἡ καινὴ

αὕτη ἡ ὑπο σου λαλουμένη διδασχῇ· <sup>20</sup> Ξερίζον-

τα γὰρ τίνα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν.

Βουλομέθα οὖν γινῶναι, τί ἀν θεοὶ ταῦτα

εἶναι. <sup>21</sup> Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημούν-

τες ξένοι, εἰς οὐδὲν ἕτερον εὐκαιροῦν, ἢ λέγειν

τί καὶ ἀκοεῖν καίνοτερον.

<sup>22</sup> Στάθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου

παγῶν, ἐφῆ· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα

ὡς δεισιδαιμονεστεροὺς ὑμᾶς θεωρῶ. <sup>23</sup> Διερχο-

μενος γὰρ καὶ ἀναθρώπων τὰ σεβασμάτα

ὑμῶν, εὗρον καὶ βωμὸν, ἐν ᾧ ἐπεγεγραπτό·

Ἀγνώστῳ θεῷ. Ὅν οὖν ἀγνοοῦντες εὐσεβείτε,

τούτων ἐγὼ καταγγέλλω ὑμῖν. <sup>24</sup> Ὁ θεὸς ὁ

ποίησας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ,

<sup>17</sup> He reasoned therefore in the SYNAGOGUE with the JEWS, and with the PIOUS persons; and in the MARKET every Day with THOSE he happened to MEET.

<sup>18</sup> But some of the EPICURÆAN and \* STOIC PHILOSOPHERS encountered him. And some said, "What does this † BABBLER wish to say?" And OTHERS, "He seems to be a Proclaimer of Strange Demons;" Because he announced glad tidings concerning JESUS and the RESURRECTION.

<sup>19</sup> And laying hold of him, they led him to the † ARKOPAGUS, saying, "Can we know what This NEW Doctrine is, which is spoken by thee?"

<sup>20</sup> For thou bringest certain strange things to our EARS; we desire, therefore, to know what these things mean."

<sup>21</sup> Now all the Athenians, and the RESIDENT STRANGERS among them, spent their time in nothing else but to tell and hear something new.

<sup>22</sup> And PAUL standing in the midst of the ARKOPAGUS, said, "Athenians, I perceive that in all things you are † extremely devoted to the worship of Demons.

<sup>23</sup> For as I passed through, and beheld the OBJECTS of your worship, I found also an Altar on which was an inscription. 'To an Unknown God.' \* What therefore you worship without knowing, This I announce to you.

<sup>24</sup> That ‡ God who made the WORLD and ALL THINGS in it, † being

\* VATICAN MANUSCRIPT.—18. Stoics.

18. to them—omit,

23. What therefore

you worship without knowing.

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.—Owen. † 19. The supreme court of Athens. † 22.

‡ 24. Acts xiv. 15.

οὗτος οὐρανοῦ καὶ γῆς κυρίως ὑπαρχών, οὐκ  
 this of heaven and earth Lord bring, not  
 ἐν χειροποίητοις ναοῖς κατοικεῖ, <sup>25</sup> οὐδὲ ὑπο  
 in hand-made temples dwells, nor by  
 χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενος  
 hands of men is served, wanting  
 τίς, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ  
 anything, he giving to all life and breath and  
 τὰ πάντα. <sup>26</sup> ἐποίησε τε ἐξ ἑνός \* [αἵματος]  
 the things all, made and out of one [blood]  
 τὴν εἴδωλον ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρό  
 every nation of men to dwell on all the face  
 σῶπον τῆς γῆς, ὁρίσας προστεταγμένους και  
 of the earth, having fixed having been appointed sea  
 ρούς καὶ τὰς ὁδοὺς τῆς κατοικίας αὐτῶν.  
 and the fixed limits of the habitation of them;  
<sup>27</sup> ζητεῖν τὸν θεόν, εἰ ἀραγε ψηλαφήσειαν αὐτόν  
 to seek the God, if indeed they might feel him  
 καὶ ἐύροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνός ἕκασ  
 and might find, and indeed not far from one each  
 τοῦ ἡμῶν ὑπαρχόντα. <sup>28</sup> Ἐν αὐτῇ γὰρ ζῶμεν  
 of us being, in him for we live  
 καὶ κινούμεθα καὶ ἐσμεν· ὥς καὶ τινες τῶν καθ'  
 and are moved and we are; as also some of those with  
 ὑμᾶς ποιῶν εἰρηκασί· Του γὰρ καὶ γένος  
 you poets have said; Of the for also offspring  
 ἐσμεν. <sup>29</sup> Γένος οὖν ὑπαρχόντες τοῦ θεοῦ,  
 we are. Offspring therefore being of the God,  
 οὐκ οφείλομεν νομίζειν, χρυσῷ ἢ ἀργυρῷ ἢ  
 not we are bound to suppose, gold or silver or  
 λίθῳ, χαράγματι τεχνῆς καὶ ἐνθυμησεως ἀνθρώ  
 stone, a sculpture of art and device of man,  
 πού, τὸ θεῖον εἶναι ὅμοιον. <sup>30</sup> Τοὺς μὲν οὖν  
 the Deity to be like. The indeed therefore  
 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν  
 times of the ignorance overlooking the God, now  
 παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ  
 he commands to the men all in all places  
 μεταρθεῖν. <sup>31</sup> διότι ἐσθῆσεν ἡμέραν, ἐν ᾗ  
 to reform, because he established a day, in which  
 μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσυνῇ.  
 he is about to judge the habitable in righteousness,  
 ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν,  
 by a man whom he appointed, a guarantee having furnished to all,  
 ἀναστήσας αὐτὸν ἐκ νεκρῶν. . . . <sup>32</sup> Ἀκουσαν  
 having raised him out of dead ones. Having heard  
 τες δὲ ἀναστὰσιν νεκρῶν, οἱ μὲν ἐχλεύαζον·  
 and a resurrection of dead ones, these indeed mocked,  
 οἱ δὲ εἶπον· Ἀκουσομεθα σου πάλιν περὶ του  
 those but said; We will hear thee again about this.

† Lord of Heaven and Earth, † dwells not in Temples made with hands; † 25 nor is he served by the HANDS of MEN, † as needing anything; † he having given to all Life, and Breath, and all things; † 26 and made from One, Every Nation of Men to dwell on \* the Whole Face of the EARTH; having determined the appointed Seasons, and † the FIXED LIMITS of their HABITATION;  
 \* 27 † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;  
 28 for in him we live, and move, and exist; as even some of YOUR OWN Poets have said, 'For also we HIS Offspring are.'  
 29 Being, therefore, the Offspring of God, † we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY.  
 30 Therefore, indeed, overlooking † the TIMES of IGNORANCE, GOD † now commands all MEN, in every place, to reform;  
 31 because he has established a DAY † in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by † raising him from the Dead."  
 32 And when they heard of the Resurrection of the Dead, SOME decided, but OTHERS said, "We will hear thee \* again about this.

\* VATICAN MANUSCRIPT.—20. Blood—omit.

20. The Whole Face of.

22. also

† 30. The Phenomena of Aratus, and Cleanthes' Hymn to Jupiter, contain this quotation. Aratus was a Cyprian, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

† 24. Matt. xi. 23. † 24. Acts vii. 48. † 25. Psa. i. 8. † 25. Gen. ii. 7; Num. xiv. 22; Job xii. 10, xiv. 5, xxvii. 4. Isa. xlii. 5; lvii. 10; Zech. xii. 1. † 30: Isai. xxi. 8. † 27. Rom. i. 20. † 27. Acts xiv. 17. † 29. Isa. xl. 19. † 30. Acts xiv. 10; Rom. iii. 25. † 30. Luke xxiv. 47; Titus ii. 11, 12; 1 Pet. i. 16; iv. 8. † 31. Acts x. 42; Rom. ii. 16, xiv. 10. † 31. Acts ii. 24.

του. <sup>33</sup> Και οὕτως ὁ Παυλος ἐξῆλθεν ἐκ μέσου αὐτῶν.  
And thus the Paul went out from midst of them.

<sup>34</sup> Τινες δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπισ-  
Some but men having associated with him, be-  
τευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,  
lied, among whom also Dionysius the Areopagite,  
καὶ γυνὴ ὀνόματι Δαμαρίς, καὶ ἕτεροι συν  
and a woman by name Damaris, and others with  
αὐτοῖς. ΚΕΦ. ιη'. 18. <sup>1</sup> Μετα δὲ ταῦτα  
them. After and these things

χωρίσθεις ὁ Παυλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς  
having withdrawn the Paul from the Athens, came into  
Κορίνθον. <sup>2</sup> Καὶ εὗρον τινα Ἰουδαῖον ὀνοματι  
Corinth. And having found a certain Jew by name

Ἀκῦλαν, Ποντικὸν τῷ γενεῖ, προσφάτως ἐληλυ-  
Aquila, Pontus by the race, recently having  
ῶσα ἀπο τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα  
come from the Italy, and Priscilla wife  
αὐτοῦ, (δια τὸ διατεταχέναι Κλαυδίου χωρί-  
of him, (because the to have commanded Claudius to with-  
ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,)  
draw all the Jews from the Rome,)

πρὸς ἦλθεν αὐτοῖς. <sup>3</sup> καὶ δια τὸ ὁμοτεχνῶν  
he went to them; and because the same trade  
εἶναι, ἐμενε παρ' αὐτοῖς· καὶ εἰργάζετο· ἦσαν  
to be, he remained with them; and worked, they were  
γὰρ σκηνοποιοὶ τὴν τέχνην. <sup>4</sup> Διελέγετο δὲ ἐν  
for tent-makers the trade. He reasoned and in

τῇ συναγωγῇ κατὰ παν σαββατον, ἐπειθε τε  
the synagogue during every sabbath, persuaded te  
Ἰουδαίους καὶ Ἕλληνας. <sup>5</sup> Ὡς δὲ κατηλθόν  
Jews and Greeks. When but came down

ἀπὸ τῆς Μακεδονίας ὁ, τε Σίλας καὶ ὁ Τιμοθεὸς,  
from the Macedonia the, both Silas and the Timothy,  
συνεῖχτο τῷ λόγῳ ὁ Παυλος, διαμαρτυρομενος  
was confined to the word the Paul, earnestly testifying  
τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. <sup>6</sup> Ἀντίτασ-  
to the Jews the Anointed Jesus. Resisting

σόμενων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα-  
but them and blaspheming, having  
ξαμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς· Το αἷμα  
shaken the mantles, he said to them, The blood  
ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθάρως ἐγώ,  
of you on the head of you, pure I,  
ἀπο τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. <sup>7</sup> Καὶ  
from the now to the Gentiles I will go. And

μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινος ὀνο-  
having removed thence, he went into a house of one by  
ματι Ἰουστου, σεβομένου τοῦ θεοῦ, οὗ ἡ οἰκία  
name Justus, worshipping the God, of whom the house  
ἦν συνομοροῦσα τῇ συναγωγῇ. <sup>8</sup> Κρίσπος δὲ ὁ  
was adjoining to the synagogue. Crispus but the

ἀρχισυναγωγὸς ἐπιστεύσε τῷ κυρίῳ συν ὅλῳ  
synagogue-ruler believed in the Lord with whole  
τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκου-  
the house of himself, and many of the Corinthians hear-

33 And thus Paul went out from the midst of them.

34 But Some Men adhering to him, believed; among whom were Dionysius the \*Areopagite, and a Woman named Demaris, and others with them.

# CHAPTER XVIII.

1 And after these things \* PAUL withdrawing from ATHENS, came to Corinth;

2 and having found a Certain Jew named \*Aquila, a native of Pontus, recently come from ITALY, and his wife Priscilla, (because \*Claudius had COMMANDED All Jews to withdraw from ROME,) he went to them.

3 And because he was of the same trade, he remained with them, \*and labored; for they were Tent makers by trade.

4 \* And he reasoned in the SYNAGOGUE Every Sabbath, and persuaded Jews and Greeks.

5 † And when SILAS and TIMOTHY came from MACEDONIA, PAUL was confined to the WORD, earnestly testifying to the Jews the ANOINTED Jesus.

6 ‡ But when they resisted and blasphemed, shaking his CLOTHES, he said to them, "Your BLOOD be upon your head! I am pure; from this TIME I will go to the GENTILES."

7 And having removed thence he went into the House of one named Justus, a worshipper of God, Whose HOUSE was adjoining the SYNAGOGUE.

8 And † Crispus, the RULER of the SYNAGOGUE, believed in the LORD, with All his HOUSE; and many of the CORINTHIANS hear-

\* VATICAN MANUSCRIPT.—34. Areopagite.

1. he departed from. 2. All Jews  
3. they labored.  
1. 2. Kom. xvi. 8, 1 Cor. xvi. 12; 2 Tim. iv. 10.  
Thess. ii. 9; 2 Thess. iii. 8. 1. 4. Acts xviii. 2.  
Acts xiii. 43, 44; xiviii. 25. 2. 5. 1 Cor. i. 14.

1. he departed from. 2. All Jews  
3. they labored.

1. 2. Acts xx. 84; 1 Cor. iv. 12; 1  
5. Acts xviii. 14, 15. 2. 6.

οἱ οὗτοι ἐπιστεύον, καὶ ἐβαπτίζοντο· <sup>9</sup> εἶπε δὲ ὁ  
 they believed, and were dipped; said and the  
 κυριος δι' ὁραματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ  
 Lord through a vision by night to the Paul; Not  
 φοβῶν, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσῃς· <sup>10</sup> διότι  
 fear, but speak and no be silent; because  
 ἐγὼ ἐμὶ μετὰ σου, καὶ οὐδεὶς ἐπιθήσεται σοὶ  
 I am with thee, and no one shall attack thee  
 τοῦ κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν  
 of thee to hurt thee; because people is for me much in  
 τῇ πόλει ταύτῃ. <sup>11</sup> Ἐκαθίσε τε ἐνιαυτὸν καὶ  
 the city this. He continued and a year and  
 μηνάς ἕξ, διδασκῶν ἐν αὐτοῖς τὸν λόγον τοῦ  
 months six, teaching among them the word of the  
 θεοῦ.

<sup>12</sup> Γαλλιῶνος δὲ ἀνθυπατευόντες τῆς Ἀχαιας,  
 Gallio and being proconsul of the Achaia,  
 κατεπεστίσθησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύ-  
 rushed with one mind the Jews to the Paul,  
 λῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, <sup>13</sup> λεγόντες·  
 and led him to the tribunal, saying;

Ὅτι παρὰ τὸν νόμον οὗτος ἀνακείθει τοὺς  
 That from the law this persuades the  
 ἀνθρώπους σεβέσθαι τὸν θεόν. <sup>14</sup> Μελλοντος  
 men to worship the God. Being about

δε τὸν Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ  
 but the Paul to open the mouth, said the  
 Γαλλιῶν πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν  
 Gallio to the Jews; If indeed therefore it was  
 ἀδικημα τι, ἢ ῥαδιουργημα πονηρὸν, ὡς Ἰου-  
 injustice any, or reckless evil, O Jews!  
 δαιοί, κατὰ λόγον ἀν' ἡρεσχομένη ὑμῶν· <sup>15</sup> εἰ  
 according to reason I would bear with you; if

δε ζήτημα ἐστὶ περὶ λόγου καὶ ὀνομάτων καὶ  
 but a question it is about a word and names and  
 νόμου τοῦ καθ' ὑμᾶς, ὡς ἐσθε αὐτοὶ κριτῆς  
 or a law of that with you, you will see yourselves; a judge  
 \* [γὰρ] ἐγὼ τούτων οὐ βούλομαι εἶναι. <sup>16</sup> Καὶ  
 [for] I of these not choose to be. And

ἀπέλασεν αὐτοὺς ἀπὸ τοῦ βήματος. <sup>17</sup> Ἐπιλα-  
 he drove them from the tribunal. Having  
 βομενοὶ δὲ πάντες \* [οἱ Ἕλληνες] Σωσθηνὴν  
 taken hold and all [the Greeks] of Sosthenes  
 τὸν ἀρχισυναγωγόν, ἐτυκτον ἐμπροσθεν τοῦ  
 the synagogue-ruler, they struck before the  
 βήματος· καὶ οὐδὲν τούτων τῷ Γαλλιῳ ἐμε-  
 tribunal, and nothing of these the Gallio cared.

λεν. <sup>18</sup> Ὁ δὲ Παῦλος ἐτι προσημεινας ἡμέρας  
 The and Paul yet having remained days  
 ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξεπέλει  
 many, to the brethren having bid farewell, sailed out  
 εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ  
 into the Syria, and with him Priscilla and  
 Ἀκύλας, κείραμενος τὴν κεφαλὴν ἐν Κεγχραῖς·  
 Aquila, having shaved the head in Cenchrea;  
 εἶχε γὰρ εὐχὴν. <sup>19</sup> Κατήντησε δὲ εἰς Ἐφεσον,  
 he had for a vow. He came and to Ephesus,

ing, believed, and were im-  
 mersed.

<sup>9</sup> † And the LORD said  
 to PAUL, in a Vision by  
 Night, "Fear not, but  
 speak, and be not sil-  
 lent;"

<sup>10</sup> † for I am with thee;  
 and no one shall attack  
 thee, to HURT thee; for  
 there are many People for  
 me in this CITY.

<sup>11</sup> And he remained  
 there a Year and six  
 Months, teaching among  
 them the word of GOD.

<sup>12</sup> But when Gallio was  
 Proconsul of ACHAJA,  
 the JEWS with one mind  
 assaulted PAUL, and  
 brought him to the TRIBU-  
 NAL,

<sup>13</sup> saying, "This man  
 persuades MEN to worship  
 GOD contrary to the  
 LAW."

<sup>14</sup> And PAUL being  
 about to SPEAK, GALLIO  
 said to the JEWS, † "If  
 indeed it was an act of In-  
 justice or reckless Evil, O  
 Jews! according to Rea-  
 son I would bear with  
 you;

<sup>15</sup> but if it be a Ques-  
 tion concerning Doctrine,  
 and Names, and THAT Law  
 which is among you, see  
 you to it, for I will not be  
 a Judge of these things."

<sup>16</sup> And he drove them  
 from the TRIBUNAL.

<sup>17</sup> And they All took  
 † Sosthenes, the RULER of  
 the SYNAGOGUE, and beat  
 him before the TRIBUNAL.  
 But GALLIO cared for  
 none of these things.

<sup>18</sup> And PAUL having re-  
 mained yet many Days,  
 bidding farewell to the  
 BRETHREN, sailed thence  
 for SYRIA, in company  
 with Priscilla and Aquila;  
 † having shaved his HEAD  
 in † Cenchrea, for he had a  
 Vow.

<sup>19</sup> And he came to

\* VATICAN MANUSCRIPT.—15. for—omit.

17. the GREEKS—omit.

† 9. Acts xxiii. 11.  
 xxv. 11, 19.

† 10. Jer. i. 18, 19; Matt. xxviii. 20.

† 13. Num. vi. 13; Acts xxi. 24.

† 14. Acts xxiii. 29;

† 18. Rom. xvi. 1



κακεινους κατελιπεν αυτου· αυτος δε εισελ-  
 and them he left there; he but having en-  
 θων εις την συναγωγην, διελεχθη τοις  
 tered into the synagogue, reasoned with the  
 Ιουδαιοις. <sup>10</sup> Ερωτωντων δε αυτων επι πλειονα  
 Jews. Asking and them for longer  
 χρονον μειναι \* [παρ' αυτοις,] ουκ επενευσεν·  
 a time to remain [with them,] not he consented;  
<sup>11</sup> αλλ' απεταξατο \* [αυτοις,] ειπων· \* [Δει με  
 but he bade farewell [to them,] saying; [It behooves me  
 παντας την εορτην την ερχομενην ποιησαι εις  
 by all means the feast that coming to keep into  
 'Ιεροσολυμα·] παλιν \* [δε] ανακαμψω προς  
 Jerusalem; again [but] I will return to  
 υμας, του θεου θαλοντος. \* [Και] ανηχθη απο  
 you, the God willing. [And] he sailed from  
 της Εφεσου· <sup>22</sup> και κατελθων εις Καισαρειαν,  
 the Ephesus, and having gone down to Caesarea,  
 αναβας, και ασπασαμενος την εκκλησιαν,  
 having gone up, and having saluted the congregation,  
 κατεβη εις Αντιοχειαν. <sup>23</sup> Και ποιησας χρονον  
 he went down to Antioch. And having spent time  
 τινα, εξηλθε, διερχομενος καθεξης, την Γαλα-  
 some, he went out, passing through in order, the Gali-  
 τικην χωραν και Φρυγίαν, επιστηριξων παντας  
 tic country and Phrygia, establishing all  
 τους μαθητας. <sup>24</sup> Ιουδαιος δε τις Απολλως  
 the disciples. A Jew and certain Apollos  
 ονοματι, Αλεξανδρευσ των γενει, ανηρ λογιος,  
 by name, an Alexandrian by the birth, a man eloquent,  
 κατηντησεν εις Εφεσον δυνατος ων εν ταις  
 came to Ephesus powerful being in the  
 γραφαις. <sup>25</sup> Ουτος ην κατηχημενος την οδον  
 writings. This was having been instructed the way  
 του κυριου· και ζων τω πνευματι, ελαλει και  
 of the Lord; and being fervent in the spirit, he spoke and  
 εδιδασκεν ακριβως τα περι του κυριου,  
 taught accurately the things concerning the Lord,  
 επισταμενος μονον το βαπτισμα Ιωαννου.  
 being acquainted with only the dipping of John.  
<sup>26</sup> Ουτος τε ηρξατο παρρησιαζεσθαι εν τη συνα-  
 This and began to speak boldly in the syna-  
 γωγη. Ακουσαντες δε αυτου Ακυλας και  
 gogue. Having heard and of him Aquila and  
 Πρισκιλλα, προσελαβοντο αυτον, και ακριβεσ-  
 Priscilla, took him, and more accu-  
 τερον αυτω εξεθεντο την του θεου οδον. <sup>27</sup> Βου-  
 ratingly to him explained the of the God way. Wish-  
 λομενου δε αυτου διελθειν εις την Αχαιαν, προ-  
 ing and of him to pass through into the Achaia, hav-  
 τρεψαμενοι οι αδελφοι εγραψαν τοις μαθηταις  
 ing exhorted the brethren they wrote to the disciples  
 αποδεξασθαι αυτον· ος παραγενομενος, συνε-  
 to receive him, who having arrived, he  
 βαλετο πολυ τοις πεπιστευκοσι δια της χαρι-  
 helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the SYNAGOGUE, and reasoned with the Jews.

20 And when they requested him to remain a longer Time, he did not consent;

21 but bade them farewell, saying, "I will return to you again, † God willing." And he sailed from EPHESUS;

22 and coming down to Caesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

23 And having spent some Time there, he departed; going through the COUNTRY of † GALATIA and Phrygia, in order, † establishing All the DISCIPLES.

24 † And a certain Jew named Apollos, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

25 This person was being instructed in the WAY of the LORD, and being fervent in SPIRIT, he spoke and \* also taught accurately the THINGS \* concerning Jesus, † being acquainted only with the IMMERSION of John.

26 And he began to speak boldly in the SYNAGOGUE. And \* Aquila and Priscilla explained to him more accurately the WAY of God.

27 And when he was wishing to pass over into ACHAEA, the BRETHREN wrote exhorted the DISCIPLES to receive him; who, having arrived, † he greatly assisted THOSE BELIEVERS, by his GIFT;

\* VATICAN MANUSCRIPT.—23. with them—omit. 21. to them—omit. 21. It behooves me to keep the coming year in Jerusalem—omit. 21. but—omit. 21. And —omit. 23. also taught. 25. concerning Jesus. 26. Priscilla and Aquila.

† 21. 1 Cor. iv. 10; Heb. vi. 3; James iv. 15. † 23. Gal. i. 2; iv. 14. † 27. Acts xiv. 21. xv. 32, 41. † 24. 1 Cor. i. 19; iii. 6; iv. 6; Titus iii. 13. † 25. Acts xiv. 3. † 27. 1 Cor. iii. 6.

tos. <sup>23</sup> Εὐτονος γὰρ τοῖς Ἰουδαίοις διακατη-  
Surguously for with the Jews he was discus-  
ἀγχετο δημοσίᾳ, σκιδεικνύς δια τῶν γραφῶν,  
publicly, proving by the writings,  
ὡς εἶναι τὸν Χριστὸν Ἰησοῦν.  
to be the Anointed Jesus.

ΚΕΦ. 19. 10.

<sup>1</sup> Ἐγενετο δὲ ἐν τῇ τοῦ Ἀπολλῶ εἶναι ἐν  
It happened and in the the Apollos to be in  
Κορίνθῳ, Παῦλον διελθόντα τα ἀνωτερικὰ μέρη,  
Corinth, Paul having passed through the upper parts,  
εἰσελθεῖν εἰς Ἐφέσον. Καὶ εὗρων τινὰς μαθητάς,  
to come to Ephesus. And having found some disciples,  
<sup>2</sup> εἶπε πρὸς αὐτοὺς· Εἰ πνεῦμα ἅγιον ἐλάβετε  
he said to them; If a spirit holy you received  
εἰστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ'  
having believed; They and said to him; But  
οὐδε εἰ πνεῦμα ἅγιον ἐστίν, ἤκουσαμεν. <sup>3</sup> Εἶπε  
not even if a spirit holy is, we have heard. He said  
τε \* [πρὸς αὐτοὺς]· Εἰς τι οὖν ἐβαπτισθήτε;  
and [to them.] Into what then were you dipped?  
Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βαπτισμα. <sup>4</sup> Εἶπε  
They and said, Into the of John dipping. Said  
δὲ Παῦλος· Ἰωάννης ἐβάπτισε βαπτισμα μετα-  
and Paul, John dipped a dipping of refor-  
μοῦ, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ'  
mation, to the people saying, into him coming after  
αὐτοῦ ἵνα πιστευσώσιν· τοῦτ' ἐστίν, εἰς τὸν  
him that they should believe, that is, into the  
Ἰησοῦν. <sup>5</sup> Ἀκουσάντες δὲ ἐβαπτίσθησαν εἰς τὸ  
Jesus. Having heard and they were dipped into the  
ὄνομα τοῦ κυρίου Ἰησοῦ. <sup>6</sup> Καὶ ἐπιθέντος  
name of the Lord Jesus. And having placed  
αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα  
to them to Paul the hands, came the spirit  
τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ  
the holy upon them, they spoke and with tongues and  
προφητεύον. <sup>7</sup> Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ  
propheesied. Were and the all men about  
δεκάδυο. <sup>8</sup> Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,  
twelve. Having entered and into the synagogue,  
ἐπαρρησιαζέτο, ἐπὶ μηνῶν τρεῖς διαλεγόμενος  
he spoke freely, for months three reasoning  
καὶ πείθων \* [τα] περὶ τῆς βασιλείας τοῦ  
and persuading [the things] concerning the kingdom of the  
θεοῦ. <sup>9</sup> Ὅς δὲ τινες ἐσκληρυνόντο καὶ πει-  
Gal. When and some were hardened and disbe-  
θόν, κικολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ  
level, speaking evil of the way in presence of the

28 for he strenuously  
discussed with the Jews  
in public, † proving by the  
SCRIPTURES that Jesus is  
the MESSIAH.

# CHAPTER XIX.

1 And it happened, while  
† APOLLOS was in Corinth,  
Paul, having passed  
through the UPPER PARTS,  
came to \* Ephesus; and  
having found Some Disci-  
ples,

2 he said to them,  
"Have you received the  
holy Spirit since you be-  
lieved?" And THEY said  
to him, † "We have not  
even heard whether there  
be any holy Spirit."

3 And he said, "Into  
what then were you im-  
mersed?" And THEY said,  
† "Into JOHN'S IMMER-  
SION?"

4 And Paul said,  
† "John administered the  
Immersion of Reformation,  
saying to the PEOPLE, that  
they should believe into  
HIM that was COMING  
after him, that is, into Je-  
sus."

5 And having heard this,  
they were immersed † into  
the NAME of the LORD  
Jesus.

6 And Paul † putting  
his \* HANDS on them, the  
HOLY SPIRIT came on  
them, and † they spoke  
with Tongues and pro-  
phesied.

7 And ALL the Men  
were about twelve.

8 And having entered  
the SYNAGOGUE, he spoke  
boldly for three Months,  
reasoning and persuading  
† about the KINGDOM of  
God.

9 But when some were  
hardened, and disbelieved,  
speaking evil of the WAY

\* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them.  
3. to them—omit. 6. Hands. 8. the things—omit.

† 28. Acta ix. 22; xvii. 8; ver. 5. † 1. 1 Cor. i. 12; iii. 6. † 2. Acta viii. 16.  
‡ 2. Acta xviii. 24. † 4. Matt. iii. 11; John i. 15, 27, 30; Acta i. 5; xi. 16; xiii. 24, 28.  
‡ 5. Acta viii. 16. † 6. Acta vi. 6; viii. 17. † 6. Acta i. 4; x. 40. † 8.  
Acta xvii. 2; xviii. 4. † 8. Acta i. 8; xviii. 23.

πληθους, αποστας απ' αυτων, αφορισε τους  
multitude, having departed from them, he separated the  
μαθητας, καθ' ημεραν διαλεγομενος εν τη  
disciples, every day reasoning in the  
σχολη Τυραννου \* [τινος.] 10 Τουτο δε εγενετο  
school of Tyrannus [one] This and was done

επι ετη δυο, ωστε παντας τους κατοικουντες  
for years two, so that all the dwellers  
την Ασιαν ακουσαι τον λογον του κυριου, Ιου-  
the Asia to hear the word of the Lord, Jews  
δαιους τε και Έλληνας. 11 Δυναμεις τε ου τας  
both and Greeks. Miracles and not the

τυχουσας εποιει ο θεος δια των χειρων  
common ones did the God through the hands  
Παυλου 12 ωστε και επι τους ασθενουντας  
of Paul, so that even to those being sick

επιφερεσθαι απο του χρωτος αυτου σουδαρια η  
to be brought from the skin of him napkins or  
σιμικινθια, και απαλασσεσθη απ' αυτων τας  
aprons, and to be set free from them the  
νοσους, τα τε πνευματα τα πονηρα εκπορευεσ-  
diseases, the and spirits the evil to be cast  
θαι.  
out.

13 Επεχειρησαν δε τινες απο των περιερχο-  
Took in hand and some from of those going  
μενων Ιουδαιων εξορκιστων οναμαζειν επι τους  
about Jews exorcists to name on those  
εχοντας τα πνευματα τα πονηρα το ονομα του  
having the spirits the evil the name of the  
κυριου Ιησου, λεγοντες· 'Ορκιζω υμας τον  
Lord Jesus, saying; I adjure you the  
Ιησουν, ον ο Παυλος κηρυσσει. 14 Ησαν δε  
Jesus, whom the Paul preaches. Were and

τινες υιοι Σεβα Ιουδαιου αρχιερεως επτα, οι  
some sons of Seba a Jew a high-priest seven, who  
τουτο ποιουντες. 15 Αποκριθεν δε το πνευμα το  
this were doing. Answering and the spirit the

πονηρον ειπε· Τον Ιησουν γινωσκω, και τον  
evil said; The Jesus I know, and the  
Παυλον επισταμαι· υμεις δε τινες εστε; 16 και  
Paul I am acquainted with; you but who are? and

εφαλλομενος επ' αυτους ο ανθρωπος, εν 'ω ην  
leaping on them the man, in which was  
το πνευμα το πονηρον, και κατακυριευσας  
the spirit the evil, and having overcome  
αυτων, ισχυσε κατ' αυτων, ωστε κυμνους και  
them, prevailed against them, so that naked and  
τετραυματισμενους εκφυγειν εκ του οικου  
having been wounded to have fled out of the house  
εκεινου. 17 Τουτο δε εγενετο γνωστον πασιν  
that. This and became known to all

Ιουδαιοις τε και Έλλησι τοις κατοικοισι την  
Jews both and Greeks those dwelling the  
Εφεσον· και επεπεσε φοβος επι παντας αυτους,  
Ephesus; and fell a fear on all them,

before the PEOPLE, having departed from them, he separated the DISCIPLES, reasoning daily in the SCHOOL of Tyrannus.

10 † And this was done for two Years, so that All the INHABITANTS of ASIA, heard the WORD of the LORD, both Jews and Greeks.

11 And † God performed EXTRAORDINARY Miracles by the HANDS of Paul;

12 † so that Napkins or Aprons were brought from him to the SICK, and the DISEASES departed from them, and the EVIL SPIRITS were cast out.

13 † And some of the TRAVELING Jewish exorcists † undertook to name the NAME of the LORD Jesus over THOSE HAVING EVIL SPIRITS, saying, "I adjure you by Jesus whom PAUL preaches."

14 And there were some \* Seven Sons of One Seba, a Jewish High-priest, who did so.

15 But the EVIL SPIRIT answering, \* said to them, "Jesus indeed I know, and Paul I know, but who are you?"

16 And the MAN in whom the EVIL SPIRIT was leaped on them, and having overcome \* them, prevailed against them, so that they fled out of that HOUSE naked and wounded.

17 And this became known to ALL, both Jews and GREEKS, dwelling in Ephesus; † and fear fell

\* VATICAN MANUSCRIPT.—O. one—omit.  
said to them, Jesus indeed I know, and.

14. Seven Sons of One Seba.  
10. them both, and prevailed.

15.

† 10. Acts xx. 81.

† 11. Mark xvi. 20; Acts xiv. 2.

† 12. Acts v. 15; See 3

King's iv. 29.

† 13. Matt. xii. 27.

† 14. See Matt. ix. 35; Luke ix. 40.

† 17.

Luke i. 65; vii. 19; Acts ii. 43; v. 6, 11.

κα μεγάλυνετο το ὄνομα του κυρίου Ἰησοῦ.  
and was magnified the name of the Lord Jesus.

17 Πάλλοι τε των πεπιστευκοτων ηρχοντο εφο-  
Many and of those having believed came con-

μολογουμενοι και αναγγελλοντες τας πραξεις  
imag and declaring the deeds

αυτων. 18 Ἰκανοι δε των τα περιεργα πραξαν-  
of them. Many and of those the magical arts practis-

των, συνενεγκαντες τας βιβλους, κατεκαιον  
ing, having brought together the books, burned

ενωπιον παντων και συνεψηφισαν τας τιμας  
in presence of all, and they computed the prices

αυτων, και ευρον αργυριου μυριαδας πεντε.  
of them, and found pieces of silver myriads five.

19 Οὕτω κατα κρατος ὁ λογος του κυριου  
Thus according to power the word of the Lord

ηυξανε και ισχυεν. 21 Ὡς δε επληρωθη ταυτα,  
grew and prevailed. When and was fulfilled these things,

εθετο ὁ Παυλος εν τῷ πνευματι, διελθων  
was disposed the Paul in the spirit, having passed through

την Μακεδονιαν και Αχαιαν, πορευεσθαι εις  
the Macedonia and Achaia, to go into

Ἱερουσαλημ, ειπων Ὅτι μετα το γενεσθαι με  
Jerusalem, saying; That after the to be come me

ετει, δει με και Ῥωμην ιδειν. 22 Αποστειλας  
there, it behooves me also Rome to see. Having sent

δε εις την Μακεδονιαν δυο των διακονουντων  
and into the Macedonia two of those ministering

αυτω, Τιμοθεον και Εραστον, αυτος επεσχε  
to him, Timothy and Erastus, he remained

χρονον εις την Ασιαν. 23 Εγενετο δε κατα τον  
a time in the Asia. It happened and during the

καιρον εκεινον ταραχος ουκ ολιγος περι της  
season that a tumult not small concerning the

δδου.  
way.

24 Δημητριος γαρ τις ονοματι, αργυροκοπος,  
Demetrius for a certain by name, a silversmith,

τοιων ναουσ \* [αργυρου] Αρτεμιδος, παρειχετο  
making temples [of silver] for Diana, brought

τοις τεχνιταις εργασιαν ουκ ολιγην. 25 Οὗς  
to the workmen gain not a little. Whom

συναθροισας, και τους περι τα τοιαυτα εργα-  
having brought together, and those about the such like work-

τας, ειπεν Ἄνδρες, επιστασθε, ὅτι εκ των-  
men, said; Men, you know, that out of this

της της εργασιας ἡ ευπορια ἡμων εστι. 26 και  
the work the wealth of us is, and

θεαρεите και ακουετε, ὅτι ου μονον Εφεσου,  
you see and you hear, that not only of Ephesus,

αλλ' και παντος του ορους του Ἰουδα και της  
but and of all the mount of the Iudea and of the

αγιας πολιως, οὗς οὐκ ολιγοι, συναθροισαντες  
holy city, whom not few, having assembled

αυτους, ἔστησαν εν τῷ ἁγίῳ πνεύματι, και  
them, stood in the holy spirit, and

ειπον Ὅτι οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος  
said That this this this this this this

οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος  
this this this this this this this

οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος  
this this this this this this this

οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος  
this this this this this this this

οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος  
this this this this this this this

οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος  
this this this this this this this

οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος οὗτος  
this this this this this this this

on them all, and the NAME of the LORD Jesus was magnified.

18 And MANY of those who BELIEVED, came, confessing and declaring their DEEDS.

19 And many of THOSE PRACTISING MAGICAL ARTS, having brought together their books, burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of Silver.

20 Thus the WORD of the LORD powerfully increased and prevailed.

21 † And when these things were accomplished, † PAUL was disposed by the SPIRIT, having passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have BEEN there, † I must also see Rome."

22 And having sent two of † THOSE who MINISTRED to him, Timothy and Erastus, into Macedonia, he remained for a Time in ASIA.

23 And † there occurred during that PERIOD, no small Tumult concerning † that WAY.

24 For a certain man, named Demetrius, a Silversmith, making † silver Temples of DIANA afforded † no \* Small Gain to the WORKMEN.

25 Whom he having assembled, with THOSE employed about the LIKE BUSINESS, said, "Men, you know That from This WORK is our WEALTH;

26 and you see and hear, That not only at Ephesus

\* VATICAN MANUSCRIPT.—20. the LORD.

24. silver—omit.

24. Small Gain.

† 24. Portable representations of this temple, which were bought by strangers as matters of curiosity, and probably of devotion. The temple of Diana was raised at the expense of all Asia Minor, and yet was 220 years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 228 in breadth, and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues.—Clarke.

† 21. Rom. xv. 28; Gal. ii. 1.

† 21. Acts xx. 22.

† 21. Acts xviii. 21; xxiii.

† 21. Rom. xv. 24—26.

† 22. Acts xiii. 5.

† 23. 2 Cor. i. 6.

† 23. See Acts ix. 2.

† 24. Acts xvi. 19.

ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὕτως  
but almost all the Asia the Paul this  
πεισας μετεστῆσεν ἱκανὸν ὄχλον, λέγων,  
having persuaded misled large a crowd, saying,  
ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 Οὐ  
that not are gods those by hands being made. Not

μόνον δὲ τούτο κινδυνεύει ἡμῖν τὸ μέρος εἰς  
only and this indanger to us the craft into  
ἀπελεγμον ελθεῖν· ἀλλὰ καὶ τὸ τῆς μεγάλης  
contempt to come; but also that the great  
Θεᾶς Ἀρτεμίδος ἱερὸν εἰς οὐδὲν λογισθῆναι,  
goddess Diana temple into nothing to be despised,  
μᾶλλον τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα  
be about and also to be destroyed the magnificence

αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σεβεται.  
offer, which whole the Asia and the habitable worships.  
28 Ἀκούσαντες δὲ, καὶ γενομένοι πληρεῖς θυμοῦ,  
Having heard and, and having become full of wrath,  
ἐκράζον, λέγοντες· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.  
they cried out, saying: Great is the Diana of Ephesians.

29 Καὶ ἐπλησθῆ ἡ πόλις \* [ὅλη] τῆς συγχυτέως·  
And was filled the city [whole] the confusion:

ἄρμησαν τε δροθυμαδὸν εἰς τὸ θεάτρον, συναρ-  
they rushed and with one mind into the theatre, having

πάσαντες Γαῖον καὶ Ἀριστάρχον Μακεδόνας,  
seized Gaius and Aristarchus Macedonians,  
συνεκδημούς Παυλοῦ. 30 Τοῦ δὲ Παυλοῦ βου-  
fellow-travelers of Paul. The and Paul wish-

λομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἰων  
ing to enter into the assembly of the people, not suffered

αὐτὸν οἱ μαθηταί. 31 Τινες δὲ καὶ τῶν Ἀσιαρ-  
him the disciples. Some and even of the rulers of

χῶν ὄντες αὐτῷ φίλοι, πεμψάντες πρὸς αὐτὸν,  
and being to him friends, having sent to him,  
παρακαλοῦν μὴ δύναι ἑαυτὸν εἰς τὸ θεάτρον.  
besought not to venture himself into the theatre.

32 Ἄλλοι μὲν οὖν ἄλλο τι ἐκράζον· ἡ γὰρ ἡ  
Some indeed therefore some thing cried; was for the

ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ  
assembly having been confused, and the greater not  
ᾔδεισαν, τίνος ἕνεκεν συνελθῆναι οὐσαν. 33 Ἐκ  
knew, for what purpose they were come together. Out of

δε τοῦ ὄχλου προεβίβασαν Ἀλεξάνδρον, προ-  
and the crowd they pushed forward Alexander, thrust-

βαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλεξάν-  
in; forward him the Jews; the and Alexan-

δρος κατασεισάς τὴν χεῖρα, ἠθέλην ἀπολογεῖσθαι  
der having waved the hand, wished to defend himself

θαί τῷ δῆμῳ. 34 Ἐπιγινόντες δὲ ὅτι Ἰου-  
in the assembly of the people. Knowing but that a

but almost All Asia, this PAUL has persuaded and turned aside Many People, saying: That † THEY are not Gods which are MADE by Hands.

27 And not only This work of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be despised, and her GRAND-DEUR destroyed, whom All ASIA and the HABITABLE worships."

28 And having heard this, they were full of Wrath, and cried out, saying, "Great is the DIANA of the Ephesians."

29 And the CITY was filled with Confusion; and having seized † Gaius and † Aristarchus, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.

30 And \* PAUL desiring to enter the THEATRE, the DISCIPLES did not permit him.

31 And some even of the † ASTARCHS, who were his Friends, sent to him, advising him not to venture into the THEATRE.

32 Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.

33 And they pushed Alexander out of the CROWD, the JEWS thrusting him forward. And † ALEXANDER † having waved the HAND wished to defend himself in the ASSEMBLY OF THE PEOPLE.

34 But knowing that he

\* VATICAN MANUSCRIPT.—20. Whole—omit.

30. Paul.

† 21. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.

† 26. Isa. xlv. 4; Jer. x. 2.  
Acts x. 4; xxiv. 2; Col. iv. 19; 1 Thim. ii. 1.  
† 28. A. 14. 17.

† 29 Rom. xvi. 23; 1 Cor. i. 14. 1 29.  
† 23. 1 Tim. i. 20; 2 Tim. iv. 14

δαιος ἐστὶ, φωνὴ ἐγενετο μία ἐκ πάντων, ὡς  
Jew he is, voice came one from all, about  
ἐπὶ ὥρας δύο κρᾶζοντων· Μεγαλὴ ἡ Ἀρτεμὶς  
for hours two crying; Great the Diana  
Ἐφεσίων. <sup>35</sup> Καταστείλας δὲ ὁ γραμματεὺς τῶν  
of Ephesians. Having stilled and the scribe the  
ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γὰρ ἐστὶν  
crowd, he said; Men Ephesians, what for is  
ἀνθρώπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν  
man, who not knows the Ephesians city  
νεώκορον οὖσαν τῆς μεγάλης Ἀρτεμίδος καὶ  
temple-keeper being of the great Diana and  
τοῦ Διοσκότου; <sup>36</sup> Ἀνατιρῶντων οὖν ὄντων  
of that fallen from Jupiter? Cannot be denied therefore being  
τούτων, δεόν ἐστιν ὑμᾶς κατασταλμένους  
these things, necessary it is you having been quiet  
ὑπαρχειν, καὶ μὴδὲν προτετες κρατεῖν.  
to be, and nothing rashly to do.  
<sup>37</sup> Ἰλαγέτε γὰρ τοὺς ἀνδράς τούτους, οὔτε  
You brought for the men these, neither  
ἱερουλοῦς, οὔτε βλασφημούντας τὴν θεόν  
temple-robbers, nor blasphemers of the goddness  
ὑμῶν. <sup>38</sup> Εἰ μὲν οὖν Δημητρίος καὶ οἱ συν  
of you. If indeed therefore Demetrius and those with  
αὐτῷ τεχνίται ἐχούσι πρὸς τίνα λόγον, ἀγοραῖοι  
him workmen have against any a word, courts  
ἐγρύνται, καὶ ἀνθυπατοὶ εἰσὶν ἐγκαλείτωσαν  
are held, and proconsuls are; let them accuse  
ἀλλήλους. <sup>39</sup> Εἰ δὲ τι περὶ ἑτέρων ἐπιζη-  
each other. If but anything about other things you in-  
τεῖτε, ἐν τῇ ἐννομῇ ἐκκλησίᾳ ἐπιλυθήσεται.  
quire, in the lawful assembly it shall be settled.  
<sup>40</sup> Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στασεὺς  
Even for we are in danger to be accused of tumult  
περὶ τῆς σημερον, μὴδενος αἰτίου ὑπαρχόν-  
concerning the day, not one cause being,  
τός, περὶ οὗ δυνήσομεθα ἀποδοῦναι λόγον τῆς  
about which we are able to give a reason for the  
ἐυστροφῆς ταύτης. <sup>41</sup> Καὶ ταῦτα εἰπὼν, ἀπε-  
gatherings this. And these having said, he dis-  
λυσεν τὴν ἐκκλησίαν.  
missed the assembly.

ΚΕΦ. κ'. 20.

<sup>1</sup> Μετὰ δὲ τὸ παυσασθαι τὸν θορύβον, προσ-  
After and the to be restrained the tumult, having  
καλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπα-  
called to the Paul the disciples, and having  
σαμένους, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.  
embraced, he went out to go into the Macedonia.  
<sup>2</sup> Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακα-  
Having passed through and the parts those, and having ex-  
λέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν  
berthed them with a word great, he went into the

was a Jew, one Voice came from all for about two hours, crying, "Great is the DIANA of the \* Ephesians?"

<sup>35</sup> And the RECORDER having quieted the crowd, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?"

<sup>36</sup> These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

<sup>37</sup> For you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

<sup>38</sup> If, therefore, Demetrius and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

<sup>39</sup> But if you seek anything \* further, it shall be settled in the LAWFUL Assembly.

<sup>40</sup> For we are even in danger of being accused about the Tumult of today; there being no cause by which we can excuse this CONCOUNCE."

<sup>41</sup> And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

<sup>1</sup> Now after the TUMULT was allayed, PAUL, \* Having summoned the DISCIPLES, and embracing them, departed to go into MACEDONIA.

<sup>2</sup> And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

\* VAMCAN MANUSCRIPT.—36. Ephesians! Great is the DIANA of the Ephesians! And the. <sup>39</sup> farther, it shall be. 1. sent for the disciples, and exhorting and embracing them, he departed for.

† 1. 1 Cor. xvi. 5; 1 Tim 1. 3

Ἑλλάδα· <sup>3</sup> ποιήσας τε μήνας τρεῖς, γινόμενης  
Greece; having continued and months three, being formed  
αὐτῷ ἐπιβουλῆς ὑπο τῶν Ἰουδαίων, μελλόντι  
him a plot against by the Jews, being about  
ἀναγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνῶμη τοῦ  
to sail into the Syria, came a resolution of the  
ὑποστρεφεῖν διὰ Μακεδονίας. <sup>4</sup> Συνεπιτετο δὲ  
to return through Macedonia. Went with and  
αὐτῷ \* [ἀχρὶ τῆς Ἀσίας] Σωπάτρος Πυρρῶν Βε-  
him [as far as the Asia] Supater of Pyrrhus a Be-  
ροιαῖος. Θεσσαλονικέων δὲ, Ἀριστάρχος καὶ  
rean. Of Thessalonians and, Aristarchus and  
Σεκουνδὸς, καὶ Γαῖος Δερβαιοὶ καὶ Τιμόθεος.  
Secundus, and Gaius of Derbe and Timothy;  
Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τροφίμος. <sup>5</sup> Οὗτοι  
Asiatics and, Tychicus and Trophimus. These  
προελθόντες ἐμενον ἡμᾶς ἐν Τρωαδί. <sup>6</sup> ἡμεῖς δὲ  
going before awaited us in Troas; we but  
ἐξεπλευσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων  
sailed out after the days of the unleavened cakes  
ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν  
from Philippi, and came to them into the  
Τρωαδα ἀχρὶς ἡμερῶν πεντε, οὓς διέτριψαμεν  
Troas in days five, where we remained  
ἡμέρας ἑπτα. <sup>7</sup> Ἐν δὲ τῇ μιᾷ τῶν σαββάτων,  
days seven. In and the first of the sabbaths,  
συνηγημένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος  
having been assembled of us to break bread, the Paul  
διελεγέτο αὐτοῖς, μελλῶν ἐξίεναι τῇ ἐπαυριῳ·  
discoursed to them, being about to depart on the morrow;  
παρετείνε τε τὸν λόγον μέχρι μεσονυκτίου.  
continued and the discourse till midnight.  
<sup>8</sup> Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῷ, οὗ  
Were and lamps many in the upper room, where  
ἦμεν συνηγμένοι. <sup>9</sup> Καθήμενος δὲ τις νεανίας,  
we were assembled. Was sitting and a certain youth,  
ὀνοματι Εὐτυχὸς, ἐπὶ τῆς θυρίδος, καταφερο-  
by name Eutychus, in the window, being over-  
μένος ὑπὸν βαθει, διαλεγόμενον τοῦ Παύλου  
powered with sleep deep, discoursing the Paul  
ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἐπε-  
for a longer time, having been overcome from the sleep, fell  
ἐκ τοῦ τρίστειγυ κατὰ, καὶ ἦρθη νεκρός.  
from the third story down, and was taken up dead.  
<sup>10</sup> Καταβὰς δὲ ὁ Παῦλος ἐπετεσεν αὐτῷ, καὶ  
Having gone down and the Paul fell upon him, and  
συμπεριλαβὼν εἶπε· Μὴ θορυβείσθε· ἡ γὰρ  
having embraced said; Not be you troubled; the for  
ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. <sup>11</sup> Ἀναβὰς δὲ, καὶ  
life of him in him is. Having come up and, and  
κλάσας ἄρτον καὶ γεύσασθαι, ἐφ' ἱκανόν τε  
having broken bread and having tasted, for along time and

3 And having remained three Months; a Plot being laid for him by the JEWS, as he was about to sail into SYRIA, he resolved to RETURN through Macedonia.

4 And there went with him into ASIA, Sopater, the son of Pyrrhus, a Berean; but † Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and † Timothy; and † Tychicus and † Trophimus, Asiatics;

5 \* these going before waited for us at Troas.

6 And we sailed out from Philippi, after the † DAYS of UNLEAVENED BREAD, and came to them at † TROAS in five Days; where we continued seven Days.

7 And on † the FIRST day of the WEEK, we having assembled † to break Bread, Paul, intending to depart on the NEXT day, discoursed to them, and continued his SPEECH till Midnight.

8 And there were many Lamps in the † UPPER ROOM where we were assembled.

9 And there was a Certain Youth, named Eutychus, sitting in a WINDOW, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.

10 And PAUL going down, † fell on him, and embracing him, said, † "Be not troubled; for his LIFE is in him."

11 And having come up and broken \* Bread, and tasting it, and con-

\* VATICAN MANUSCRIPT.—4. as far as ASIA—omit.

5. And these going.

11. BREAD.

† 3. Acts ix. 23; xxiii. 12; xiv. 8; 2 Cor. xi. 26.  
iv. 10. † 4. Acts xvi. 1. † 4. Acts xix. 27; xxvii. 2; Col. i. 4. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12.  
† 4. Acts xxi. 20; 2 Tim. iv. 20. † 6. Exod. xii. 14, 15; xxiii. 15. † 6. Acts xv. 42;  
8; 2 Cor. ii. 12; 2 Tim. iv. 13. † 7. 1 Cor. xvi. 7; Rev. i. 10. † 7. 1 Cor. xi. 42;  
1 Cor. x. 16; xi. 20. † 8. Acts i. 13. † 10. 1 Kings xvii. 21; 2 Kings iv. 24.  
10. Matt. ix. 24

ὄμνησας ἀχρὶς αὐγῆς, οὕτως ἐξῆλθεν. <sup>12</sup> Ἦγα-  
having converted till day-break, so he departed. They  
γον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ  
brought and the youth living, and were comforted not  
μετρίως. <sup>13</sup> Ἡμεῖς δὲ προελθόντες ἐπὶ τὴν  
a little. We but going before to the  
πλοῖον, ἀπηχόημεν εἰς τὸ Ἀσσόν, ἐκεῖθεν μελ-  
ship, sailed to the Assos, there in-  
λόντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν  
tending to take in again the Paul; so for it was  
διατεταγμένος, μέλλων αὐτὸς περὶεῖν. <sup>14</sup> Ὡς  
having been arranged, being about himself to go on foot. When  
δὲ συνελθόντες ἡμῖν εἰς τὴν Ἀσσόν, ἀναλαβόντες  
and he met with us at the Assos, having again received  
αὐτὸν ἤλθομεν εἰς Μιτυλήνην· <sup>15</sup> κἀκειθεν ἀπο-  
him we came to Mitylene; and thence hav-  
πλευσάντες, τῇ ἐπιουσῇ καθήνησamen ἀντικρυ  
ing sailed away, on the morrow we came opposite  
Χίου. Τῇ δὲ ἑτέρα παρεβαλομεν εἰς Σάμον·  
Chios In the and another we touched at Samos;  
\* [καὶ μείναντες ἐν Τρωγυλλίῳ,] τῇ ἐχομένῃ  
[and having remained in Trogyllium,] in the following  
ἤλθομεν εἰς Μίλητον. <sup>16</sup> Κεκρίκει γὰρ ὁ Παῦ-  
we came to Miletus. Had determined for the Paul  
λος παραπλευσαι τὴν Ἐφεσον, ὅπως μὴ γενήται  
to sail by the Ephesus, so that not it might be  
εὐνῇ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδε γὰρ,  
for him to spend time in the Asia; he was hastening for,  
εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκο-  
if possible it was for him, the day of the pentecost  
στῆς γενέσθαι εἰς Ἱερουσόλυμα. <sup>17</sup> Ἀπο δὲ τῆς  
to be in Jerusalem. From and the  
Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλεσάτο  
Miletus having sent to Ephesus, he called for  
τοὺς πρεσβυτέρους τῆς ἐκκλησίας. <sup>18</sup> Ὡς δὲ  
the elders of the congregation. When and  
παρεγινόντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς  
they were come to him, he said to them; You  
ἐπιστάσθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπεβην  
know, from first day in which I entered  
εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πᾶντα χρόνον  
into the Asia, how with you the whole time  
ἐγενόμην, <sup>19</sup> δουλεύων τῷ κυρίῳ μετὰ πάσης  
I was, serving the Lord with all  
ταπεινοφροσύνης καὶ δακρῶν καὶ πειρασμῶν,  
lowliness and tears and temptations,  
τῶν συμβαντῶν μοι ἐν ταῖς ἐπιβουλαῖς τῶν  
of those having happened to me by the plots of the  
Ιουδαίων· <sup>20</sup> ὥς οὐδὲν ὑπεστείλαμην τῶν συμ-  
Jews, how nothing I kept back of that being  
φεροντῶν, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι  
profitable, the not to declare to you and to teach  
ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους· <sup>21</sup> διαμαρτυρομε-  
you publicly and in houses, earnestly testifying

versed for a long time,  
even till Day-break, he so  
departed.

<sup>12</sup> And they brought  
the youth alive, and were  
not a little comforted.

<sup>13</sup> But we, having gone  
before to the ship, sailed to  
Assos, there intending to  
take PAUL in again; for it  
was so arranged, he being  
about to go by land.

<sup>14</sup> And when he met  
us at Assos, we received  
him, and came to Mity-  
lene.

<sup>15</sup> And sailing thence,  
on the next day we came  
opposite to Chios; and on  
the next we arrived at  
Samos; and having re-  
mained at Trogyllium, on  
the following we came  
to Miletus.

<sup>16</sup> For PAUL had deter-  
mined to sail by EPHESUS,  
that it might not be neces-  
sary for him to spend time  
in ASIA; † for he was has-  
tening, if it were possible  
for him, † to be at Jerusa-  
lem on † the DAY of PEN-  
TECOST.

<sup>17</sup> But sending from  
MILETUS to Ephesus, he  
called to him the ELDERS  
of the CONGREGATION.

<sup>18</sup> And when they were  
come to him, he said to  
them, "You know, † from  
the First Day in which I  
came into ASIA, how I  
was the whole time with  
you,

<sup>19</sup> serving the LORD  
with all humility, and with  
Tears, and THOSE Trials  
which happened to me † by  
the PLOTS of the Jews;

<sup>20</sup> how † I kept back  
NOTHING that was PROFIT-  
ABLE; neglecting not to  
declare to you and to teach  
you publicly, and at your  
houses;

<sup>21</sup> earnestly testifying

\* VATICAN MANUSCRIPT.—15. In the evening we arrived.  
Trogyllium—omit.

† 16. Acts xviii. 21; xix. 31; x. i. 4. 12.  
1 Cor. xvi. 8.

† 13. Acts xviii. 13; xix. 1, 10.

† 16. Acts xxiv. 17.

† 19. verse 3.

† 16. Acts ii. 13

† 20. verse 27



vos Ioudaiois te kai 'Ellhysi tēn eis ton theon  
to Jews both and Greeks the towards the God  
μετανοϊαν, και πιστιν tēn eis ton kurion ἡμῶν  
reformation, and faith that towards the Lord of us  
Ἰησοῦν Χριστόν. <sup>22</sup> Καὶ νῦν ἰδού, δεδεμενος  
Jesus Anointed. And now lo, having been bound  
ἐγὼ τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ,  
I in the spirit, to go to Jerusalem.  
τὰ ἐν αὐτῇ συναντήσουντά μοι μὴ εἰδώς,  
the things in her shall be happening to me not knowing.  
<sup>23</sup> Πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν  
except that the spirit the holy every city  
διαμαρτυρεται μοι, λέγον, ὅτι δεσμά με και  
witnesses to me, saying, that bonds me and  
θλίψεις μενουςιν. <sup>24</sup> Ἀλλ' οὐδεὶς λόγον ποιῶν  
afflictions await. But of no account I make.  
μαί, οὐδε ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῷ,  
nor I the life of me valuable to myself,  
ὥς τελειῶσαι τὸν δρόμον μου \* [μετα χάρας,]  
so that to finish the course of me [with joy.]  
καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου  
and the service which I received from the Lord  
Ἰησοῦ, διαμαρτυρασθαι τὰ εὐαγγέλιον τῆς  
Jesus, to earnestly declare the glad tidings of the  
χαρίτος τοῦ θεοῦ. <sup>25</sup> Καὶ νῦν ἰδού, ἐγὼ οἶδα  
favor of the God. And now lo, I know.  
ὅτι οὐκέτι ὀφείθε το πρόσωπον μου ὑμεῖς πάν-  
that no longer will see the face of me you all.  
τες, ἐν οἷς διηλθόν κηρύττων τὴν βασιλείαν  
among whom I have gone about proclaiming the kingdom  
\* [τοῦ θεοῦ.] <sup>26</sup> Διὸ μαρτυρομαι ὑμῖν ἐν τῇ  
[of the God.] Therefore I testify to you in the  
σημερινῇ ἡμέρᾳ, ὅτι καθάρων ἐγὼ ἀπὸ τοῦ  
this day, that clean I from the  
αἵματος πάντων. <sup>27</sup> Οὐ γὰρ ὑπέστειλαμην τοῦ  
blood of all, not for I kept back of the  
μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ  
not to declare to you all the will of the  
θεοῦ. <sup>28</sup> Προσεχετε \* [οὖν] ἑαυτοῖς καὶ παντὶ  
God. Take heed [therefore] to yourselves and to all  
τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς τὸ πνεῦμα τὸ ἅγιον  
the flock, in which you the spirit the holy  
ἐθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν  
placed overseers, to feed the congregation  
τοῦ κυρίου, ἣν περιποίησατο διὰ τοῦ αἵματος  
of the Lord, which he purchased through the blood  
τοῦ ἰδίου. <sup>29</sup> Ἐγὼ γὰρ οἶδα \* [τοῦτο,] ὅτι εἰς-  
of the own. I for know [this,] that shall

both to Jews and Greeks,  
of REFORMATION towards  
God, and THAT Faith  
which is towards our LORD  
Jesus Christ.

<sup>22</sup> And now behold, I be-  
ing constrained by the  
SPIRIT, I go to Jerusalem,  
not knowing the things  
which will happen to me  
there;

<sup>23</sup> except That † the  
HOLY SPIRIT testifies to  
me in every City, saying  
That Bonds and Afflictions  
await Me.

<sup>24</sup> † But \* of No Ac-  
count make I LIFE pre-  
cious to myself, so that I  
may finish my course,  
even the SERVICE which  
I received from the LORD  
Jesus, earnestly to declare  
the GLAD TIDINGS of the  
FAVOR of GOD.

<sup>25</sup> And now, behold, † I  
know That you all, among  
whom I have gone pro-  
claiming the KINGDOM of  
GOD, will see my FACE no  
more.

<sup>26</sup> Therefore I testify to  
you THIS Day, That \* I am  
pure from the BLOOD of  
All;

<sup>27</sup> for I kept not back  
from announcing \* All the  
WILL of GOD to you.

<sup>28</sup> † Take heed to your-  
selves, therefore, and to  
All the FLOCK among  
whom the HOLY SPIRIT  
made you OVERSEERS, to  
feed † the CHURCH of GOD,  
‡ which he acquired by the  
BLOOD of his OWN.

<sup>29</sup> For I know, That

\* VATICAN MANUSCRIPT.—24. of No Account make I LIFE precious to myself. 24.  
with Joy—omit. 25. of God—omit. 26. I am pure. 27. All the WILL of  
God to you. 28. therefore—omit. 29. the CHURCH of GOD. 29. this—omit.

† 23. The Common Version and Vatican MS. have been followed in the above rendering.  
Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia*  
*sancti* *domini* nowhere occurs in the New Testament, while *ecclesia* *sancti* *domini* occurs about ten  
times in Paul's epistles. There are no less than six different readings of this phrase in the  
MS., which have probably arisen from a presumed difficulty in understanding it in con-  
nection with the latter part of the sentence—"purchased with his own blood." But read it  
as it stands in the original, and it still makes good sense, without rejecting the reading of  
the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can sup-  
ply the elliptical word after *sancti*, whether it be *Sancti*, or *Lamb*, or *Sacrifices*. Thus, "feed the  
CHURCH of GOD, which he acquired by the blood of his own [Son.]

‡ 21. Luke xxiv. 47; Acts ii. 38. 22. Acts xiv. 21. 23. Acts xxi. 4; 1  
Thess. iii. 2. 24. Acts xxi. 13; Rom viii. 35; 2 Cor. iv. 16. 25. ver. 28; Rom.  
xv. 28. 26. 1 Pet. v. 7. 27. Eph. i. 7, 14; Col. i. 14; Heb. ix. 12; 1 Pet. i. 19,  
Rev. v. 9.

ελευσονται μετα την αφιξιν μου λυκοι βαρεις  
 enter after the departure of me wolves rapacious  
 εις υμας, μη φειδομενοι του ποιμνιου. <sup>30</sup> και  
 among you, not sparing the flock; and  
 εξ υμων αυτων αναστησονται ανδρες λαλουν-  
 from yourselves will arise men speaking  
 τες διεστραμμενα, του αποσπαν τους μαθητας  
 perverse things, the to draw away the disciples  
 οπισω αυτων. <sup>31</sup> Διο γρηγορειτε, μνημονευ-  
 after them. Therefore watch you, remembering  
 οντες, οτι τριετιαν νυκτα και ημεραν ουκ εκα-  
 tag. that three years night and day not I  
 σαχην μετα δακρυων ρουθετων ενα εκαστον.  
 ceased with tears admonishing one each.  
 32. Και τανυν παρατιθεμαι υμας, \* [αδελφοι,] τω  
 And now I commend you, (brethren,) to the  
 ο. και τω λογω της χαριτος αυτου, τω δυνα-  
 and to the word of the favor of him, to that being  
 κενω εποικοδομησαι, και δουναι υμιν κληρονο-  
 able to build up, and to give you an inheri-  
 κιαν εν τοις ηγιασμενοις πασι. <sup>33</sup> Αργυριου η  
 tance among those having been sanctified all. Silver or  
 χρυσιου η ιματισμου ουδενος επεθυμησα.  
 gold or raiment of no one I coveted;  
 34 αυτοι γινωσκετε, οτι ταις χρεiais μου και  
 yourselves you know, that the necessities of me and  
 τοις ουσι μετ' εμου υπηρετησαν οι χειρες αυται.  
 those being with me supplied the hands these.  
 35 Παντα επεδειξα υμιν, οτι ούτω κοπιωντας  
 All things I pointed out to you, that so laboring  
 δει αντιλαμβανεσθαι των ασθενουντων,  
 it is necessary to aid those being weak,  
 μνημονευειν τε των λογων του κυριου Ιησου,  
 to remember and the words of the Lord Jesus,  
 οτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,  
 that he said; Blessed it is more to give,  
 η λαμβανειν. <sup>36</sup> Και ταυτα ειπων, θεις  
 than to receive. And these things having said, having placed  
 τα γονατα αυτου, συν πασι αυτοις προσηυχαστο.  
 he knee of himself, with all those he prayed.  
 37. Ικανος δε εγενετο κλαυθμος παντων και  
 Much and was weeping of all; and  
 επιπεσοντες επι τον τραχηλον του Παυλου,  
 having fallen on the neck of the Paul,  
 κατεφιλουσιν αυτον. <sup>38</sup> οδυνωμενοι μαλιστα  
 they affectionately kissed him; sorrowing most of all  
 επι τω λογω ον ειρηκει, οτι ουκετι, μελλουσι  
 for the word which he spoke, that no more, they are about  
 το προσωπον αυτου θεωρειν. Προσφεμπον δε  
 the face of him to see. They accompanied and  
 αυτον εις το πλοιον.  
 him to the ship.

after my DEPARTURE † ra-  
 pacious Wolves will come  
 in among you, not sparing  
 the FLOCK;

30 † and \* of you will  
 Men arise speaking per-  
 verse things, to DRAW  
 AWAY DISCIPLES after  
 them.

31 Therefore watch, re-  
 membering That for three  
 years, by Night and by  
 Day, I ceased not to ad-  
 monish every one with  
 Tears.

32 And now I commend  
 you \* to GOD, and to THAT  
 WORD of his FAVOR, which  
 is able to edify, and to give  
 you † an Inheritance among  
 all THOSE who were SANCTI-  
 FIED.

33 I have coveted no  
 man's Silver, or Gold, or  
 Apparel;

34 you yourselves know  
 † That these HANDS have  
 served my NECESSITIES,  
 and THOSE who WERE  
 with me.

35 I have showed you in  
 All things, † That by thus  
 laboring you ought to as-  
 sist the WEAK, and to re-  
 member the WORDS of  
 the LORD Jesus, That he  
 said, 'It is more blessed  
 to give than to receive.'"

36 And having said  
 these WORDS, he kneeled,  
 and prayed with them all.

37 And there was much  
 weeping among them all;  
 and falling on PAUL's  
 NECK, they affectionately  
 kissed him,

38 grieving chiefly for  
 the WORDS which he  
 spoke, That they should  
 see his FACE no more.  
 And they accompanied him  
 to the SHIP.

\* VATICAN MANUSCRIPT.—30. of you will men arise.  
 to the LORD, and to THAT WORD.

32. brethren—omit.

32.

† 27. Matt. vii. 15; 2 Pet. ii. 1. † 30. 1 Tim. i. 20; 1 John ii. 12. † 32. Acts  
 xxi. 18; Eph. i. 18; Col. i. 12; iii. 24; Heb. ix. 15; 1 Pet. i. 4. † 34. Acts xviii. 3; 1  
 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 35. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9,  
 11; xii. 13; Eph. iv. 23; 1 Thess. iv. 11; v. 15; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

CHAPTER XXI.

<sup>1</sup> Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθεν-  
When and it happened to have sailed us having separated  
τας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς  
from them, having run a straight course we came to  
τὴν Κω, τρ δε ἔξῃς εἰς τὴν Ῥόδον, κακειθεν εἰς  
the Coos, the and next to the Rhodes, and thence to  
Παταρα. <sup>2</sup> Καὶ εὗροντες πλοῖον διαπερῶν εἰς  
Patara. And having found a ship passing over to  
Φοινικὴν, ἐπιβάντες ἀνέχθημεν. <sup>3</sup> Ἀναφανεν-  
Phenicia, going on board we set sail. Having come in  
τες δὲ τὴν Κυπρον, καὶ καταλιπόντες αὐτὴν  
view and the Cyprus, and having left behind her  
εὐωνυμον, ἐπλεομεν εἰς Συρίαν, καὶ κατηχθη-  
on the left, we sailed into Syria, and were brought  
μεν εἰς Τυρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀπο-  
to Tyre; there for was the ship un-  
φορτίζομενον τὸν γομὸν. <sup>4</sup> Καὶ ἀνευρόντες  
loading the freight. And having found  
τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτα·  
the disciples, we remained there days seven;  
οἵτινες τῷ Παύλῳ ἐλέγον δια τοῦ πνεύματος,  
these to the Paul said through the spirit,  
μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. <sup>5</sup> Ὅτε δὲ εἶ-  
not to go up to Jerusalem. When and it  
νετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες  
happened us to have completed the days, having gone out  
ἐπορευομεθα, ἀποπλεόντων ἡμᾶς πάντων συν-  
we went our way, accompanying us all with  
γυναῖξι καὶ τέκνοις, ἕως ἐξω τῆς πόλεως· καὶ  
wives and children, till outside of the city; and  
θέντες τὸ γόνατα ἐπὶ τὸν αἰγιαλὸν, προσευ-  
having placed the knees on the shore, we prayed.  
ξαμεθα. <sup>6</sup> Καὶ ἀσπασαμενοὶ ἀλλήλους, ἐπεβη-  
And having embraced each other, en-  
μεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς  
tered into the ship; they and returned into  
τὰ ἰδία. <sup>7</sup> Ἡμεῖς δὲ τὸν πλῆθος διανυσάντες,  
the own. We and the voyage having finished,  
ἀπὸ Τυρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ  
from Tyre we came down to Ptolemais; and  
ἀσπασαμενοὶ τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν  
having embraced the brethren, we remained day  
μίαν παρ' αὐτοῖς. <sup>8</sup> Τρ δε ἑπαύριον ἐξελθόντες  
one with them. On the and morrow having gone out  
ἤλθομεν εἰς Καισαρείαν· καὶ εἰσελθόντες εἰς  
we came into Caesarea, and having entered into  
τὸν οἶκον Φίλιππου τοῦ εὐαγγελιστοῦ, ὅπου  
the house of Philip the Evangelist, being  
ἐκ τῶν ἑπτα, ἐμείναμεν παρ' αὐτοῦ. <sup>9</sup> Τοῦτο  
from of the seven we remained with him. To this  
δε ἦσαν θυγατέρες παρθέναι τέσσαρες προφη-  
and were daughters virgins four being  
τεῖναι. <sup>10</sup> Ἐπιμενοντων δὲ ἡμῶν ἡμέρας  
given with prophecy. Continuing and of us days

<sup>1</sup> Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the FOLLOWING day to RHODES, and thence to Patara.

<sup>2</sup> And having found a Ship passing over to Phenicia, going on board we sailed.

<sup>3</sup> And arriving in view of CYPRUS, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the SHIP was to unload its FREIGHT.

<sup>4</sup> And having found the DISCIPLES we remained there seven Days; † and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

<sup>5</sup> And it happened when we had completed the DAYS, we went our way; they all accompany- ing us with Wives and Children, till out of the CITY; and † kneeling down on the SHORE, we prayed.

<sup>6</sup> And having embraced each other, we entered the SHIP; and they returned to † their own homes.

<sup>7</sup> And having finished the VOYAGE, from Tyre we went down to Ptolemais, and having embraced the BRETHREN, we remained one Day with them.

<sup>8</sup> And departing on the NEXT day we came to Ce- sarea; and having entered the house of THAT PHILIP † the EVANGELIST, † who was one of the SEVEN, we lodged with him.

<sup>9</sup> And this man had four Virgin Daughters. † who prophesied.

<sup>10</sup> And as we continued there many Days, a Cer-

1 4 ver. 12; Acts xx. 23. 1 8 Acts vi. 8; viii. 20, 40.

† 6. John i. 11. † 8. Eph. † 9. Joel ii. 28; Acts ii. 17.

πλειους, κατηλθε τις απο της Ιουδαιας προφη-  
many. came down a certain from the Judea a pro-  
 της ονοματι Αγαθος· <sup>11</sup> και ελθων προς ημας,  
that by name Agathus: and having come to us,  
 και αρξας την ζωνην του Παυλου, δησας τε  
and having taken the girdle of the Paul, having bound and  
 αυτου τας χειρας και τους ποδας, ειπε· Ταδε  
of himself the hands and the feet, said; Thus  
 λεγει το πνευμα το αγιον· Τον ανδρα, ου  
says the spirit the holy; The man, of whom  
 εστιν η ζωνη αυτη, ουτω δησουσιν εν Ιερουσα-  
is the girdle this, so shall bind in Jerusa-  
 λημ οι Ιουδαιοι, και παραδουσιν εις χειρας  
from the Jews, and deliver into hands  
 εθνων. <sup>12</sup> Ως δε ηκουσαμεν ταυτα, παρεκα-  
of Gentiles. When and they heard these things, entreated  
 λουμεν ημεις τε και οι εντοκιιοι, του μη ανα-  
we both and those of the place, of the not to  
 βαινειν αυτον εις Ιερουσαλημ. <sup>13</sup> Απεκριθη δε  
go up him to Jerusalem. Answered and  
 ο Παυλος· Τι ποιεите, κλαιοντες και συνθρυπ-  
the Paul; What do you, weeping and breaking  
 τοντες μου την καρδιαν· εγω γαρ ου μονον  
of me the heart? I for not only  
 δεσθηναι, αλλα και αποθανειν εις Ιερουσαλημ  
to be bound, but also to die in Jerusalem  
 ετοιμως εχω υπερ του ονοματος του κυριου  
in readiness I in behalf of the name of the Lord  
 Ιησου. <sup>14</sup> Μη πειθομενου δε αυτου, ησυχασα-  
Jesus. Not being persuaded and of him, we were silent,  
 μεν, ειποντες· Το θελημα του κυριου γενησθω.  
saying, The will of the Lord let it be done.  
<sup>15</sup> Μετα δε τας ημερας ταυτας αποσκευασα-  
After and the days these packing up bag-  
 μενοι ανεβαινομεν εις Ιερουσαλημ. <sup>16</sup> Συνηλ-  
we went up to Jerusalem. Went with  
 θον δε και των μαθητων απο Καισαρειας συν  
and also of the disciples from Caesarea with  
 ημιν, αγοντες παρ' υφ' ξενισθωμεν, Μνασωνι  
us, lodging with whom we might lodge, to Mnason  
 τινι Κυπριω, αρχαιω μαθητρ. <sup>17</sup> Γενομενων δε  
one a Cyprian, an old disciple. Having arrived and  
 ημων εις Ιεροσολυμα, ασμενως εδεξαντο ημας  
of us to Jerusalem, gladly received us  
 οι αδελφοι. <sup>18</sup> Τη δε επιστησει ηει ο Παυλος  
the brethren. On the and next had entered the Paul  
 συν ημιν προς Ιακωβον· παντες τε παρεγενον-  
with us to James; all and were present;  
 το οι πρεσβυτεροι. <sup>19</sup> Και ασπασαμενος αυτους,  
the elders. And having saluted them,  
 εξηγειτο καθ' εν εκαστον, ων εποιησεν ο θεος  
he related one by one, which did the God  
 εν τοις εθνεσι δια της διακονιας αυτου. <sup>20</sup> Οι  
among the Gentiles through the service of him. They

tain Prophet, named † Agathus, came down from JUDEA.

<sup>11</sup> And coming to us, taking PAUL'S GIRDLE, and having bound his FEET and HANDS, he said, "Thus says the HOLY SPIRIT. † So will the JEWS at Jerusalem bind the MAN who owns this GIRDLE, and deliver him into the Hands of the Gentiles."

<sup>12</sup> And when we heard these things, both we and those of that place, entreated him not to go up to Jerusalem.

<sup>13</sup> But PAUL answered, † "What do you, weeping and breaking My HEART? for I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Jesus."

<sup>14</sup> And he not being persuaded, we were silent, saying, † "Let the WILL of the LORD be done."

<sup>15</sup> And after these DAYS, packing up our baggage, we went up to Jerusalem.

<sup>16</sup> And some of the DISCIPLES also from Caesarea accompanied us, conducting us to one Mnason, a Cyprian, an Old Disciple, with whom we might lodge.

<sup>17</sup> † And on our arriving at Jerusalem, the BRETHREN received us gladly.

<sup>18</sup> And on the FOLLOWING day, PAUL went in with us to † James; and all the ELDERS were present.

<sup>19</sup> And having saluted them, † he particularly related what things GOD did among the GENTILES by † his MINISTRY.

\* VATICAN MANUSCRIPT.—11. FEET and HANDS, he said.

† 10. Acts xi. 28. † 11. ver. 33; Acts xx. 23. † 13. Acts xx. 24. † 14. Matt. vi. 10; xxv. 42; Luke xi. 2; xxii. 41. † 17. Acts xv. 4. † 18. Acts xv. 13. Gal. i. 19; ii. 9. † 19. Acts xv. 4, 13; Rom. xv. 18, 19. † 19. Acts xx. 24

δε ακουσαντες εδοξαζον τον θεον ειπον τε  
and having heard glorified the God; they said and  
αυτω· θεωρεις, αδελφε, ποσαι μυριαδας εισιν  
to him; Thou seest, O brother, how many myriads are  
Ιουδαιων των πεπιστευκτων· και παντες ζηλω-  
of Jews of those having believed; and all zealous  
ται του νομου υπαρχουσι. 21 Κατηχηθησαν δε  
of the law being. They were informed and

περι σου, οτι αποστασιαν διδασκεις απο  
concerning thee, that apostasy thou teachest from  
Μουσεως τους κατα τα εθνη παντας Ιουδαιους,  
Moses those among the Gentiles all Jews,

λεγων, μη περιτεμνειν αυτους τα τεκνα, μηδε  
saying, not to circumcise them the children, nor  
τοις εθεσι περιπατειν. 22 Τι ουν εστι; παντως  
the customs to walk. What then is it? certainly

\*[δει πληθος συνελθειν·] ακουσονται \*[γαρ,  
[must a multitude to assemble;] they will hear [for,

οτι εληλυθας. 23 Τουτο ουν ποιησον, ο σοι  
that thou hast come. This therefore do thou, what to thee

λεγομεν· Εισιν ημιν ανδρες τεσσαρες ευχην  
we say; Are to us men four a vow

ιχοντες εφ' εαυτων. 24 Τουτους παραλαβων,  
having upon themselves. These having taken,

αγνισθητι συν αυτοις, και δαπανησον επ  
be thou purified with them, and be at expense for

αυτοις, ινα ξυρησωνται την κεφαλην, και γνω-  
them, that they may shave the head, and will

πονται παντες, οτι ων κατηχηνται περι  
know all, that the things they have been informed concerning

σου ουδεν εστιν, αλλα στοιχεις και αυτος τον  
thee nothing is, but walkest orderly also himself the

νομον φυλασσων. 25 Περι δε των πεπιστευκο-  
law keeping. Concerning but those having be-

των εθνων ημεις επεστεilaμεν, κριναντες  
lived of Gentiles we sent word, judging

\*[μηδεν τοιουτου τηρειν αυτους, ει μη] φυ-  
[nothing such like to observe them, if not] fu-

λασσεσθαι αυτους το, τε ειδωλοθυτον και το  
keep themselves the, both things offered to idols and the

αιμα και πνικτον και πορνειαν.  
blood and strangled and fornication.

26 Τότε ο Παυλος παραλαβων τους ανδρας,  
Then the Paul having taken the men,

τη επομενη ημερα συν αυτοις αγνισθεις εισηει  
on the following day with them being purified entered

εις το ιερον, διαγγελλων την εκπληρωσιν των  
into the temple, announcing the completion of the

ημερων του αγνισμού, εως ου προσηνεχθη  
days of the purification, till of which they offered

υπερ ενος εκαστου αυτων η προσφορα. 27· Ος  
in behalf of one of each of them the offering. When

δε εμελλον αι επτα ημεραι συντελεισθαι, οι απο  
and were about the seven days to be completed, those from

της Ασιας Ιουδαιοι θεασαμενοι αυτον εν τη ιερω,  
the Asia Jews having seen him in the temple,

20 And THEY, having heard, glorified God, and said to him, "Thou seest, brother, how Many Myriads there are, among the Jews, of those who BELIEVE, and all are Zealots for the LAW."

21 And they have been informed concerning thee, That thou teachest ALL the Jews among the GENTILES to apostatize from Moses, telling them not to circumcise their CHILDREN, nor to follow the CUSTOMS.

23 What is it then? They will certainly hear That thou hast come.

23 Do this, therefore, which we say to thee. We have four Men who have a Vow on them;

24 take them, and be purified with them, and be at expense for them, that they may shave the HEAD; and all will know That those things of which they were informed concerning thee are not correct; but that thou thyself walkest orderly, keeping the LAW.

25 But concerning the BELIEVING GENTILES: we have sent word, judging that they avoid WHAT IS OFFERED TO IDOLS, and BLOOD, and what is Strangled, and Fornication."

26 Then PAUL took the MEN, and on the FOLLOWING Day being purified with them, entered the TEMPLE, announcing the COMPLETION of the DAYS of PURIFICATION; till the OFFERING should be offered in behalf of each one of them.

27 But when the SEVEN DAYS were about to be completed, the Jews from Asia seeing him in the

\* VATICAN MANUSCRIPT.—20. there are among the Jews, of those who BELIEVE. 22. the Multitude must assemble—omit. 23. for—omit. 25. that they observe no such thing, except—omit.

† 20. Acts xii. 3; Rom. x. 2; Gal. i. 14.  
‡ 26. Acts xv. 20, 26. § 20. Acts xxiv. 13.

§ 24. Num. vi. 2, 13, 18; Acts xviii. 18.  
‡ 20. Num. vi. 13.

συνέχεον πάντα τον οχλον, και επεβαλον επ'  
stirred up all the crowd, and put on  
 αυτον τας χειρας, <sup>28</sup> κραζοντες· Ανδρες Ισραηλι-  
him the hands, crying; Men Israel-  
 ται, βοηθεите· ούτος εστιν ο ανθρωπος, ο κατα-  
us, help you; this is the man, who against  
 τον λαον και τον νομον και του τοπου τουτου  
the people and the law and the place this  
 παστας πανταχου διδασκων· ετι τε και 'Ελλη-  
all everywhere is teaching, besides and also Greeks  
 ρας εισηγαγεν εις το ιερον, και κεκοινωνκε τον  
he led into the temple, and has made common the  
 αγιον τονον τουτον. <sup>29</sup> (Ησαν γαρ προεωρακο-  
holy place this. (Were for having seen before  
 tes Τροφίμων τον Εφεσιον εν τη πολει συν  
Trophimus the Ephesian in the city with  
 αυτη, ον ενομιζον οτι εις το ιερον εισηγαγεν ο  
him, whom they supposed that into the temple led the  
 Παυλος.) <sup>30</sup> Εκινηθη τε η πολις αλη, και εγενε-  
Paul.) Was moved and the city whole, and was  
 το συνδρομη του λαου· και επιλαβομενοι του  
a running together of the people; and having taken hold of the  
 Παυλου, ειλκυσαν αυτον εξω του ιερου· και  
Paul, they were dragging him outside of the temple; and  
 ενστιως εκλεισθησαν αι θυραι. <sup>31</sup> Ζητουτων  
immediately were closed the gates. Seeking  
 δε αυτον αποκτειναι, ανεβη φασις τω χιλιαρχει  
and him to kill, went up a report to the commander  
 της σπειρης, οτι ολη συγκεχυται 'Ιερουσαλημ·  
of the band, that whole was in confusion Jerusalem;  
<sup>32</sup> ος εξεστης παραλαβων στρατιωτας και εκα-  
who immediately having taken soldiers and cen-  
 τωρταρχους, κατεδραμεν επ' αυτους. Οι δε  
centurions, ran down upon them. They and  
 ιδοντες τον χιλιαρχειν και τους στρατιωτας,  
seeing the commander and the soldiers,  
 επαυταντες τυπτοντες τον Παυλον. <sup>33</sup> Τότε  
ceased beating the Paul. Then  
 εγγισας ο χιλιαρχεις επελαβετο αυτου, και  
having approached the commander laid hold of him, and  
 εκελευσε δεσθηναι αλυσεσι δυσι· και επυνθα-  
ordered to be bound with chains two; and inquired,  
 νετο, τις αν ειη, και τι εστι πεποιηκως.  
who it might be, and what it is having been done.  
<sup>34</sup> Άλλοι δε αλλο τι εβων εν τω οχλῳ. Μη  
Others and another thing were crying in the crowd. Not  
 δυναμενος δε γνωσαι το ασφαλές δια τον θορυ-  
being able and to know the certainty through the tumult,  
 βον, εκελευσεν αγεσθαι αυτον εις την παρεμ-  
he ordered to be brought him into the castle.  
 Βολην. <sup>35</sup> Οτε δε εγενετο επι τους αναβαθμους,  
When and he came on the steps,  
 συνεβη βασταζεσθαι αυτον υπο των στρατιω-  
it happened to be carried him by the soldiers  
 των δια την βιαν του οχλου· <sup>35</sup> ηκολουθει γαρ  
through the violence of the crowd; followed for

TEMPLE, stirred up All  
 the crowd, and laid  
 hands on him,

28 exclaiming, "Israel-  
 ites, help! This is THAT  
 MAN who TEACHES all  
 men everywhere against the  
 PEOPLE, and the LAW, and  
 this PLACE; and besides  
 he brought Greeks into  
 the TEMPLE, and made  
 this HOLY Place common."

29 (For they had pre-  
 viously seen Trophimus  
 the Ephesian, in the  
 CITY with him, whom they  
 imagined That PAUL had  
 brought into the TEMPLE.)

30 †And all the CITY  
 was moved, and there was  
 a running together of the  
 PEOPLE; and having  
 seized PAUL they dragged  
 him out of the TEMPLE;  
 and the GATES were in-  
 stantly closed.

31 And while they were  
 seeking to kill him, a Re-  
 port went up to the COM-  
 MANDER of the COHORT,  
 That All Jerusalem was in  
 confusion;

32 †who immediately  
 having taken Soldiers and  
 Centurions, rushed down  
 upon them, and THEY, see-  
 ing the COMMANDER and  
 the SOLDIERS, ceased beat-  
 ing PAUL.

33 Then the COMMAND-  
 ER coming near, seized  
 him, and †ordered him to  
 be bound with two Chains,  
 and inquired who he was,  
 and what he has done.

34 And some among the  
 crowd shouted one thing,  
 and some another; and not  
 being able to ascertain the  
 TRUTH on account of the  
 TUMULT, he ordered him  
 to be led into the CASTLE.

35 But when he was  
 upon the STEPS, it hap-  
 pened that he was borne  
 away by the SOLDIERS,  
 because of the VIOLENCE  
 of the CROWD.

† 27. Acts xxv. 21.  
 xxvi. 21

† 29. Acts xxiv. 5, 6.  
 † 34. Acts xxiii. 27; xxiv. 7.

† 29. Acts xx. 4.  
 † 33. ver. 11; Acts xx. 23.

† 30. Acts

το πλῆθος του λαου, κρᾶζον· <sup>1</sup>Αἰρε αυτον.  
 the multitude of the people, crying; Lift up him.  
<sup>37</sup> Μελλων τε εισαγεσθαι εις την παρεμβολην δ  
 Being about and to be led into the castle the  
 Παυλος, λεγει τῷ χιλιαρῳ· <sup>2</sup>Εἰ ἐξεστι μοι  
 Paul, he says to the commander; If it is permitted for me  
 εἰπειν τι προς σε: <sup>3</sup>Ο δε εφη· <sup>4</sup>Ἑλληνιστι  
 to say anything to thee? He and said; Greek  
 γινωσκεις; <sup>5</sup>Ουκ αρα συ εἰ ὁ Αἰγυπτιος, δ  
 understandest thou? Not then thou art the Egyptian who  
 προ τούτων των ἡμερων αναστατωτας και  
 before these the days having raised an insurrection and  
 εξαγαγων εις την ερημον τους τετρακισχιλιους  
 having led out into the desert the four thousand  
 ανδρας των σικαριων: <sup>6</sup>Εἰπε δε ὁ Παυλος· <sup>7</sup>Ἐγω  
 men of the Sicarii? Said and the Paul, I  
 ανθρωπος μεν εἰμι Ιουδαιος Ταρσευς, της Κιλι-  
 a man indeed am a Jew of Tarsus, of the Cili-  
 κιας ουκ ασημου πολως πολιτης· <sup>8</sup>δεομαι δε  
 cia not of a mean city a citizen; I beseech and  
 σου, επιτρεφον μοι λαλησαι προς τον λαον.  
 of thee, permit me to speak to the people.  
<sup>40</sup> Επιτρεψαντες δε αυτου, ὁ Παυλος ἔστως επι  
 having permitted and him, the Paul having been set on  
 των αναβαθμων κατεσεισε τη χειρι τῷ λαῳ·  
 the steps waved with the hand to the people;  
 πολλης δε σιγης γενομενης, προσεφωνησε τη  
 great and silence occurring, he spoke in the  
 Ἑβραϊδι διαλεκτῳ, λεγων·  
 Hebrew dialect, saying:

ΚΕΦ. κβ'. 22.

<sup>1</sup> Ἄνδρες ἀδελφοι και πατερες, ακουσατε μου  
 Men brethren and fathers, hear you of me  
 της προς υμᾱς νυνι απολογιας. <sup>2</sup> Ακουσαντες  
 the to you now apology. Hearing  
 δε ὅτι τη Ἑβραϊδι διαλεκτῳ προσεφωνει αυτοις,  
 and that in the Hebrew dialect he was speaking to them,  
 μαλλον παρεσχον ἡσυχιαν. <sup>3</sup> Και φησιν· <sup>4</sup> Ἐγω  
 more they kept silence. And he said; I  
 μεν εἰμι ανηρ Ιουδαιος, γεγεννημενος εν Ταρσεῳ  
 indeed am a man a Jew, having been born in Tarsus  
 της Κιλικιας; ανатеθραμμενος δε εν τη πολει  
 of the Cilicia? having been brought up and in the city  
 ταυτη, παρα τους ποδας Γαμαλιηλ πεπαιδευμε-  
 thus, at the feet of Gamaliel having been taught  
 νος κατα ακριβειαν του πατρικου νομου, ζηλω-  
 with accuracy the ancestral law, a zeal-  
 της ὑπαρχων του θεου, καθως παντες υμεις εστε  
 lot being of the God, even as all you are  
 σημερον· <sup>4</sup> ὅς ταυτην την ὁδον ἐδιωξα αχρι  
 to day; who this the way I persecuted till

36 for the MULTITUDE  
 of the PEOPLE followed,  
 crying, † "Take him  
 away!"

37 And PAUL being  
 about to be led into the  
 CASTLE, he says to the  
 COMMANDER, "May I be  
 allowed to say something  
 to thee?" And HE said,  
 "Dost thou understand  
 Greek?"

38 Art thou not then  
 THAT † Egyptian, who  
 didst before THESE DAYS,  
 excite a Sedition, and lead  
 out into the DESERT FOUR  
 THOUSAND Men of the  
 † SICARII?"

39 But PAUL said, † "I  
 am a Jew, of Tarsus in CI-  
 LICIA, a Citizen of no In-  
 considerable City; and I  
 entreat thee, permit me  
 to speak to the PEOPLE."

40 And having given  
 him permission, PAUL,  
 standing on the STEPS,  
 † waved the HAND to the  
 PEOPLE; and when there  
 was Great Silence, he ad-  
 dressed them in the HE-  
 BREW Dialect, saying,

CHAPTER XXII.

1 "Men, † Brethren,  
 and Fathers, hear now  
 My APOLOGY before you."

2 (And hearing that he  
 spoke to them in the HE-  
 BREW Dialect, they kept  
 greater silence; and he  
 said,)

3 † "I am a Jew, born  
 in Tarsus, of CILICIA, but  
 having been brought up in  
 this CITY, at the FEET of  
 † Gamaliel, and accurately  
 instructed in the ANCES-  
 TRAL LAW; † being a Zea-  
 lot for God, † as you all  
 are To-day.

4 And I persecuted  
 This WAY to Death,

† 33. Josephus mentions this Egyptian as having raised a mob of 20,000 men, (or as some think it originally read 4,000,) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 33. The Sicarii were a body of rebels mentioned by Josephus, Wars b. vii, c. 10, § 1.

† 36. Luke xliii. 18; John xix. 15; xlii. 23.  
 ix. 11; xlii. 2. † 40. Acts xii. 17. † 33. See Acts v. 26. † 39. Acts  
 Cor. xi. 22; Phil. iii. 5. † 3. Acts v. 34. † 1. Acts vii. 2. † 2. Acts xxi. 29; 3  
 Rom. x. 2. † 2. Acts xxi. 20; Gal. i. 14. † 2.

θανάτου, δεσμευων και παραδιδους εις φυλακας  
death, binding and delivering into prisons  
ανδρας τε και γυναικας, <sup>5</sup>ως και ο αρχιερευς  
men both and women, as also the high-priest  
μαρτυρει μοι, και παν το πρεσβυτεριον<sup>†</sup> παρ'  
testifies to me, and all the eldership; from  
ων και επιστολας δεξαμενος προς τους αδελ-  
whom also letters having received to the brethren,  
φους, εις Δαμασκον επορευομενην, αξων και  
from, to Damascus I went, going to lead and  
τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ,  
thence there being, having been bound into Jerusalem,  
ινα τιμαρηθωσιν. <sup>6</sup>Εγενετο δε μοι πορευομενην  
that they might be punished. It happened and to me traveling  
και εγγιζοντι τη Δαμασκη, περι μεσημβριαν  
and drawing near to the Damascus, about noon  
εξαιφνης εκ του ουρανου περιστασθαι φως ικα-  
suddenly out of the heaven to shine round a light great  
νον περι με· <sup>7</sup>επεσον τε εις το εδαφος, και  
about me; I fell and on the ground, and  
ηκουσα φωνης λεγουσης μοι· Σαουλ, Σαουλ, τι  
heard a voice saying to me; Saul, Saul, why  
με διωκεις; <sup>8</sup>Εγω δε απεκριθην· Τις ει,  
me persecutest thou? I and answered; Who art thou,  
κυριε· Επετε τε προς με· Εγω ειμι Ιησους ο  
O sir? He said and to me, I am Jesus the  
Ναζωραιος, ον συ διωκεις. <sup>9</sup>Οι δε συν εμοι  
Nazarene, whom thou persecutest. Those and with me  
οντες το μεν φως εθεαπαντο, <sup>10</sup>\*[και εμφοβοι  
being the indeed light saw, (and terrified  
εγενοντο·] την δε φωνην ουκ ηκουσαν του  
they were,] the but voice not they heard of the  
λαλουντος μοι. <sup>11</sup>Ειπον δε· Τι ποιησω, κυριε;  
speaking to me. I said and; What shall I do, O Lord?  
<sup>12</sup>Ο δε κυριος ειπε προς με· Αναστας πορευου  
The said Lord said to me, Having arisen go thou  
εις Δαμασκον· κακει σοι λαληθησεται περι  
into Damascus, and there to thee it shall be told concerning  
παντων, ων τετακται σοι ποιησαι. <sup>13</sup>Ως δε  
all things, which have been appointed for thee to do. As and  
ουκ ερεβλεπον απο της δοξης του φωτος εκει-  
not I saw from the glory of the light of that,  
νου, χειραγωγουμενος υπο των συνοντων μοι,  
being led by the hand by those being with me,  
ηλθον εις Δαμασκον.  
I came into Damascus.

<sup>14</sup>Αναβας δε τις, ανηρ ευσεβης κατα τον  
Ananias and one, a man pious according to the  
νομον, μαρτυρουμενος υπο παντων των κατοι-  
law, being testified to by all the resi-  
κουντων Ιουδαιων, <sup>15</sup>ελθων προς με και επισ-  
ding Jews, having come to me and having  
τας ειπε μοι· Σαουλ αδελφε, αναβλεψον.  
stood said to me; Saul O brother, look up.

binding and delivering into  
Prisons both Men and Wo-  
men;

5 as the HIGH-PRIEST  
also \*is my witness, † and  
All the ELDERSHIP;  
‡ from whom also receiv-  
ing Letters to the BRETHER-  
REN, I went to Damascus  
to bring THOSE who WERE  
there bound to Jerusalem,  
that they might be pun-  
ished.

6 † And it occurred, as  
I was traveling and draw-  
ing near to Damascus,  
about noon, suddenly a  
great Light from HEAVEN  
shone around me;

7 And I fell to the  
GROUND, and heard a  
Voice saying to me, 'Saul,  
Saul, why dost thou perse-  
cute Me?'

8 And I answered:  
'Who art thou, Sir?'  
And he said to me, 'I  
am Jesus the NAZARENE,  
whom thou persecutest.'

9 And † THOSE who  
WERE with me saw indeed  
the LIGHT, but they un-  
derstood not the VOICE of  
HIM who SPOKE to me.

10 And I said, 'What  
shall I do, Lord?' And  
the LORD said to me,  
'Arise, and go into Da-  
mascus, and there it shall  
be told thee of all things  
which are appointed for  
thee to do.'

11 And as I could not  
see from the GLORY of  
that LIGHT, being led by  
the hand of THOSE who  
WERE with me, I came into  
Damascus.

12 And † one Ananias,  
a pious Man according to  
the LAW, † having a good  
testimony from All the  
JEWS RESIDING there.

13 coming to me, and  
standing by, said to me,  
'Brother Saul, look up.'

\* VATICAN MANUSCRIPT.—5. did bear me witness.

9. and they were terrified—omif.

1 Luke xxii. 66; Acts iv. 5.

5 Acts ix. 2; xxvi. 10, 12.

† 6. Acts ix. 3;

xxvi. 12, 13.

9. Acts ix. 7; Dan. x. 7.

12. Acts ix. 17.

† 12. Acts x. 22.

14. 1 Tim. iii. 7.



Καὶ αὐτὴ τῇ ὥρᾳ ἀνεβλεψα εἰς αὐτόν. 14 Ὁ  
And I in this the hour looked on him. He  
δὲ εἶπεν· Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρί-  
and said; The God of the fathers of us destined  
στατο σε γινῶναι το θελημα αὐτοῦ, καὶ ἰδεῖν τὸν  
thee to know the will of himself, and to see the  
δικαίον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στοματός  
righteous one, and to hear a voice out of the mouth  
αὐτοῦ· 15 ὅτι ἐσὶ μαρτυς αὐτῷ πρὸς πάντας  
of him, because thou shalt be a witness for him to all  
ἀνθρώπους ὃν ἑώρακας καὶ ἤκουσας. 16 Καὶ  
men of what thou hast seen and thou hast heard. And  
νῦν τί μελλεῖς; ἀναστὰς βαπτισαί, καὶ ἀπο-  
now why dost thou delay? having arisen be thou dipped, and wash  
λουσάμενος τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ  
thyself from the sins of thee, having invoked the  
ὄνομα αὐτοῦ. 17 Ἐγένετο δὲ μοι ὑποστρεφάντι  
name of him. It happened and to me having returned  
εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῇ  
to Jerusalem, and praying of me in the  
ἱερῷ, γενέσθαι με ἐν ἐκστασει, 18 καὶ ἰδεῖν  
temple, to have been me in an ecstasy, and to see  
αὐτὸν λεγόντα μοι· Σπεῦσον, καὶ ἐξέλθε ἐν  
him saying to me; Do thou hasten, and come out with  
ταχείᾳ ἐξ Ἱερουσαλὴμ· διότι οὐ παραβέξονται  
speed from Jerusalem; because not they will receive  
σοῦ τὴν μαρτυρίαν περὶ ἐμοῦ. 19 Καὶ εἶπον·  
of thee the testimony concerning me. And I said;  
Κυρίε, αὐτοὶ ἐπιστάνται, ὅτι ἐγὼ ἡμῖν φυλά-  
O Lord, they know, that I was impris-  
κίζων καὶ δερῶν κατὰ τὰς συναγωγὰς τοὺς πί-  
soning and beating in the synagogues those be-  
τεύοντάς ἐπὶ σε· 20 καὶ ὅτε ἐξεχείτο τὸ αἷμα  
living on thee; and when was poured out the blood  
Στεφάνου τοῦ μαρτύρου σου, καὶ αὐτὸς ἡμῖν  
of Stephen the martyr of thee, and myself was  
ἑστῶς, καὶ συνευδοκῶν, καὶ φυλάσσων τὰ  
having been standing, and approving, and keeping the  
ἱμάτια τῶν ἀναιρῶντων αὐτόν. 21 Καὶ εἶπε  
mantles of those killing him. And he said  
πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν  
to me, Go thou; for I to nations at a distance  
ἐξαποστέλω σε. . . . 22 Ἦκουον δὲ αὐτὸν ἀχρι  
will send thee. They heard and him till  
τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν  
this the word, and they raised the voice  
αὐτῶν, λέγοντες· Αἶρε ἀπο τῆς γῆς τὸν τοιοῦ-  
of them, saying; Lift up from the earth the such a  
τόν· οὐ γὰρ καθῆκεν αὐτὸν ζῆν. 23 Κραυγα-  
person, not for it is fit him to live. Crying  
ζώντων δὲ αὐτῶν καὶ ριπτοῦντων τὰ ἱμάτια, καὶ  
out and of them and tossing up the mantles, and  
κονιορτόν βαλλόντων εἰς τὸν αἶρα, 24 ἐκέλευσεν  
dust throwing into the air, ordered

And in That hour I looked upon him.

14 And HE said, † 'The GOD of our FATHERS † appointed thee to know his WILL, and to † see that † RIGHTEOUS ONE, and † to hear a Voice from his MOUTH;

15 † for thou shalt be a Witness for him to All Men of † what thou hast seen and heard.

16 And now, why dost thou delay? Arising, be immersed, † and wash thyself from thy SINS, † having invoked his NAME.'

17 † And it happened, when I returned to Jerusalem, and was praying in the TEMPLE, I was in a Trance,

18 and saw him saying to me, 'Make haste, and go quickly out from Jerusalem; because they will not receive \* Thy TESTIMONY concerning me.'

19 And † I said, 'Lord, they know That † I was imprisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;

20 † and when the BLOOD of Stephen, thy WITNESS, was poured out, † I also was standing by and consenting, and having in charge the MANTLES of THOSE who KILLED him.'

21 And he said to me, † 'Go; for † I will send thee TO NATIONS far away.'

22 And they heard him to This word, and then raised their VOICE, saying, † 'Take away SUCH a man from the EARTH, for it is not fit that he should live.'

23 And as they were crying out, and tossing up their MANTLES, and throwing Dust into the AIR,

\* VATICAN MANUSCRIPT.—13. Thy Testimony concerning me.

† 14. Acts iii. 13; v. 30.

† 14. Acts ix. 15; xxvi. 16.

† 14. 1 Cor. ix. 1; xv. 8.

† 14. Acts iii. 14; vii. 52.

† 14. 1 Cor. xi. 23; Gal. i. 12.

† 15. Acts xiii. 11.

† 15. Acts iv. 20; xxvi. 16.

† 16. Acts ii. 38; Titus iii. 5; Heb. x. 22.

† 16. Acts

ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 25.

† 17. Acts ix. 16; 1 Cor. xii. 2.

† 20.

Acts vii. 58.

† 21. Acts ix. 15; xiii. 2. 46, 47; xviii. 6; xxi. 17; Rom. i. 5; xi. 13; xv.

† 22. Acts xxi. 28;

16; Gal. i. 14, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11.

xxv. 24.

ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμ-  
 the commander to lead him into the castle,  
 βολην, εἰπὼν μαστιξὶν ἀνετάξασθαι αὐτὸν·  
 saying with scourges to examine him;  
 ἵνα ἐπιγνῇ δι' ἣν αἰτίαν οὕτως ἐπέφω-  
 that he might know, on account of what cause thus they were  
 νον αὐτῷ. Ὡς δὲ προτείναν αὐτὸν τοῖς  
 saying against him. As and they stretched out him with the  
 ἱμασίου, εἶπε πρὸς τὸν ἑστῶτα ἑκατοντάρχον ὁ  
 though, said to the standingly centurion the  
 Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατακρίτον  
 Paul, If a man a Roman and uncondemned  
 ἐξεστὶν ὑμῖν μαστιξίην; ὁ Ἀκούσας δὲ ὁ ἑκα-  
 it is lawful for you to scourge? Having heard and the centu-  
 τонтάρχος, προσελθὼν τῷ χιλιάρχῳ ἀπηγ-  
 rion, having gone to the commander reported,  
 γειλε, λέγων· τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρω-  
 saying; what art thou about to do? the for man  
 πος οὗτος Ῥωμαῖος ἐστὶ. Ὁ προσελθὼν δὲ ὁ  
 this a Roman is. Having come to and the

χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖος  
 commander said to him, Tell me, thou a Roman  
 εἶ; Ὁ δὲ εἶπεν· Ναί. Ὁ ἀπεκρίθη τε ὁ χιλιάρ-  
 ar? He and said; Yes. Answered and the comman-  
 χος· Εἶμι πολλοῦ κεφαλαιὸν τὴν πολιτείαν  
 cov; I of a great sum of money the citizenship  
 ταύτην ἐκτησαμην. Ὁ δὲ Παῦλος εἶπεν· Εἶμι  
 this purchased. The and Paul said; I  
 δε καὶ γεγεννημαι. Ὁ εὐθεὺς οὖν ἀπίστησαν  
 but even have been born. Immediately then went away  
 ἐκ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. Καὶ  
 from him those being about him to examine. And  
 ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖος  
 the commander also was afraid, having ascertained that a Roman  
 ἐστὶ, καὶ ὅτι ἦν αὐτὸν δεδεκώς. Ὁ τῇ δὲ ἐπαυ-  
 him, and that he was him having been bound. On the and mow-  
 ρισιν βουλευόμενος γινώσκει τοὺς ἀσφαλές, τοὺς τι κα-  
 wishing to know the certainty, that what he  
 ττηγορεῖται παρὰ τῶν Ἰουδαίων, ἐλύσεν αὐτὸν,  
 was accused of by the Jews, he loosed him,  
 καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πάν-  
 and ordered to come together the high-priests and all  
 το συνέδριον· καὶ καταγαγὼν τὸν Παῦλον, ἐ-  
 the sanhedrim; and having led down the Paul, he  
 τήσεν εἰς αὐτοὺς.  
 stood among them.

ΚΕΦ. κγ'. 23.

Ἰ Αἰνίσας δὲ ὁ Παῦλος τῷ συνέδριῳ,  
 Having looked intently and the Paul to the sanhedrim,  
 εἶπεν· Ἄνδρες, ἀδελφοί, ἐγὼ πᾶσιν συνείδησιν  
 said, Men, brethren, in all conscience  
 ἀγαθὴν πεπολιτευμαι τῷ θεῷ ἄχρι ταύτης τῆς  
 good have been so citizens to the God till this the  
 ἡμέρας. . . . Ὁ δὲ ἀρχιερεὺς Ἀννίας ἐπε-  
 day. The and high-priest Ananias gave

24 the COMMANDER or-  
 dered him to be led into the  
 CASTLE, and to be ex-  
 amined with Scourges, so  
 that he might know for  
 what reason they thus  
 cried against him.

25 And as they extended  
 him with the THONGS,  
 PAUL said to the CENTU-  
 RION STANDING BY, † "Is  
 it lawful to scourge a Man,  
 a Roman, and uncon-  
 demned?"

26 And the CENTURION  
 having heard, went and  
 told the COMMANDER, say-  
 ing, "What art thou about  
 to do? for this MAN is a  
 Roman."

27 And the COMMANDER  
 coming near said to him,  
 "Tell me, art thou a Ro-  
 man?" And HE said,  
 "Yes."

28 And the COMMAN-  
 DER answered, "I pur-  
 chased this CITIZENSHIP  
 with a Great Sum of  
 money." And PAUL said,  
 "But I have even been  
 born so."

29 Then THOSE being  
 about to examine him, im-  
 mediately departed from  
 him; and the COMMAN-  
 DER also was afraid, having  
 ascertained That he was a  
 Roman, and Because he  
 had bound him.

30 And on the NEXT  
 DAY, desiring to know the  
 CERTAINTY of what he  
 was accused by the Jews,  
 he loosed him; and ordered  
 the HIGH-PRIESTS and all  
 the SANHEDRIM to come  
 together, and having led  
 PAUL down, placed him be-  
 fore them.

CHAPTER XXIII.

1 And PAUL earnestly  
 looking on the SANHE-  
 DRIM, said, "Brethren!  
 † I have lived before GOD  
 in All good Conscience to  
 THIS DAY.".....

2 And the HIGH-PRIEST,  
 Ananias, ordered THOSE

† 23. Acts xvi. 57.  
 Heb. xiii. 13.

† 1. Acts xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 3 Tim. i. 3;

ταξε τοις παρεστωσιν αυτη, τυπτειν αυτου  
 charge to those having been standing by him, to strike of him  
 το στομα. <sup>3</sup> Τότε ο Παυλος προς αυτον ειπε·  
 the mouth. Then the Paul to him said;  
 Τυπτειν σε μελλει ο θεος, τοιχε κεκονιαμενε·  
 To strike thee is about the God, O wall having been whitewashed;  
 και συ καθη κρινων με κατα τον νομον, και  
 and thou sittest judging me according to the law, and  
 παρανομων κελευεις με τυπτεσθαι; <sup>4</sup> Οι δε  
 violating the law thou orderest me to be struck? Those and  
 παρεστωτες ειπον· Τον αρχιερεα του θεου  
 having been standing by said; The high-priest of the God  
 λοιδορεις; <sup>5</sup> Εφη τε ο Παυλος· Ουκ ηδειν,  
 revilest thou? Said and the Paul; Not I had known,  
 αδελφοι, οτι εστιν αρχιερευς· γεγραπται γαρ·  
 brethren, that it is a high-priest; it is written for;  
 Αρχωντα του λαου σου ουκ ερεις κακος.  
 A ruler of the people of thee not thou shalt speak evil.  
<sup>6</sup> Γινους δε ο Παυλος, οτι το εν μέρος εστι Σαδ-  
 knowing and the Paul, that the one part is of Sad-  
 δουκαιων, το δε ετερον Φαρισαιων, εκραξεν εν  
 duccees, the and other of Pharisees, he cried out in  
 τω συνεδριω· Ανδρες αδελφοι, εγω Φαρισαιος  
 the sanhedrim; Men brethren, I a Pharisee  
 ειμι, υιος Φαρισαιου· περι ελπιδος και ανασ-  
 am, a son of a Pharisee; concerning hope and a resur-  
 τασεως νεκρων εγω κρινομαι. <sup>7</sup> Τυτο δε αυτου  
 rection of dead ones I being judged. This and of him  
 λαλησαντος, εγενετο στασις των Φαρισαιων  
 having spoken, was a dispute of the Pharisees  
 και των Σαδδουκαιων, και εσχισθη το πληθος.  
 and the Sadducees, and was divided the multitude.  
<sup>8</sup> Σαδδουκαιοι μεν γαρ λεγουσι μη ειναι αναστα-  
 Sadducees indeed for say not to be a resurrec-  
 σιν, μηδε αγγελον μητε πνευμα· Φαρισαιοι δε  
 tion, nor a messenger nor a spirit; Pharisees but  
 ομολογουσι τα αμφοτερα. <sup>9</sup> Εγενετο δε κραυγη  
 confess the both. Was and an outcry  
 μεγαλη· και ανασταντες οι γραμματεις του  
 great, and having arisen the scribes of the  
 μερους των Φαρισαιων διεμαχοντο, λεγοντες·  
 party of the Pharisees contended, saying;  
 Ουδεν κακον ευρισκομεν εν τω ανθρωπω τουτω·  
 Nothing evil we find in the man this;  
 ει δε πνευμα ελαλησεν αυτη, η αγγελος. . . .  
 if but a spirit spoke to him, or a messenger.  
<sup>10</sup> Πολλης δε γενομενης στασεως, ευλαβηθεις ο  
 Great and becoming dispute, fearing the  
 χιλιαρχος μη διασπασθη ο Παυλος υπ' αυτων,  
 commander lest would be torn to pieces the Paul by them,  
 εκελευσε το στρατευμα καταβαν αρπασαι αυτον  
 he ordered the armed force having gone down to take him

STANDING BY him, † to  
 strike him on the MOUTH.  
 3 THEN PAUL said to  
 him, "GOD is about to  
 strike thee, O whitened  
 Wall! and dost thou sit  
 judging me according to  
 the LAW, † and yet, viola-  
 ting the law, commandest  
 me to be struck?"  
 4 AND THOSE STANDING  
 BY said, "Dost thou revile  
 the HIGH-PRIEST of GOD?"  
 6 AND PAUL said, "I  
 did not know, Brethren,  
 That he was a High-priest;  
 for it is written, † Thou  
 'shalt not speak evil of the  
 'Ruler of thy PEOPLE.'"  
 6 AND PAUL perceiving  
 That the ONE Part were of  
 the Sadducees, and the  
 OTHER of the Pharisees, he  
 exclaimed in the SANHE-  
 DRIM, "Brethren, † I am  
 a Pharisee, † a Son \* of  
 PHARISEES; concerning  
 † the Hope and the Resur-  
 rection of the Dead \* I am  
 being judged."  
 7 AND having said this,  
 there was a Dispute be-  
 tween the PHARISEES and  
 the SADDUCEES; and the  
 MULTITUDE was divided.  
 8 † FOR indeed the Sad-  
 duccees say, there is no  
 Resurrection, nor Angel,  
 nor Spirit; but the Phari-  
 sees confess BOTH.  
 9 AND there was a great  
 Clamor; and \* some of the  
 SCRIBES of the PARTY of  
 the PHARISEES arising  
 contended, saying, † "We  
 find no Evil in this MAN;  
 † and what if a Spirit or an  
 Angel spoke to him?".....  
 10 AND the Dispute be-  
 coming vehement, the  
 COMMANDER, fearing that  
 Paul would be torn in  
 pieces by them, ordered  
 the Troops to go down and  
 take him by force from the

\* VATICAN MANUSCRIPT.—6. of PHARISEES.  
 of the SCRIBES.

6. I am being judged.

9. some

† 6. Or, a Disciple of the Pharisees.

† 1. 2 Kings xxii. 24; Jer. xx. 2; John xviii. 22.  
 1, 2; John vii. 51. † 2. Exod. xxii. 28; Eccl. x. 10; 2 Pet. ii. 10; Jude 8. † 3. Acts  
 xxvi. 5; Phil. iii. 6. † 4. Acts xxiv. 14, 21; xxvi. 6; xxviii. 20. † 5. Math. xxii.  
 23; Mark xii. 18; Luke xx. 27. † 6. Acts xxv. 25, 31. † 7. Acts xxii. 7, 17, 18.

† 3. Lev. xix. 35; Dent. xxv.  
 † 4. Acts  
 † 5. Math. xxii.  
 † 6. Acts  
 † 7. Acts  
 † 8. Math. xxii.  
 † 9. Acts xxii. 7, 17, 18.

ἐκ μέσον αὐτῶν, ἀγειν \* [τε] εἰς τὴν παρεμβολήν.

11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐστίας αὐτῷ ὁ κύριος  
O the one sent night having stood by him the Lord  
εἶπε· Θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ  
said Take courage as for thou didst testify the things concerning  
ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώ-  
me in Jerusalem, so thou shalt behave also in Rome  
μην μαρτυρῆσαι.  
to testify.

12 Γενομένης δὲ ἡμέρας, ποιήσαντες συπτρο-  
becoming and day, having formed a conspir-  
φήν οἱ Ἰουδαῖοι, ἀνεθεματίσαν ἑαυτοὺς, λεγού-  
acy the Jews, they bound with a curse themselves, saying  
τες μὴτε φαγεῖν μὴτε πίνειν ἕως οὐ ἀποκτείνωσι  
neither to eat nor drink till they might kill  
τὸν Παῦλον· 13 ἦσαν δὲ πλείους τεσσαράκοντα  
the Paul, were and more forty

οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες· 14 οἱ τι-  
these this the conspiracy having been engaged; who  
νες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρῶ-  
having come to the high-priests and the elders,  
βυτεροῖς, εἶπον· Ἀναθεματι ἀνεθεματίσαμεν  
said; With a curse we have cursed  
ἑαυτοὺς, μὴδεν γευσασθαι ἕως οὐ ἀποκτείνω-  
ourselves, of nothing to taste till we have killed  
μεν τὸν Παῦλον. 15 Νῦν οὖν ὑμεῖς ἐμφανισάτε τῷ  
the Paul. Now therefore you make known to the

χιλιάρχῳ συν τῷ συνεδρίῳ, ὅπως αὐτὸν κατα-  
commander with the sanhedrim, in order that him he may  
γάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν  
lead down to you, as being about to examine  
ἀκριβεστέρον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, προ-  
more accurately the things concerning him; we and, before  
τον ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν  
of the to have come nigh him, ready we are of the to kill  
αὐτόν. 16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παῦ-  
him. Having heard but the son of the sister of Paul

λου τὴν ἐνίδραν, παραγενόμενος καὶ εἰσελθὼν  
the lying in wait, having come near and having gone  
εἰς τὴν παρεμβολήν, ἀπηγγείλε τῷ Παύλῳ.  
into the castle, he related to the Paul.

17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἐκα-  
Having summoned and the Paul one of the cen-  
τοῦτάρχων, εἶπε· Τὸν νεανίαν τούτον ἀπαγάγε  
turnover, he said; The young man this lead thou  
πρὸς τὸν χιλιάρχον· ἔχει γὰρ τι ἀπαγγεῖλαι  
to the commander; he has for something to relate  
αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε  
to him. He indeed then having taken him led

πρὸς τὸν χιλιάρχον, καὶ φησιν· Ὁ δεσμιὸς  
to the commander, and said; The prisoner  
Παῦλος προσκαλεσάμενος με, ῥώτῃσε τούτον  
Paul having summoned me, asked this

τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἐχόντα τι λαλῆ-  
the young man to lead to thee, having something to say  
σαι σοί. 19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ  
to thee. Having taken and the hand of him

midst of them; and to lead him into the CASTLE.

11 And on the fol-  
lowing Night the Lord  
standing by him, said,  
"Take courage; for as  
thou didst testify the  
things concerning me in  
Jerusalem, so thou must  
also testify at Rome."

12 And when it was  
Day, the Jews, forming  
a Conspiracy, bound them-  
selves with a Curse, declar-  
ing that they would nei-  
ther eat nor drink till they  
had killed Paul.

13 And those having  
formed this conspira-  
cy, were more than forty;

14 who having come to  
the high-priests and the  
elders, said, "We have  
cursed ourselves with a  
Curse to taste nothing till  
we have killed PAUL."

15 Now therefore, do  
you, with the SANHEDRIM,  
intimate to the COMMAN-  
DER, that he may bring  
him down to you, as if you  
were about to examine  
more accurately the things  
concerning him; and we,  
before he comes near,  
are ready to KILL him."

16 But the son of  
Paul's sister, having  
heard the plot, came up,  
and going into the CASTLE,  
told PAUL.

17 And PAUL, having  
called one of the cen-  
turions to him, said, "Con-  
duct This young man to  
the COMMANDER, for he  
has something to tell  
him."

18 Then he took him  
and led him to the com-  
mander, and said, "Paul  
the PRISONER calling me  
to him, asked me to con-  
duct This young man to  
thee, who has something  
to tell thee."

19 And the COMMAN-  
DER, taking him by the

\* VATICAN MANUSCRIPT.—10. and—omit.

§ 11. Acts xviii. 9; xxvii. 22, 24.

§ 12. ver 21, 30; xiv. 2.

ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἑαυτὸν, ἐπυν-  
 the commander, and having retired by one's self, he in-  
 θανέτο· Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι;  
 quired; What is it which thou hast to relate to me?  
 20 εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρω-  
 he said and; That the Jews agreed together of the to ask  
 τῆσαι σε, ὥπως αὐριοῦν εἰς τὸ συνέδριον καταγα-  
 thee, that to-morrow into the sanhedrim thou mayest lead  
 γῆς τὸν Παῦλον, ὡς μέλλοντες τι ἀκριβεστε-  
 down the Paul, as being about something more accu-  
 ρον πυνθανεσθαι περὶ αὐτοῦ. 21 Σὺ οὖν μὴ  
 rately to investigate concerning him. Thou therefore not  
 πεισθῆς· αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ  
 shouldst be persuaded by them; lie in wait for him of  
 αὐτῶν ἄνδρες πλείους τεσσαρκόντα, οἵτινες ἀνε-  
 them men more forty, who bound  
 θεμάτισαν ἑαυτοὺς, μὴτε φαγεῖν μὴτε πίνειν  
 with a curse themselves, neither to eat nor to drink  
 ἕως οὐ ἀνελώσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι  
 till they killed him; and now ready they are  
 προσδεχόμενοι τῇ ἀπο σου ἐπαγγελίᾳ.  
 looking for the from thee promise.

22 Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεα-  
 The indeed then commander dismissed the young  
 νιαν, παραγγέλλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα  
 man, having charged to no one to speak out, that these things  
 ἐνεφανίσας πρὸς με. 23 Καὶ προσκαλεσάμενος  
 thou didst report to me. And having summoned  
 δύο τινὰς τῶν ἑκατοντάρχων, εἶπεν· Ἐτοιμα-  
 two certain of the centurions, he said; Make  
 σατε στρατιώτας διακοσίους, ὥπως πορευθῶσιν  
 ready soldiers two hundred, that they may go  
 ἕως Καισαρείας, καὶ ἰππεῖς ἐβδομηκόντα, καὶ  
 to Caesarea, and horsemen seventy, and  
 δεξιολαβούς διακοσίους, ἀπὸ τρίτης ὥρας τῆς  
 spearmen two hundred, from third hour of the  
 νυκτός· 24 κτήν τε παραστήσαι, ἵνα ἐπιβίβα-  
 night; animals and to have provided, that having  
 σαντες τὸν Παῦλον διάσωσιν πρὸς Φηλικά  
 mounted the Paul they might convey safely to Felix  
 τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περιεχούσαν  
 the governor; having written a letter containing  
 τὸν τύπον τούτον· 26 Κλαύδιος Λυσίας τῷ  
 the form this; Claudius Lysias to the  
 κρατιστῷ ἡγεμονί Φηλίκῃ χαίρειν. 27 Τὸν  
 most excellent governor Felix health. The  
 ἀνδρὰ τούτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων,  
 man this having been seized by the Jews,  
 καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπισ-  
 and being about to be killed by them, having come  
 τας συν τῷ στρατευματι ἐξείλομην \* [αὐτόν,]  
 suddenly with the armed force I rescued (him),  
 μαθὼν ὅτι Ῥωμαῖος ἐστί. 28 Βουλομένους δὲ  
 having learned that a Roman he is. Wishing and

HAND, and having retired by himself, he inquired, "What is it that thou hast to tell me?"

20 And he said, † "The Jews have agreed together to ask thee that thou wouldest bring down PAUL To-morrow into the SANHEDRIM, as if about to investigate something more accurately concerning him.

21 Therefore, be not thou persuaded by them; for more than forty MEN of them lie in wait for him, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now they are ready, be-  
 king for the PROMISE from thee."

22 Then the COMMANDER dismissed the YOUNG MAN, charging him, "In-  
 form No one That then hast told me these things."

23 And having summoned \* Certain Two of the CENTURIONS, he said, "Prepare two hundred Soldiers to go to Caesarea, and seventy Horsemen, and two hundred Spear-men, after the Third Hour of the NIGHT;

24 and provide Animals on which to place PAUL, that they may convey him safely to † Felix, the GOVERNOR."

25 And he wrote a Letter having this FORM:—

26 "Claudius Lysias to the MOST-EXCELLENT Governor Felix, greeting:

27 † This MAN having been seized by the Jews, and being about to be killed by them, I rescued, having come suddenly upon them with an ARMED FORCE. Having learned that he is a Roman,

\* VATICAN MANUSCRIPT.—27. him—omit.

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a base, mercenary, and bad man.

‡ 20. ver. 12.

‡ 27. Acts xxi. 23; xxiv. 7.

γινῶσθαι τὴν αἰτίαν δι' ἣν ἐνακαλοῦν αὐτῷ,  
to know the cause on account of which they were accusing him,

κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν. <sup>28</sup> ὃν  
I led down him into the sabbatum of them, whom

εἶρον ἐγκαλοῦμενον περὶ ζητημάτων τοῦ νομοῦ  
I found being accused concerning questions of the law

αὐτῶν, μὴδὲν δὲ ἀξίον θανάτου ἢ δεσμῶν ἐγκλη-  
of them, nothing but worthy of death or bonds as accu-

μα ἔχοντα. <sup>29</sup> Μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς  
as a plot having. Having been disclosed but to me a plot against

τὸν ἄνδρα μέλλειν ἐσεσθαι ὑπὸ τῶν Ἰουδαίων,  
the man to be about to be by the Jews,

ἐξαυτῆς ἐπέμψα πρὸς σε, παραγγέλλας καὶ τοῖς  
instantly I sent to thee, having commanded also the

κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.  
accusers to say the things against him before thee.

\*[Ἐρῶσο.] <sup>31</sup> Οἱ μὲν οὖν στρατιῶται, κατὰ  
[Farewell.] The indeed it therefore soldiers, according to

τῷ διατεταγμένῳ αὐτοῖς, ἀναλαβόντες τὸν  
that having been commanded them, having taken the

Παῦλον, ἤγαγον διὰ τῆς νυκτός εἰς τὴν Ἀντι-  
Paul, they led through the night into the Anti-

πατρίδα. <sup>32</sup> Τῇ δὲ ἑκαυρίῳ εἰσάγοντες τοὺς ἰπ-  
patria. On the and morrow having left the horse-

πεις πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν  
men to go with him, they returned to the

παρεμβολὴν. <sup>33</sup> Οἵτινες εἰσελθόντες εἰς τὴν  
castrum. Who having come into the

Καίσαρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ  
Caesarea, and having delivered the letter to the

ἡγεμονί, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.  
governor, presented also the Paul to him.

<sup>34</sup> Ἀναγνούς δὲ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρ-  
Having read and, and having asked from what province

χίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας·  
he is, and having understood that from Cilicia;

<sup>35</sup> διακουσσομαι σοῦ, εἶπεν, ὅταν καὶ οἱ κατηγοροὶ  
I will fully hear thee, he said, when also the accusers

σοῦ παραγενώσιν. Ἐκέλευσε τε αὐτὸν ἐν τῷ  
of thee may arrive. He commanded and him in the

πραιτωρίῳ τοῦ Ἡρώδου φυλασσεσθαι.  
judgment-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

<sup>1</sup> Μετὰ δὲ πέντε ἡμέρας κατεβῆ ὁ ἀρχιερεὺς

After and five days went down the high-priest

Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥητορῶν

Ananias with the elders and an orator

Τερτυλλοῦ τινος, οἵτινες ἐνεφάνισαν τῷ ἡγε-

Tertullus certain, who appeared before the gov-

μονί κατὰ τοῦ Παύλου. <sup>2</sup> Κληθέντος δὲ αὐτοῦ,

orator against the Paul. Having been called and of him,

ἤρξατο κατηγορεῖν ὁ Τερτυλλός, λέγων· <sup>3</sup> Πόλ-

latus to accuse the Tertullus, saying; great

28 † and desiring to know the CRIME of which they accused him, I led him down into their SAN-  
NEDRIM;

29 whom I found being accused † concerning Questions of their LAW, † but having no Accusation wor-  
thy of Death or Bonds.

30 † But it having been disclosed to me that a Plot was about to be formed against the MAN by the Jews, I instantly sent to thee, † having commanded his ACCUSERS also \* to speak against him before thee."

31 The SOLDIERS, there-fore, according to THAT which was COMMANDED them, took Paul, and con-veyed him by \* Night to ANTIPATRIS.

32 And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him;

33 who, having entered CÆSAREA, and delivered the LETTER to the GOV-ERNOR, they also presented PAUL to him.

34 And having read it, he asked of What Province he was; and being in-formed That he was from † Cilicia,

35 he said, † "I will fully hear thee, when thine ACCUSERS are also come." And he commanded him to be kept in † HEROD'S PRE-TORIUM.

# CHAPTER XXIV.

1 And after † Five Days the HIGH-PRIEST, † Anna-nias, went down with \* the ELDERs, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

2 And he being called, TERTULLUS began to ac-cuse him, saying;

\* VATICAN MANUSCRIPT.—30. to speak against him before thee. 30. Farewell—omit. 31. Night. 1. certain Elders.

† 28. Acts xxii. 30. † 29. Acts xviii. 15; xxv. 19. † 30. Acts xxvi. 31. † 30. ver. 20. † 30. Acts xiv. 8; xxv. 6. † 34. Acts xxi. 30. † 35. Acts xxiv. 1, 10; xxv. 16. † 35. Matt. xxvii. 27. † 1. Acts xxi. 27. † 1. Acts xxii. 2, 20, 33; xxv. 2

λης ειρήνης τυγχανοντες δια σου, και κατορ-  
peace enjoying through thee, and worthy  
 θωμάτων γινόμενων τῷ ἔθνει τούτῳ δια της σης  
deeds being done to the nation this through of the thy  
 προνοίας, παντὶ τε και πανταχού αποδεχομεθα,  
forethought, in every thing and and everywhere we accept,  
 κρατιστε Φηλιξ, μετα πασης ευχαριστίας.  
O most excellent Felix, with all thankfulness.

4 Ἴνα δε μη ἐπι πλείον σε ἐγκοπῶ, παρακαλῶ  
That and not to longer thee I may detain, I beseech  
 ακουσαι σε ἡμῶν συντομῶς τῇ σὴ ἐπιεικείᾳ.  
to hear thee of us briefly in the thy clemency.

5 Εὗροντες γὰρ τὸν ἀνδρα τούτον λοιμόν, και  
We have found for the man this a pestilence, and  
 κινουντα στασιν πασι τοις Ἰουδαίοις τοις κατα  
exciting a sedition in all the Jews those in

τὴν οἰκουμένην, πρωτοστατὴν τε της τῶν Να-  
the habitable, a leader and of the of the Na-  
 ζαραιῶν αἵρεσεως, 6 ὅς και τὸ ἱερόν ἐπειράσε  
heretics sect, who also the temple attempted

βεβηλωσαι· ὃν και ἐκρατήσαμεν, \* [και κατα  
to profane; whom also we apprehended, (and according to  
 τὸν ἡμετέρον νόμον πθελήταμεν κρίνειν. 7 Παρ-  
the our law we wished to judge. Having

ελθὼν δε Λυσίας ὁ χιλιάρχος, μετα πολλῆς  
came but Lysias the commander, with a great  
 βίας ἐκ τῶν χειρῶν ἡμῶν ἀπηγάγε, 8 κελευσας  
force out of the hands of us led away, having command- ed

τούς κατηγοροὺς αὐτοῦ ἐρχεσθαι ἐπὶ σε·] παρ'  
the accusers of him to come to thee;] from  
 οὗ δύνησῃ αὐτός, ἀνακρίνας περὶ  
whom thou wilt be able thyself, having examined closely, concerning

παντῶν τούτων ἐπιγινῶναι, ὧν ἡμεῖς κατῆ-  
all of these things to have knowledge, of which we ac-  
 γοροῦμεν αὐτοῦ. 9 Συνεπεθέντο δε και οἱ Ἰου-  
ous him. United in impeaching and also the Jews,

δαιοι, φασκόντες ταῦτα οὕτως εἶναι. 10 Ἀπεκ-  
asserting these things thus to be. Answered  
 ριθὴ δε ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμέ-  
and the Paul, nodding to him the governor

νος λεγειν· Ἐκ πολλῶν ἐτῶν οὐτα σε κριτὴν τῷ  
to speak; From many years being thee a judge to the  
 ἔθνει τούτῳ ἐπιστάμενος, ευθυμότερον τα  
nation this knowing, more cheerfully the things

πρὶ ἐμαυτοῦ ἀπολογουμαι· 11 δυνάμενον σου  
concerning myself I defend; being able of thee  
 γινῶναι, ὅτι οὐ πλείους εἰσι μοι ἡμέραι δεκάδυο,  
to know, that not more are to me days twelve,

ἐφ' ἧς ἀνέβην προσκυνῆσαι ἐν Ἱερουσαλήμ.  
from which I went up to worship in Jerusalem.

12 Καὶ οὐτε ἐν τῷ ἱερῷ εὗρον με πρὸς τίνα δια-  
And neither in the temple they found me with any one dis-  
 λεγόμενον, ἢ ἐπισυστάσιν ποιοῦντα ὄχλου,  
putting, or a tumult making of a crowd,

3 " Having obtained  
 Great Peace through thee,  
 and \* worthy Deeds being  
 done for this nation by  
 thy Forethought, and in  
 every thing and every-  
 where, we accept it, Most  
 excellent Felix, with all  
 Thankfulness.

4 But that I may not  
 further detain thee, I be-  
 seech thee to hear us  
 briefly, with thy usual  
 Candor.

5 † For we found this  
 man a Pestilence, and ex-  
 citing \* Seditious among  
 all those Jews through-  
 out the empire, and a  
 Chief of the sect of the  
 NAZARENES;

6 ‡ who even attempted  
 to profane the temple,  
 and whom we apprehended,  
 (and wished ‡ to judge ac-  
 cording to our Law;

7 † but Lysias, the com-  
 mander, having come  
 with a Great Force, took  
 him away out of our  
 hands,

8 ‡ commanding his ac-  
 cusers to come to thee;]  
 from whom thou wilt be  
 able to learn for thyself,  
 on examination, of all three  
 things of which we accuse  
 him."

9 And the Jews also  
 jointly impeached him, as-  
 serting that these things  
 were so.

10 And the governor  
 having made a sign for him  
 to speak, PAUL answered,  
 " Knowing that thou hast  
 been for several years a  
 Judge of this nation, \* I  
 cheerfully defend myself;

11 also being in thy  
 power to ascertain. That  
 it is not more than twelve  
 days since ‡ I went up  
 to worship at Jerusalem.

12 ‡ And they did not  
 find me disputing with any  
 one in the temple, or  
 making an Insurrection of

\* VATICAN MANUSCRIPT.—3. Reformation is going on in this nation.  
 6—8. omit. 10. I cheerfully.

† 5. Luke xxiii. 2; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15.

‡ 6. John xviii. 31. † 7. Acts xxi. 28.

‡ 11. ver. 17; Acts xxi. 26. † 12. Acts xxv. 8; xxviii. 17.

5. Sedi-

† 6. Acts

‡ 8. Acts xxiii. 26.

οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·  
nor in the synagogues, nor in the city;

13 οὔτε παραστήσαι δυνάμει, περὶ ὧν νυν  
nor to prove are they able, concerning which now  
κατηγοροῦσι μου. 14 Ὁμολογῶ δὲ τούτο σοι,  
they accuse me. I confess but this to thee.

ὅτι κατὰ τὴν ὁδόν, ἣν λεγουσὶν αἵρεσιν, οὕτω  
that according to the way, which they called a sect, so

λατρεῖν τῷ πατρὶ ὁ θεός, πιστεύων πᾶσι τοῖς  
I serve the paternal God, believing all things those

κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις  
according to the law and those in the prophets

γγραμμένοις. 15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν  
having been written: a hope having in the God, which

καὶ αὐτοὶ οὕτοι προσδεχόμενοι, ἀναστάσιν μελ-  
even they themselves are looking for, a resurrection about

λεῖν εἶσθαι \* [νεκρῶν,] δικαίων τε καὶ ἀδι-  
to be [of dead ones,] of just ones and also unjust

κῶν. 16 Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπροσκοπῶν  
ones. In this and myself I exercise, a clear

συνηδὴσιν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώ-  
conscience to have towards the God and the men

ποὺς διαπαντός. 17 Δι' ἐτῶν δὲ πλείων  
always. In the course of years and many

παρεγενόμενῃ ἐλεημοσύνας ποιῶν εἰς τὸ ἔθνος  
I came alms bringing to the nation

μου, καὶ προσφοράς. 18 Ἐν οἷς εὗρον με ἡγ-  
of me, and offerings. In which they found me having

νισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ  
been purified in the temple, not with a crowd, nor with

θέρου. Τίτις δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,  
a tumult. Some and from the Asia Jews,

19 οἱς εἶπε ἐπὶ σοὶ παρεῖναι, καὶ κατηγορεῖν ἐμὴν  
who ought before thee to be present, and to accuse if

τί ἔχοιεν πρὸς με. 20 Ἡ αὐτοὶ οὗτοι εἰπα-  
anything they may have against me. Or these themselves let

τώσαν, τί εὗρον ἐν ἐμοὶ ἀδικήματα, σταντός  
them say, what they found in me crime, having stood

μου ἐπὶ τοῦ συνεδρίου. 21 ἢ περὶ μίας ταύ-  
of me before the sanhedrim; or concerning one this

τῆς φωνῆς, ἣς ἐκράξα ἕστως ἐν αὐτοῖς. Ὅτι  
voice, which I cried out standing among them; That

περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σημε-  
concerning a resurrection of dead ones I am judged to-day

ρον ὑφ' ὑμῶν. 22 Ἀνεβαλετο δὲ αὐτοὺς ὁ Φηλῖς,  
by you. Put off but them the Felix,

ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ,  
more accurately knowing the things concerning the way,

εἰπὼν Ὅταν Λυσίας ὁ χιλιάρχος κατήβῃ,  
saying: When Lysias the commander may come down, I

the Crowd, either in the  
SYNAGOGUES, or in the  
CITY;

13 nor are they able to  
prove the things concern-  
ing which they now accuse  
me.

14 But this I confess  
to thee, that according to  
the way which they call a  
Sect, so serve I the God of  
my FATHERS, believing  
the things which are  
according to the LAW, and  
those which have been  
written in the PROPHETS;

15 having a Hope in  
God, which even they  
themselves are looking for,  
—that there is to be a  
Resurrection both of the  
Righteous and Unright-  
eous.

16 And in this I exer-  
cise myself, always to have  
a clear Conscience to-  
wards GOD and MEN.

17 But in the course of  
several Years † I came  
bringing Alms to my NA-  
TION, and Offerings;

18 at which time they  
found me purified in the  
TEMPLE, not or with a  
Crowd, nor with Tumult.  
† But there are some Jews  
from ASIA,

19 who ought to be  
present before thee, and to  
accuse, if they may have  
anything against me.

20 Or let these them-  
selves say, What Crime  
they found in me while I  
stood before the SANHE-  
DRIM;

21 unless it be for This  
One Declaration which I  
made while I was standing  
among them,—that concern-  
ing the Resurrection  
of the Dead I am judged  
by you 'This day.'

22 But FELIX knowing  
more accurately about that  
way, put them off, saying,  
"When Lysias, the com-  
MANDER, comes down, I

\* VATICAN MANUSCRIPT.—14. the things according to Law.

15. of the dead—emif.

† 15. Dan. xii. 2; John v. 28, 29. † 16. Acts xxiii. 1. † 17. Acts xi. 29, 30;  
xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10. † 18. Acts xxi. 26, 27; xxvi. 31. † 19.  
Acts xxiii. 29; xxv. 16. † 21. Acts xxiii. 6; xxviii. 20.



διαγνωσσαι τα καθ' υμας. <sup>23</sup> Διαταξαμενος  
I will inquire into the things about you. Having given orders  
τε τῷ ἑκατονταρχῇ τηρεῖσθαι αὐτον, εχειν τε  
and to the centurion to keep him, to have and  
ανεπι, και μηδενα κωλυειν των ιδιων αυτου  
liberty, and no one to forbid of the own friends of him  
ὁπηρετειν, \* [ἢ προσερχεσθαι] αὐτῷ.  
to assist, [or to come] to him.

<sup>24</sup> Μετα δε ἡμερας τινας παραγενομενος ὁ Φη-  
After and days some having come the Fe-  
λιξ συν Δρουσιλλῇ τη γυναικι, ουσῇ Ἰουδαίᾳ,  
lix with Drusilla the wife, being a Jewess,  
μετεπεμψατο τον Παυλον, και ηκουσεν αὐτον  
he sent for the Paul, and heard him

περι της εις Χριστον πιστεως. <sup>25</sup> Διαλεγο-  
concerning the into Anointed faith. Discour-

μενου δε αὐτον περι δικαιοσυνης και εγκρα-  
and of him concerning justice and self-con-  
τειας και τον κριματος του μελλοντος, εμφο-  
and of the judgment that being about to come, terri-  
βος γενομενος ὁ Φηλιξ απεκριθη. Το νυν εχον  
fed being the Felix answered; The present being

πορευον· καιρον δε μεταλαβων μετακαλεσομαι  
go thou; a season and having found I will call

σε. <sup>26</sup> Ἀμα και ελπιζον, ὅτι χρηματα δοθη-  
thee. At the same time also hoping, that money will be  
σεται \* [αὐτῷ] ὅπο του Παυλου, \* [ὅπως] λυση  
given [to him] by the Paul, [so that he might loose

αὐτον]· διο και πυκνωτερον αὐτον μεταπεμ-  
him;] therefore and oftener him sending  
πομενος ὁμιλει αὐτῷ. <sup>27</sup> Διετίας δε πληρωθει-  
for talked with him. Two years but being ended

σης ελαβη διαδοχον ὁ Φηλιξ Πορκιον Φησταν·  
received a successor the Felix Porcius Festus;

θελων τε χαριτας καταθεσθαι τοις Ἰουδαίοις ὁ  
wishing and favors to lay in store for himself with the Jews the  
Φηλιξ, κατελιπε τον Παυλον δεδεμενον.  
Felix, left the Paul having been bound.

ΚΕΦ. κ'. 25.

<sup>1</sup> Φηστος ουν επιβας τη επαρχίᾳ, μετα  
Festus therefore having entered upon the prefecture, after  
τρεῖς ἡμερας ανεβη εις Ἱεροσολυμα απο Καισα-  
three days went up to Jerusalem from Cesa-

ρειας. <sup>2</sup> Ενεφανισαν δε αὐτῷ ὁ αρχιερεὺς και  
rea. Appeared before and him the high-priest and

οἱ πρωτοι των Ἰουδαίων κατα του Παυλου, και  
the chiefs of the Jews against the Paul, and

παρεκαλουν αὐτον, <sup>3</sup> αιτουμενοι χαριν κατ'  
entreated him, asking a favor against

αὐτου, ὅπως μεταπεμψηται αὐτον εις Ἱερουσα-  
him, that he would send for him to Jerusa-

λημ· ενεδραν ποιουντες ανελιν αὐτον κατα  
lem; an ambush forming to kill him in

will inquire about your MATTERS."

<sup>23</sup> And he commanded the CENTURION to keep him, and let him have Liberty, † and to forbid none of his FRIENDS to assist him.

<sup>24</sup> And after some Days, FELIX coming with † Drusilla, \* his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in \* Christ Jesus.

<sup>25</sup> And as he was discoursing concerning Justice, Self-government, and THAT JUDGMENT about to COME, FELIX, being terrified, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

<sup>26</sup> At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

<sup>27</sup> But when two Years were ended, FELIX had a Successor, Porcius Festus; and FELIX, † wishing to be favorably regarded by the JEWS, left PAUL a prisoner.

CHAPTER XXV.

1 Festus, therefore, having entered upon his GOVERNMENT, after Three Days went up from Cæsarea to Jerusalem.

2 † And \* the HIGH-PRIESTS and the CHIEFS of the JEWS appeared against PAUL, and entreated him,

3 asking a Favor against him, that he would send for him to Jerusalem, † forming an Ambuscade to kill him on the ROAD.

\* VATICAN MANUSCRIPT.—23. or to come—omit.

JESUS. 26. to him—omit.

HIGH-PRIESTS.

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon. In order to an adulterous marriage with himself.

‡ 23. Acts xxvii. 8; xxviii. 16.

‡ ver. 15. § 3. Acts xxiii. 12, 13.

24. HIS OWN WIFE.

25. so that he might loose him—omit.

2. the

24. Christ

2. the

2. the

2. the

2. the

2. the

2. the

2. the

2. the

2. the

2. the

2. the

2. the

την ὁδον. <sup>4</sup>Ὁ μὲν οὖν Φηστος ἀπεκρίθη,   
 the way. The indeed then Festus answered,   
 τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ   
 to be kept the Paul in Caesarea, himself but   
 μελλεῖν ἐν ταχείᾳ ἐκπορεύεσθαι. <sup>5</sup>Οἱ οὖν ἐν   
 to be about with speed to go out. Those therefore among   
 ἡμῖν, φησι, δυνατοί, συγκαταβαρτες, εἰ τι   
 y. m. he says, being able, having gone down with, if anything   
 ἐστὶν ἐν τῷ ἀνδρὶ, κατηγορεῖτωσαν αὐτοῦ.   
 to is in the man, let them accuse him.   
 <sup>6</sup>Διατριψάς δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτώ   
 Having remained and among them days not more eight   
 ἢ δεκά, καταβὰς εἰς Καισαρείαν, τῇ ἐπαυριῳ   
 or ten, having gone down into Caesarea, on the morrow   
 καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν   
 having sat down on the judgment-seat, he commanded the   
 Παῦλον ἀχθῆναι. <sup>7</sup>Παραγενόμενον δὲ αὐτοῦ,   
 Paul to be led forth. Having approached and of him,   
 περιεστήσαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκοῖ-   
 stood around the from Jerusalem having been come   
 τες Ἰουδαῖοι, πολλὰ καὶ βαρεὰ αἰτιατά φερόν-   
 down Jews, many and heavy accusations bring-   
 τες \* [κατὰ τοῦ Παύλου,] ἃ οὐκ ἰσχυρὸν ἀποδείξαι   
 ing [against the Paul,] which not they were able to point out;   
 <sup>8</sup>ἀπολογουμένου αὐτοῦ. Ὅτι οὔτε εἰς τὸν νόμον   
 saying in defence of him; That neither against the law   
 τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καί-   
 of the Jews, nor against the temple, nor against Ce-   
 σάρᾳ τι ἥμαρτον. <sup>9</sup>Ὁ Φηστος δὲ, τοῖς Ἰουδαί-   
 or anything did I wrong. The Festus but, with the Jew\*   
 οῖς θέλων χάριν καταθεῖσθαι, ἀποκρίβεις τῷ   
 wishing a favor to lay up for himself answering to the   
 Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβᾶς,   
 Paul said, Art thou willing to Jerusalem having gone up   
 ἐκεῖ περὶ τούτων κρινεῖσθαι ἐπ' ἐμὸν; <sup>10</sup>Εἶπε   
 there concerning these things to be judged before me? Said   
 δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς   
 but the Paul. At the judgment-seat of Caesar standing   
 εἰμι, οὐ μὲ δεῖ κρινεῖσθαι. Ἰουδαίους οὐδὲν   
 I am, where me it behoves to be judged. Jews nothing   
 ἤδικησα, ἕως καὶ σὺ καλλίον ἐπιγινώσκεις.   
 I have done wrong; as also thou full well hast ascertained.   
 <sup>11</sup>Εἰ μὲν γὰρ ἀδίκῳ, καὶ ἀξίον θανάτου πεπρά-   
 If indeed for I am unjust, and worthy of death I have   
 χα τι, οὐ περαιτούμαι τὸ ἀποθάνειν· εἰ δὲ   
 done anything, not I refuse the to die; If but   
 οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσι μου, οὐδεὶς   
 nothing is of which these accuse me, no one   
 μὲ δύναται αὐτοῖς χαρίσασθαι. Καίσαρᾳ ἐπι-   
 me is able to them to give as a favor. Caesar I call   
 καλοῦμαι. <sup>12</sup>Τότε ὁ Φηστος συλλαλήσας μετὰ   
 upon. Then the Festus having conferred with

4 But Festus answered that PAUL should be kept at Caesarea, and that he himself would go down there shortly.

5 "Therefore," said he, "let THOSE among you who are ABLE go down with me, † and \* if there is anything amiss in the MAN, accuse him."

6 And having continued among them eight or ten Days, he went down to Caesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.

7 And he having come, the Jews who had come stood \* round him; † bringing down Many and heavy Accusations, which they were not able to prove.

8 \* while PAUL maintained in his defence, † "Neither against the LAW of the JEWS, nor against the TEMPLE, nor against Caesar, have I sinned in anything."

9 But Festus, † wishing to gratify the Jews, answering PAUL, said, † "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"

10 And PAUL said, "I am standing at Cesar's TRIBUNAL, where I ought to be judged. I have done no wrong to the Jews, as thou also very well knowest."

11 † \* For if, indeed, I do wrong, or have done anything deserving of Death, I refuse not to die; but if there be nothing of which they accuse me, no one can give Me up to gratify Them. † I appeal to Cesar."

12 Then Festus, having conferred with the

\* VATICAN MANUSCRIPT.—5. If there is anything amiss in the man, accuse him. 7. round him, bringing down Many. 7. against Paul—omitted. 8. PAUL answering. 11. If, then, indeed.

† 5. Acts xviii. 14; ver. 18. † 7. Mark xv. 3; Luke xxiii. 2, 10; Acts xxiv. 5, 18  
† 8. Acts vi. 13; xxiv. 12; xxviii. 17. † 9. ver. 20. † 11.  
ver. 23; Acts xviii. 14; xliii. 20; xvi. 31. † 11. Acts xxvi. 32; xxviii. 19.

του συμβουλίου, ἀπεκρίθη· Καίσαρα επικαλή-  
the council, answered; Cesar thou hast called  
σαι· ἐπὶ Καίσαρα πορεύσθαι.  
upon; to Cesar thou shalt go.

<sup>13</sup> Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας  
Days and having intervened some, Agrippa

ὁ βασιλεὺς καὶ Βερνίκη κατήτησαν εἰς Καίσα-  
the king and Bernice came down to Caesar,  
ρειαν, ἀσπασόμενοι τὸν Φηστόν. <sup>14</sup> Ὡς δὲ  
paying their respects to the Festus. When and

πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φηστός τῃ  
many days they remained there, the Festus to the  
Βασιλεὶ ἀνεθετο τὰ κατὰ τὸν Παῦλον, λέγων·  
king submitted the things against the Paul, saying;

Ἄνθρωπος τίς ἐστι καταλείμενος ὑπὸ Φηλακῶς  
A man certain is having been left behind by Felix

δεσμιός· <sup>15</sup> περὶ οὗ, γενομένου μου εἰς Ἱερο-  
a prisoner; concerning whom, being of me in Jera-  
σολύμα, ἐνεφανίσαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβυ-  
salem, gave information the High-priests and the elders

τεροὶ τῶν Ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ  
of the Jews, asking against him

δικήν. <sup>16</sup> Πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἐστὶν  
a judgment. To whom I answered, that not it is  
ἔθος Ῥωμαίοις χαρίζεσθαι τίνα ἀνθρώπον, πρὶν ἢ  
a custom for Romans to give as a favor any man, before

ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς  
he being accused face to face may have the  
κατηγοροῦς, τοπὸν τε ἀπολογίας λαβοὶ περὶ  
accusers, an opportunity and of defence he may take concerning

τοῦ ἐγκληματος. <sup>17</sup> Συνελθόντων οὖν \* [αὐτῶν]  
the accusation. Having come therefore [of them]

ἐνθαδὲ, ἀναβολὴν μηδεμίαν ποιήσαμενος, τῇ  
here, delay none having made, on the

ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχ-  
next day having sat down on the judgment-seat, I commanded to be  
θῆναι τὸν ἄνδρα. <sup>18</sup> Περὶ οὗ σταθέντες οἱ  
brought the man. Concerning whom having stood up, the

κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον, ὧν ὑπέ-  
accusers no one accusation brought, of things sup-  
ποσούν· ἐγὼ <sup>19</sup> ζητήματα δὲ τίνα περὶ τῆς  
posed I; questions but certain concerning of the

ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ  
own religion they had with him, and

περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἐφασκεν ὁ  
concerning one Jesus having been dead, whom affirmed the

Παῦλος ζῆν. <sup>20</sup> Ἀπορούμενος δὲ ἐγὼ εἰς τὴν  
Paul to be alive. Being in doubt but I on that

περὶ τούτου ζητήσιν, ἐλέγον, εἰ βούλοιτο  
concerning this question, I said, if he would bewilling

πορεύεσθαι εἰς Ἱερουσαλὴμ, κκεῖ κρινέσθαι  
to go to Jerusalem, and there to be judged

περὶ τούτων. <sup>21</sup> Τοῦ δὲ Παύλου ἐπικαλεσα-  
concerning these things. The but Paul having appeared

COUNSEL, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

<sup>13</sup> And after some Days, Agrippa the king and Bernice came down to Caesar, to pay their respects to Festus.

<sup>14</sup> And when they had spent Many Days there, Festus submitted PAUL's CASE to the KING, saying, "There is a certain Man left a Prisoner by Felix;

<sup>15</sup> concerning whom, when I was in Jerusalem, the HIGH-PRIESTS and the ELDERS of the JEWS \* ap- peared; asking a Sentence of judgment against him;

<sup>16</sup> to whom I answered, That it is not a Custom for Romans to make a present of Any Man, before the ACCUSED has the ACCU- SERS Face to Face, and an Opportunity is allowed for defence concerning the AC- CUSATION.

<sup>17</sup> Therefore, when they arrived here, making NO Delay, the NEXT DAY, sit- ting down on the TRIBU- NAL, I commanded the MAN to be brought;

<sup>18</sup> concerning whom the ACCUSERS having stood up, brought NO Charge of \* such Evil things as I supposed;

<sup>19</sup> but had certain Questions with him about their own Religion, and about One Jesus who died, whom PAUL affirmed to be alive.

<sup>20</sup> And I being in doubt on that concerning this QUESTION, I inquired if he would be willing to go to Jerusalem, and there be judged concerning these things.

<sup>21</sup> But PAUL having ap-

\* VATICAN MANUSCRIPT.—<sup>15</sup>. appeared, asking a Sentence of judgment. <sup>17</sup>. of them—omit. <sup>18</sup>. such Evil things.

† <sup>13</sup>. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A. D. 51, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz., Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years.—Owen.

‡ <sup>14</sup>. Acts xxiv. 27.      § <sup>15</sup>. ver. 2, 3.      ¶ <sup>16</sup>. ver. 4, 5.      § <sup>17</sup>. ver. 6.      § <sup>18</sup>. Acts xviii. 15; xlii. 20.

μενου τηρηθῆναι αὐτον εις την του Σεβαστου  
 to be kept himself for the of the Augustus  
 διαγραφῆναι, ἐκέλευσα τηρεῖσθαι αὐτον, ἕως οὗ  
 decision, I commanded to be kept him, till  
 πεμφῶ αὐτον προς Καίσαρα. 22 Ἀγριππας δε  
 I could send him to Cesar. Agrippa but  
 προς τον Φηστον \* [εφη:] Εβουλομην και  
 to the Festus [said:] I was wishing also  
 αὐτος του ανθρωπου ακουσαι. 'Ο δε αυριον,  
 myself the man to hear. The and morrow,  
 φησιν, ακουση αυτου. 23 Τη ουν επαυριον  
 he said, thou shalt hear him. On the therefore morrow  
 ελθοντος του Αγριππα και της Βερνικης μετα  
 having come the Agrippa and the Bernice with  
 πολλης φαντασιας, και εισελθοντων εις το  
 great display, and having entered into the  
 ακροατηριον, συν τε τοις χιλιαρχοις και ανδρασι  
 place of hearing, with both the commanders and men  
 τοις κατ' εξοχην \* [ουσι] της πολιως, και κε-  
 those principal [being] of the city, and hav-  
 λευσατος του Φηστον, ηχθη ο Παυλος. 24 Και  
 ing commanded the Festus, was brought the Paul. And  
 φησιν ο Φηστος· Αγριππα βασιλευ, και παντες  
 said the Festus; Agrippa O king, and all  
 οι συμπαραντες ἡμιν ανδρες, θεωρειτε τουντο,  
 those being present with us men, you see this,  
 περι ου παν το πλθος των Ιουδαιων ενετυ-  
 concerning whom all the multitude of the Jews applied  
 χον μοι εν τε Ιερουσολυμοις και ενθαδε, επι-  
 to me in both Jerusalem and here, cry-  
 βωντες μη δειν ζην αυτον μηκει. 25 Εγω  
 rog out not to be right to live him longer. I  
 δε καταλαβομενος μηδεν αξιον θανατου αυτου  
 but having detected nothing worthy of death him  
 πεπραχεναι, και αυτου δε τουντου επικαλεσα-  
 to have done, also of him and of this having appealed  
 μενου τον Σεβαστον, εκρινα πεμπειν \* [αυτον.]  
 to the Augustus, I resolved to send [him.]  
 26 Περι ου ασφαλές τι γραφαι τω κυριφ  
 Concerning whom certain anything to write to the Lord  
 ουκ εχω, διο προηγαγον αυτον εφ' ὑμων, και  
 not I have, therefore I led forth him before you, and  
 μαλιστα επι σου, βασιλευ Αγριππα, οπως της  
 especially before thee. O king Agrippa, so that the  
 ανεκρισεως γενομενης σχω τι γραφαι.  
 examination having taken place I may have something to write.  
 27 Αλογον γαρ μοι δοκει πεμποντα δεσμιοι, μη  
 Absurd for to me it seems sending a prisoner, not  
 και τας κατ' αυτου αιτίας σημαναι.  
 and the against him charges to signify.

pealed to be kept for the  
 DECISION of † AUGUSTUS,  
 I ordered him to be kept  
 till I could send him \* to  
 Cesar.

22 And Agrippa said to  
 FESTUS, "I myself also  
 desire to hear this MAN."  
 And he said, "To-morrow,  
 thou shalt hear him."

23 On the NEXT DAY,  
 therefore, AGRIPPA and  
 BERNICE having arrived  
 with Great Pomp, and hav-  
 ing entered into the PLACE  
 OF HEARING, with the  
 \* Commanders and those  
 Men who were of Distinc-  
 tion in the CITY, at the  
 COMMAND of FESTUS,  
 PAUL was brought.

24 And Festus said,  
 "King Agrippa, and All  
 the MEN PRESENT with  
 us! you see this man,  
 about whom † All the MUL-  
 TITUDE of the JKWS ap-  
 plied to me, both in Jerusa-  
 lem and here, crying out  
 that he ought † not to live  
 any longer.

25 But when I detected  
 Nothing which † he had  
 done deserving Death,  
 † and he also having ap-  
 pealed to † AUGUSTUS, I  
 determined to send him;

26 concerning whom I  
 have nothing definite to  
 write to the † SOVEREIGN.  
 Therefore I have brought  
 him before you, and espe-  
 cially before thee, King  
 Agrippa! that on EXAMI-  
 NATION, I may have some-  
 thing to write.

27 For it appears to Me  
 unreasonable to send a  
 Prisoner, and not to sig-  
 nify the CHARGES alleged  
 against him."

\* VATICAN MANUSCRIPT.—21. up to Cesar.  
 23. being—omit.

22. said—omit.

23. Commanders

† 21 & 25. Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors gen-  
 erally assumed this epithet, which signifies no more than the *venerable*, the *august*; yet  
 here it seems to be used merely to express the *emperor*, without any reference to any of his  
 attributes or titles.

† 26. The title *Kurios*, Lord, both *Augustus* and *Tiberius* had ab-  
 solutely refused; and forbad, even by public edicts, the application of it to themselves.  
 Tiberius himself was accustomed to say, that he was *lord* of his *slaves*, *emperor* of the *troops*,  
 and *prince* of the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors  
 were not so modest; they affected the title. Nero, the emperor, would have it; and Pliny  
 the younger is continually giving it to Trajan, in his letters.—*Clarke*.

† 24. ver. 2, 3, 7.  
 ver. 11, 12.

† 24. Acts xxii. 23.

† 25. Acts xxiii. 9, 29; xxvi. 31.

† 25.

ΚΕΦ. κς'. 26.

CHAPTER XXVI.

1 Ἀγρίππας δε προς τον Παυλον εφη· Ἐπι  
Agrippa and to the Paul said, It is  
τρεπεται σοι ἱερ σεαυτου λεγειν. Τότε δ  
permitted for thee in behalf of thyself to speak. Then the  
Παυλος ἀπελογιτο, εκτεινας την χειρα·  
Paul made a defence, having stretched out the hand;  
2 περι παντων ὧν ἐγκαλουμαι ὑπο Ιου-  
concerning all things of which I am accused by Jews,  
δαιων, βασιλευ Ἀγρίππα, ἡγημαι εμαυτον μακα-  
O king Agrippa, I esteem myself happy.  
ριον, ἐπι σου μελλον σημερον απολογεισθαι·  
before thee being about to-day to make a defence;  
3 μαλιστα γνωστην οντα σε παντων των κατα  
especially acquainted being thee of all of the among  
Ιουδαιους εθων τε και ζητηματων. Διο δεο-  
Jews customs and also questions. Therefore I en-  
μαι \* [σου,] μακροθυμως ακουσαι μου. 4 Την  
treat [thee,] patiently to hear of me. The  
μεν ουν βιωσιν μου την εκ νεοτητος, την  
in leed therefore mode of life of me that from youth, that  
α' αρχης γενομενην εν τῷ εθνει μου εν Ἱερο-  
from beginning being among the nation of me in Jeru-  
σολυμοις, ισασι παντες οἱ Ιουδαιοι· 5 προγινωσ-  
sa em, know all the Jews; previously know-  
κοντες με ανθεν, (εαν θελωσι μαρτυρειν,) ὅτι  
ing me from the first, (if they would be willing to testify,) ὅτι  
κατα την ακριβεστατην αἵρεσιν της ἡμετε-  
according to the most rigid sect of the our  
ρας θρησκειας εζησα Φαρισαιος. 6 Και νυν ἐπ'  
religion I lived a Pharisee. And now for  
ελπιδι της προς τους πατερας επαγγελιας γενο-  
hope of that to the fathers promise being  
μενης ὑπο του θεου, ἐστηκα κρινομενος· 7 εἰς  
made by the God, I have stood being judged; to  
ἣν το δωδεκαφυλον ἡμεν, εν εκτενείᾳ νυκτα  
which the twelve tribes of us, in intently night  
και ἡμεραν λατρευον, ἐλπίζει καταντησαι·  
and day serving, hopes to a tain;  
περι ἧς ἐλπίδος ἐγκαλουμαι, βασιλευ  
concerning which hope I am accused, O king  
\* [Ἀγρίππα,] ὑπο Ιουδαιων. 8 Τι; ἀπιστον  
[Agrippa,] by Jews. What? incredible  
κρινεται παρ' ὑμιν, εἰ ὁ θεος νεκρους εγειρει;  
is it judged by you, if the God dead once raises?  
9 Ἐγὼ \* [μεν] ουν εδοξα εμαυτῷ προς το  
[indeed] therefore thought in myself to the  
ονομα Ἰησου του Ναζωραιου δειν πολλὰ ἐναντια  
name of Jesus the Nazarene ought many things against  
πραξαι. 10 Ὁ και εποιησα εν Ἱεροσολυμοις·  
to practise, Which also I did in Jerusalem;  
και πολλους των αγιων ἐγὼ εν φυλακαῖς κατε-  
and many of the saints I in prisons shut  
κλεισα, την παρα των αρχιερων εξουσιαν λα-  
up, the from of the high-priests authority having

1 And Agrippa said to PAUL, "It is permitted thee to speak in behalf of thyself." Then PAUL extending his HAND, spoke his defence.

2 "Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about This day to speak my defence before thee;

3 especially as thou art acquainted with all the CUSTOMS and Questions among the Jews, therefore, I entreat thee, to hear me patiently.

4 MY MODE OF LIFE, from my Youth, THAT which was from the Be-ginning among my own NATION, and in Jerusa-lem, is known to All the \* Jews;

5 who, knowing me from the first, if they would, might testify, That accord- ing to the MOST RIGID Sect of our Religion, I lived a Pharisee.

6 And now I stand on trial for the Hope of that PROMISE made by GOD to our FATHERS;

7 to whom our TWELVE TRIBES, earnestly serving Night and Day, hope to attain; concerning Which Hope, O King, I am ac- cused by the Jews.

8 What! is it judged by you as an incredible thing, that God should raise the Dead?

9 Therefore, indeed, I thought within myself that I ought to do Many things against the NAME of Jesus the NAZARENE;

10 which even I did in Jerusalem; and Many of the SAINTS I shut up in Prisons, having received AUTHORITY from the

\* VATICAN MANUSCRIPT.—3. three—omit.  
7. Agrippa—omit.

4. and in Jerusalem.  
10. Therefore also I did.

4. the Jews.

† 5. Acts xxii. 8; xxiii. 6; xxiv. 15, 22; Phil. iii. 5. † 6. Gen. xii. 3; xxfl. 18; xxvi. 4; Ps. cxxxii. 11. † 7. James i. 1. † 9. 1 Tim. i. 15. † 10. Gal. i. 3. † 10. Acts ix. 14, 21; xxii. 8.

**ΒΑΝ** ἀναιρουμένων τε αὐτῶν, κατηνέγκα ψῆφον  
removed; being killed and of them, I brought against a vote;  
**11** καὶ κατὰ πᾶσας τὰς συναγωγὰς πολλὰκις τι-  
and in all the synagogues often pun-  
ιμαζον αὐτοὺς, ἰναγκάζον βλασφημεῖν· περισ-  
ishing them. I was compelling to blaspheme; exceed-  
ως \* [τε] ἐμμαιομένους αὐτοῖς, ἐδίωκον ἕως  
ingly [and] being furious towards them, I pursued till  
καὶ εἰς τὰς ἐξω πόλεις. 12 **Εν οἷς \* [καὶ] πορευ-**  
into the foreign cities. In which [also] going  
όμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπι-  
to the Damascus with authority and a com-  
τροπῆς τῆς \* [παρὰ] τῶν ἀρχιερέων, 13 **ἡμέρας**  
mission of that [from] the high-priests, of a day  
μίστης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανο-  
middle, in the way I saw, O king, from heaven  
θεν, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου,  
above the brightness of the sun,  
περιλαμψάν με φῶς καὶ τοὺς συν ἐμοὶ πορευο-  
having shone round me light and those with me going-  
μένους. 14 **Παντῶν δὲ καταπεσοῦντων \* [ἡμῶν] εἰς**  
All and having fallen down [of us] on  
τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με,  
the earth, I heard a voice speaking to me,  
\* [καὶ λεγούσαν] τῇ Ἑβραϊδὶ διαλεκτῇ· Σαουλ,  
[and saying] in the Hebrew dialect, Saul,  
Σαουλ, τί με διώκεις; σκληρὸν σοὶ πρὸς  
Saul, why dost thou persecutest me? hard for thee against  
κεντρά λακτίζειν. 15 **Εγὼ δὲ εἶπον· Τίς εἰ,**  
sharp points to kick. I and said; Who art thou,  
κύριε; Ὁ δὲ εἶπεν· Εἰμὶ Ἰησοῦς, ὃν σὺ  
Our? He and said; I am Jesus, whom thou  
διώκεις. 16 **Ἀλλὰ ἀναστῆθι, καὶ στήθι ἐπι**  
persecutest. But arise thou, and stand up on  
τοὺς πόδας σου· εἰς τοῦτο γὰρ ὠφθῆν σοι,  
the feet of thee; for this for I appeared to thee,  
πρὸ χειρὶς στήθι σε ὑπηρετήν καὶ μαρτυρά, ὧν  
to constitute thee a minister and a witness, of what  
τε εἶδες, ὧν τε ὀφθῆσομαι σοι. 17 **ἐξαιρου-**  
both thou didst see, of what and I will appear to thee, deliver.  
μένους σε ἐξ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς  
ing thee from the people and the Gentiles, to whom  
ἐγὼ σε ἀποστέλλω, 18 **ἀνοίξαι ὀφθαλμοὺς αὐτῶν,**  
I thee send, to open eyes of them,  
τοῦ ἐπιστρέψαι ἀπο σκοτοῦ εἰς φῶς, καὶ τῆς  
of the to have turned from darkness to light, and of the  
ἐξουσίας τοῦ σατανα ἐπὶ τὸν θεόν, τοῦ λαβεῖν  
authority of the adversary to the God, of the to receive  
αὐτοὺς ἀφ' ἑσθ' ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς  
them forgiveness of sins, and inheritance among those  
ἡγιασμένων, πιστεῖ τῇ εἰς με. 19 **Ὅθεν, βασι-**  
having been sanctified, faith by the into me. Thereupon, O king

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 And punishing them often in all the synagogues, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN CITIES.

12 At which time, as I was going to DAMASCUS with Authority, and a Commission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King—from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and those GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Language, 'Saul, Saul, why dost thou persecute Me? It is hard for thee to kick against the Goats.'

15 And I said, 'who art thou, Sir?' And \* HE said, 'I am Jesus whom thou persecutest?'

16 But arise, and stand on thy FEET; since for this purpose I have appeared to thee, to constitute thee a Minister and a Witness, both \* of what thou hast seen, and of those things in which I will appear to thee;

17 delivering thee from the PEOPLE and the GENTILES, to whom I send thee,

18 to open their EYES, to TURN them from DARKNESS to LIGHT, and from the DOMINION of the ADVERSARY to GOD; that they may RECEIVE Forgiveness of Sins, and an Inheritance among THOSE HAVING BEEN SANCTIFIED through THAT Faith which leads into life.

\* VATICAN MANUSCRIPT.—11. and—omit. 11. of us—omit. 14. and saying—omit. thou hast seen me, and of those things.

13. also—omit. 15. the LORD said.

18. from—omit. 10. in the which

11. Acts xxii. 19. 12. Acts ix. 8; xxii. 6. 16. Acts xxii. 15. 17. Acts xxii. 21. 18. 2 Cor. vi. 14; Eph. iv. 28; v. 8; Col. i. 23; 1 Pet. ii. 7, 23. 18. Eph. i. 11; Col. i. 12. 18. Acts xx. 32.

λεν Αгриππα, ουκ εγενομην απειθης τη ουρανω  
 Agrippa, not I was disobedient to the heavenly  
 οπτασια· <sup>20</sup> αλλα τοις εν Δαμασκω πρωτον και  
 vision; but to those in Damascus first and  
 'Ιεροσολυμοις, εις πασας τε την χωραν της  
 in Jerusalem, in all and the country of the  
 Ιουδαϊας, και τοις εθνειν, απηγγελλον μετα-  
 Judea, and to the Gentile; I declared to re-  
 νοειν, και επιστρεφειν επι τον θεον, αξια της  
 form, and to turn to the God, worthy of the  
 μετανοιας εργα πρασσοντας. <sup>21</sup> 'Ενεκα τούτων  
 reformation works doing. On account of these  
 με οι Ιουδαιοι συλλαβουμενοι εν τη ιερω κει-  
 me the Jews having seized in the temple at-  
 ρωντο διαχειρισσασθαι. <sup>22</sup> Επικουριας ουν τι  
 tempted with violent hands to have killed. Help therefore hav-  
 χον της παρα του θεου, αχρι της ημερας  
 ing obtained of that from of the God, till the day  
 ταυτης εστηκα, μαρτυρουμενος μικρω τε και  
 this I have stood, testifying to small both and  
 μεγαλη, ουδεν εκτος λεγων, ων τ<sup>3</sup> οι προφηται  
 to great, nothing beyond saying, of what both the prophets  
 ελαλησαν μελλοντων γινεσθαι, και Μωυσης·  
 spoke being about to take place, and Moses;  
<sup>23</sup> ει παθης ο Χριστος, ει πρωτος εξ αναστα-  
 that liable to suffer the Anointed, that first from a resurrec-  
 σεως νεκρων φως μελλει καταγγελλειν τη  
 tion of dead ones might he is about to announce to the  
 λαω και τοις εθνεσι.  
 people and to the Gentiles.  
<sup>24</sup> Ταυτα δε αυτου απολογουμενου, ο Φηστος  
 These things and of him saying in defence, the Festus  
 μεγαλη τη φωνη εφη· Μαινη, Παυλε· τα πολ-  
 loud with the voice said; Thou art mad, O Paul; the much  
 λα σε γραμματα εις μανιαν περιτρεπει. <sup>25</sup> Ο  
 thee learning into madness turns about. He  
 δε· Ου μαινομαι, φησι, κρατιστε· φησθε, αλλ'  
 but; Not I am mad, he says, O most noble Festus, but  
 αληθειας και σωφροσυνης ρηματα αποφθεγγο-  
 of truth and of sanity words I utter.  
 μαι. <sup>26</sup> Επισταται γαρ περι τούτων ο βασι-  
 is acquainted for concerning these things the king,  
 λευς, προς ον \* [και] παρήσιαζομενος λαλω  
 to whom [also] being confident I may speak;  
 λανθανειν γαρ αυτον τι τούτων ου πειθο-  
 unobserved by for him any of these things not I am  
 μιαι ουδεν· ου γαρ εστιν εν γωνιη πεπραγμε-  
 persuaded nothing; not for it is in a corner having been  
 νον τουτο. <sup>27</sup> Πιστευεις, βασιλευ Αгриππα,  
 done this. Believest thou, O king Agrippa,  
 τοις προφηταις; Ουδ<sup>3</sup>, οτι πιστευεις. <sup>28</sup> Ο δε  
 in the prophets? I know, that thou believest. The and

19 Wherefore, O King Agrippa, I was not disobedient to the HEAVENLY Vision;

20 but I declared first to THOSE \* in Damascus and in Jerusalem, and in ALL the COUNTRY of JUDEA, and to the GENTILES, that they should reform, and turn to GOD, performing Works worthy of REFORMATION.

21 On account of these things, the Jews, having seized Me in the TEMPLE, attempted with violent hands to kill me.

22 Having obtained, therefore, THAT Assistance which is from GOD, I have continued to this DAY, testifying both to small and great, saying nothing beyond what the PROPHETS and Moses spoke as being about to transpire;

23 That the MESSIAH would be a sufferer—would be the first from the Resurrection of the Dead—and would communicate Light both to the PEOPLE and to the GENTILES."

24 And while saying these things in his defence, FESTUS said with a loud voice, "Thou art mad, Paul; thy GREAT Learning has turned Thee into a Madman."

25 But \* PAUL replied, "I am not mad, Most excellent Festus, but utter Words of Truth and Sanity."

26 For the KING knows about these things, to whom I speak with freedom; for I am persuaded that none of these things have escaped his notice; for this was not done in a Corner.

27 King Agrippa! dost thou believe the PROPHETS? I know That thou believest."

\* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and All the country of JUDEA. 22. Light both to the PEOPLE. 23. Paul. 28. also—omit.

† 20. Acts ix. 20; xlii. 20; xl. 20; xlii. xiv.; xvi.—xli. † 20. Matt. iii. 8. † 21. Acts xxi. 30, 31. † 22. Luke xxiv. 27, 46; Acts xxiv. 14; xxviii. 23; Rom. i. 12. † 22. John v. 43. † 23. Luke xxiv. 26, 46. † 23. 1 Cor. xv. 20; Col. i. 13; Rev. i. 8. † 23. Luke ii. 32. † 24. † Kings ix. 11; John x. 20; 1 Cor. i. 23; ii. 14, 15; iv. 14.

**Αγρίππας προς τον Παυλον** \* [εφη.] **Εν** **ολιγῳ**  
 Agrippa to the Paul [said.] Within a little  
**με** **πειθεῖς** **Χριστιανον** **γενεσθαι.** **29** **Ὁ** **δε**  
 me thou persuadest a Christian to become. The and  
**Παυλος** \* [εἰπεν.] **Εὐχαιμην** **αὐ** **τῷ** **θεῷ,** **καὶ**  
 Paul [said.] I would pray to the God, and  
**ἐν** **ολιγῳ** **καὶ** **ἐν** **πολλῳ,** **οὐ** **μόνον** **σε,** **ἀλλὰ**  
 within a little and within much, not only thee, but  
**καὶ** **πάντας** **τοὺς** **ἀκουοντας** **μου** **σημερον,** **γενεσ-**  
 also all those hearing me to-day, to be-  
**θῶσι** **τοιούτους,** **ὅποιοι** **κἀγὼ** **εἰμι,** **παρεκτος** **τῶν**  
 shall become such, as even I am, except the  
**δυσμῶν** **τούτων.** **30** **Ἀνστή** **τε** **ὁ** **βασιλεὺς** **καὶ**  
 came these. Arose and the king and  
**ὁ** **ἡγεμῶν,** **ἡ** **τε** **Βερνικῆ,** **καὶ** **οἱ** **συγκαθημενοὶ**  
 the governor, the and BERNICE, and those being seated with  
**αὐτοῖς.** **31** **καὶ** **ἀναχωρησάντες** **ἐλάλουν** **προς**  
 them, and having retired they spoke to  
**ἐλλήλους,** **λέγοντες.** **Ὅτι** **οὐδεν** **θανάτου** **ἀξίον**  
 each other, saying: That nothing of death worthy  
**ἢ** **δυσμῶν** **πράσσει** **ὁ** **ἄνθρωπος** **οὗτος.** **32** **Αγρίπ-**  
 or of bonds does the man this. Agrippa  
**πας** **δε** **τῷ** **Φηστῷ** **εφη.** **Ἀπολελυσθαι** **εἶδυατο** **ὁ**  
 and to the Festus said: To have been released might the  
**ἄνθρωπος** **οὗτος,** **εἰ** **μὴ** **ἐπεκεκλήτο** **Καίσαρα.**  
 man this, if not he had called on Caesar.

ΚΕΦ. κζ'. 27.

**1** **Ὡς** **δε** **ἐκρίθη** **τοῦ** **ἀποπλεῖν** **ἡ** **μᾶς** **εἰς** **τὴν**  
 When and it was determined of them to sail us to the  
**Ἰταλίαν,** **παρεδίδουν** **τον** **τε** **Παυλον** **καὶ** **τινας**  
 Italy, they delivered the both Paul and some  
**ἑτέρους** **δεσμωτάς** **ἐκατονταρχῇ,** **ὀνόματι** **Ιου-**  
 other prisoners to a centurion, by name Julius,  
**λίῳ,** **σπειρῆς** **Σεβαστῆς.** **2** **Ἐπιβάντες** **δε** **πλοῖον**  
 of a cohort of Augustus. Having gone on board and a ship  
**Ἀδραμυττηνῷ,** **μελλόντες** **πλεῖν** **τοὺς** **κατὰ** **τὴν**  
 Adramyttium, being about to sail the in the  
**Ἀσίαν** **τοποῦς,** **ἀνηχθῆμεν,** **οὗτος** **σὺν** **ἡμῖν**  
 Asia places, we were put to sea, being with us  
**Ἀρισταρχοῦ** **Μακεδονοῦ** **Θεσσαλονικεῶς.** **3** **Τῇ**  
 Aristarchus a Macedonian of Thessalonica. On the  
**τε** **ἑτέρῃ** **κατηχθῆμεν** **εἰς** **Σιδῶνα·** **φιλανθρώπως**  
 and next day we were brought to Sidon; humanely  
**τε** **ὁ** **Ιουλιὸς** **τῷ** **Παυλῷ** **χρησάμενος,** **ἐπέτρεψε**  
 and the Julius to the Paul having treated, permitted  
**πρὸς** **τοὺς** **φίλους** **πορευθέντες** **ἐπιμελείας**  
 to the friends having gone care  
**τῶν** **χειν.** **4** **Καθεῖθεν** **ἀναχθέντες** **ὕπεκλευσα-**  
 to have obtained. And from thence having put to sea we sailed under  
**μεν** **τὴν** **Κύπρον,** **διὰ** **τοὺς** **ἀνέμους** **εἶναι**  
 the Cyprus, because the the winds to be  
**ἐναντίους.** **5** **Το,** **τε** **πελάγος** **το** **κατὰ** **τὴν**  
 contrary. The, and deep that by the  
**Κιλικίαν** **καὶ** **Παμφυλίαν** **διαπλευσάντες,** **κατὰ** **τὴν**  
 Cilicia and Pamphylia having sailed through, we came  
**ὁμίῳ** **εἰς** **Μύρα** **τῆς** **Λυκίας.** **6** **Κακεὶ** **εὗρον** **ὁ**  
 down to Myra of the Lycia. And there having found the

**28** **And** **AGRIPPA** **said** **to** **PAUL,** \* "Thou almost persuadedst Me to become a Christian."

**29** **And** **PAUL** **said,** † "I would to GOD, that not only thou, but also ALL who HEAR me This day, were both almost and altogether such as I AM, except these CHAINS."

**30** **And** **the** **KING** **arose,** **and** **the** **GOVERNOR,** **and** **BERNICE,** **and** **THOSE** **who** **SAT** **with** **them;**

**31** **and** **having** **retired,** **they** **spoke** **to** **each** **other,** **saying,** † "This Man does nothing deserving Death or Bonds."

**32** **And** **Agrippa** **said** **to** **FESTUS,** "This MAN might have been released, ‡ if he had not appealed to Caesar."

CHAPTER XXVII.

**1** **And** **when** **it** **was** **determined** **for** **us** **to** **SAIL** **to** **ITALY,** **they** **delivered** **PAUL,** **and** **some** **Other** **Prisoners,** **to** **a** **Centurion** **of** **the** **Cohort** **of** **Augustus,** **named** **Julius,**

**2** **And** **embarking** **in** **an** **Adramyttian** **Ship,** **which** **was** **about** **to** **sail** **to** **PLACES** **in** **ASIA,** **we** **were** **put** **to** **sea,** † **Aristarchus,** **a** **Macedonian** **of** **Thessalonica,** **being** **with** **us.**

**3** **And** **on** **the** **NEXT** **day** **we** **were** **brought** **to** **Sidon;** **and** **JULIUS** † **treating** **PAUL** **with** **much** **kindness,** **permitted** **him** **to** **go** **to** **his** **Friends** **to** **receive** **attention.**

**4** **And** **having** **put** **to** **sea** **from** **thence,** **we** **sailed** **under** **CYPRUS,** **because** **the** **WINDS** **WERE** **contrary;**

**5** **and** **having** **sailed** **through** **the** **SEA** **by** **CILICIA** **and** **Pamphylia,** **we** **came** **to** \* **Myrrha,** **of** **LYCIA.**

**6** **And** **there** **the** **CENTU-**

\* VATICAN MANUSCRIPT.—29. said—omit.  
 Me a Christian. 29. said—omit.

5. Myrrha.

‡ 20. 1 Cor. vii. 7.

‡ 31. Acts xxiii. 9, 20; xxv. 23.

‡ 32. Acts xxv. 11.

‡ 2.

‡ 2. Acts xiv. 27.

‡ 2. Acts xiv. 23; xxviii. 16.



ἐκατονταρχος πλοιον Ἀλεξανδρινον πλεον εἰς  
centurian a ship Alexandrian sailing for  
τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 Ἐν  
the Italy, put us into it. In  
ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μολὶς  
many and days sailing slowly, and scarcely  
γινόμενοι κατὰ τὴν Κνίδον, μὴ προσεωντος  
being by the Cnidos, not permitting an approach  
ἡμᾶς τοῦ ἀνεμου, ὑπέπλευσαμεν τὴν Κρήτην  
us of the wind, we sailed under the Creta  
κατὰ Σαλμωνῆν. 8 μολὶς τε παραλεγόμενοι αὐ-  
ly Salomone, with difficulty and sailing by her,  
τὴν, πλοῦμεν εἰς τόπον τινα καλούμενον Καλὸν  
we came to a place certain being called Fair  
Λίμενας, ὅφ' ἐγγυς ἦν πόλις Λασαίᾳ. 9 Ἰκανόν  
havens, to which near was a city Lasca.  
δὲ χρόνον διαγενομένου, καὶ ὄντος ἤδη ἐπισφα-  
and time having elapsed, and being already hazard-  
λους τοῦ πλοῦς, διὰ το καὶ τὴν νηστείαν ἡδῆ  
ous of the sailing, because the even the fast already  
παρεληλυθῆναι, παρρηεὶ ὁ Παῦλος, 10 λέγων  
to have been past, advised the Paul, saying  
αὐτοῖς· Ἄνδρες, θεωρῶ, ὅτι μετὰ ὕβρεως καὶ  
to them; Men, I perceive, that with damage and  
πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ  
much loss not only of the freight and of the  
πλοίου. ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν  
ship but also of the lives of us to be about  
εἰσθῆναι τὸν πλουν. 11 Ὁ δὲ ἐκατονταρχὴς τῷ  
to the voyage. The but centurian by the  
κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπειθετο μάλλον,  
pilot and by the owner of the ship was persuaded rather,  
ἢ τοὺς ὑπο τοῦ Παύλου λεγόμενοις. 12 Ἀνευθε-  
than by those by the Paul being spoken. Inconve-  
του δὲ τοῦ λιμένος ὑπαρχόντος πρὸς παραχειμα-  
nient and of the harbor being to winter in-  
σιαν, οἱ πλείους ἐθέτο βούλην ἀναχθῆναι  
the greater part placed a wish to be led out  
κίρκειθεν, εἰπὼς δύναιντο κατατῆσαντες εἰς  
from thence also, if possibly they might be able having come  
Φοινίκᾳ παραχειμασαι, λιμένα τῆς Κρήτης βλέ-  
Phoenicea to winter, a harbor of the Creta look-  
πόντα κατὰ Λίβα καὶ κατὰ Χωρον. 13 Ὅτι  
ing towards south-west and towards north-west.  
πνευσάντος δὲ νότου, δοξάντες τῆς προθεσεως  
ing blown gently and South wind, supposing the purpose  
κικρατηκεναι, ἀραντες, ἀσπον παρελόντος  
to have been attained, having raised up, close passed by  
τὴν Κρήτην. 14 Μετ' οὐ πολὺ δὲ ἐβале κατ'  
the Creta. After not much but beat against  
αὐτῆς ἀνεμος τυφάνικος, ὁ καλούμενος Εὐρο-  
her a wind tempestuous, that being called Euro-  
κλυδων. 15 Συναρπασθέντος δὲ τοῦ πλοίου, καὶ  
clydon. Having been caught and the ship, and

TURION having found an Alexandrian Ship bound for ITALY, put us into it.

7 And having sailed slowly for Several Days, and scarcely being by Cnidus, the wind not permitting us, we sailed under CRETE, by Salomone; 8 and with difficulty passing by it, we came to a certain Place called Fair Havens, near which is the City Lasca.

9 But Much Time having been spent, and sailing being now hazardous, because even the Fast had already passed by,) PAUL advised,

10 saying to them, "Men, I perceive That the VOYAGE is about to be attended with Injury and Much Loss, not only of the CARGO and the SHIP, but also of our LIVES."

11 But the CENTURION was persuaded by the PILOT and the OWNER OF THE SHIP, rather than by the WORDS SPOKEN by PAUL.

12 And the HARBOR being inconvenient to winter in, the greater part expressed a desire to sail from thence also, and, if possible, they might be able to reach Phoenicea, a Harbor of CRETE, looking towards the South west and North west, to winter there.

13 And the South wind blowing gently, supposing that they had attained their PURPOSE, weighing anchor, they passed close by CRETE.

14 But not long after, THAT Tempestuous Wind CALLED Euroclydon, beat against it;

15 and the SHIP, having been caught, and not being able to bear up against the

+ 7 This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 120 geographical miles. Salomone was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon.

+ 8 Fair Havens, near Cape Matala, midway between the eastern and western extremities of the island Lasca, a city lying between the harbor and the cape, a short distance inland.

+ 9 The day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October.

μη δυναμένου αυτοφθαλμειν τῷ ανεμῷ, επιδοντες  
not being able to bear up against the wind, having given up  
εφερομεθα. <sup>16</sup> Νησιον δε τι υποδραμοντες  
we were driven. A small island and certain having ran under

καλουμενον Κλαυδη, μολις ισχυσαμεν περι-  
being called Claudia, scarcely we were able mas-

κραταις γινεσθαι της σκαφης. <sup>17</sup> ην φραντες,  
were to become of the boat; which having taken up,

βοηθειαις εχρωντο, υποζωννυντες το πλοιον.  
helps they used, undergirding the ship;

φοβουμενοι τε μη εις την Συρτιν εκπεσωσι.  
fearing and lest into the quicksand they should fall,

χαλασantes το σκευος, οτως εφεροντο.  
having loosened the mast, thus were driven.

<sup>18</sup> Σφοδρως δε χειμαζομενων ημων, τη εξης  
Exceedingly and being storm-tossed of us, on the next

εκβολην εποιουντο. <sup>19</sup> και τη τριτη αυτοχειρες  
a throwing out they began; and on the third with their own hands

την σκευην του πλοιου ερριψαν. <sup>20</sup> Μητε δε  
the furniture of the ship they threw out. Neither and

ηλιου, μητε αστρων επιφαινοντων επι πλειονας  
sun, nor stars appearing for many

ημερας, χειμωνος τε ουκ ολιγου επικειμενου,  
days, a tempest and not small pressing,

λοιπον περιηρειτο πασα ελπις του σωζεσθαι  
remaining was taken away all hope of the to be saved

ημης. <sup>21</sup> Πολλης δε ασιτιας υπαρχουσης, τοτε  
us. Long but abstinence existing, then

σταθεις ο Παυλος εν μεσῳ αυτων, ειπεν. Εδει  
standing the Paul in midst of them, said; It was proper

μιν, ο ανδρες, πειθαρχησαντας μοι μη αναγεσ-  
indeed, O men, having taken advice to me not to have

θαι απο της Κρητης, κερδησαι τε την υβριν  
loosed from the Crete, to have gained and the damage

ταυτην και την ζημιαν. <sup>22</sup> Και ταυτην παραινω  
this and the loss. And now I exhort

ημης ευθυμειν· αποβολη γαρ φυξης ουδεμια  
you to take courage; loss for of a life not one

εσται εξ ημων, πλην του πλοιου. <sup>23</sup> Παρεστη  
shall be from of you, except the ship. Stood by

γαρ μοι ταυτη τη νυκτι αγγελος του θεου, ου  
for me this the night a messenger of the God, of whom

ειμι· εγω και λατρευω, <sup>24</sup> λεγων· Μη φοβου,  
I am to whom also I offer service, saying; Not fear,

Παυλε· Καισαρι σε δει παραστηναι· και ιδου,  
O Paul; To Caesar thou must be presented; and lo,

κεχαρισται σοι ο θεος παντας τους πλεοντας  
has graciously given thee the God all those sailing

μετα σου. <sup>25</sup> Διο ευθυμειτε, ανδρες· πιστευω  
with thee. Therefore take you courage, men; I believe

γαρ τῷ θεῳ οτι οτως εσται καθ' ον τροπον  
for in the God that thus it shall be in which manner

WIND, we surrendered, and were driven.

<sup>16</sup> And as we ran under a certain little Island, called \* Claudia, with difficulty we were able to become masters of the BOAT;

<sup>17</sup> which having hoisted up, they used Helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

<sup>18</sup> And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

<sup>19</sup> and on the THIRD day ‡ they threw out with their own hands the FURNITURE of the SHIP.

<sup>20</sup> And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, \*all remaining Hope of our being saved was taken away.

<sup>21</sup> But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.

<sup>22</sup> And now † I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.

<sup>23</sup> ‡ For there stood by me THIS NIGHT, an Angel of the God whose I am, and † whom I serve,

<sup>24</sup> saying, 'Fear not, Paul; thou must be presented to Cæsar; and behold, God has graciously given thee All THOSE SAILING with thee.'

<sup>25</sup> Therefore, take courage, Men; ‡ for I believe GOD, That it will be so, even as it was told me;

\* VATICAN MANUSCRIPT.—16. Cauda.

20. all Hope.

† 17. Dr. Schmitz says, "the *επιζωννυματα* were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—Owen.

‡ 19. Jonah i. 5.

‡ 23. Acts xxiii. 11.

‡ 23. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 2.

‡ 25. Luke i. 45; Rom. iv. 20, 21; 3 Tim. i. 12.

Ἀελαληται μοι. <sup>26</sup> Εἰς νησον δε τινα δεῖ  
It has been told to me. On an island but certain it is necessary  
ἦμας ἐκπεσεῖν.  
us to be cast.

<sup>27</sup> Ὡς δε τεσσαρεσκαίδεκατη νυξ εγενετο,  
When and fourteenth night was come,  
διαφερομενων ἡμων εν τῷ Ἀδρια, κατα μεσον  
being driven along of us in the Adriatic, about middle  
της νυκτος ὑπενοουν οἱ ναυται προσαγειν τινα  
of the night suspected the sailors to draw near some  
αἰτοις χωραν. <sup>28</sup> και βολισαντες, εὑρον οργυιας  
to them country; and having heaved the lead, they found fathoms  
εικοσι· βραχυ δε διαστησαντες, και παλιν  
twenty; a little and having intervened, and again  
βολισαντες, εὑρον οργυιας δεκαπεντε· <sup>29</sup> φο-  
having heaved the lead, they found fathoms fifteen; fear-

βουμενοι τε, μηπως εις τραχεις τοπους εκπε-  
in; and, lest on rough places we  
σωμεν, εκ πρυμνης ριψαντας αγκυρας τεσσα-  
should fall, out of stern having thrown anchors four,  
ρας, πυχοντο ἡμεραν γενεσθαι. <sup>30</sup> Των δε  
they were wishing day to be. The and

ναυτων ζητουτων φυγειν εκ του πλοιου, και  
sailors seeking to flee out of the ship, and  
χαλασαντων την σκαφην εις την θαλασσαν,  
having lowered the boat into the sea,  
προφασαι ὡς εκ πρυμνης μελλοντων αγκυρας  
for an excuse as out of prow being about anchors  
εκτεινειν, <sup>31</sup> ειπεν ο Παυλος τῷ ἑκατονταρχῃ  
to let down, and the Paul to the centurion

και τοις στρατιωταις· Εαν μη οἱτοι μεινωσιν  
and to the soldiers· If not these remain  
εν τῷ πλοίῳ, υμεις σωθηναι ου δυνασθε.  
in the ship, you to be saved not are able.

<sup>32</sup> Τότε οἱ στρατιωται ἀπεκοψαν τα σχοινια της  
Then the soldiers cut off the ropes of the  
σκαφης, και εισιεν αυτην εκπεσειν. <sup>33</sup> Ἀγρι δε  
boat, and allowed her to fall. Till and

ὁ εμελλεν ἡμερα γινεσθαι, παρεκαλει ο Παυ-  
while about day to be, called upon the Paul  
λος ἀπαντας μεταλαβειν τροφης, λεγων· Τεσ-  
all to partake of food, saying· Four-

σαρεσκαίδεκατην σημερον ἡμεραν προσδοκων-  
teenth to-day day looking for,  
τες, απιτοι διατελειτε, μηδεν προσλαβομενοι.  
without food you continue, nothing having taken.

<sup>34</sup> Δις παρακαλω υμας μεταλαβειν τροφης·  
Therefore I entreat you to partake of food;  
τουτο γαρ προς της υμετερας σωτηριας ὑπαρχει·  
this for to the your salvation is;

ουδενος γαρ ὑμων θριξ εκ της κεφαλης απο-  
of not one for of you a hair from of the head will  
λειται. <sup>35</sup> Εἰπων δε ταυτα, και λαβων ἄρτον,  
perish. Having said and these, and having taken bread,

<sup>26</sup> but we must be cast upon a certain island."

<sup>27</sup> And on the Fourteenth Night, when we were driven along in the Adriatic, about MIDNIGHT, the SAILORS suspected that Some Country drew near to them;

<sup>28</sup> and having sounded, they found twenty Fathoms; and a short space having intervened, and sounding again, they found fifteen fathoms;

<sup>29</sup> and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

<sup>30</sup> And the SAILORS seeking to flee from the SHIP, and having lowered the BOAT into the sea, under Pretence of being about to carry forth Anchors from the Bow,

<sup>31</sup> PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the ship, you cannot be saved."

<sup>32</sup> Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

<sup>33</sup> And when Day was about to dawn, PAUL urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing.

<sup>34</sup> Therefore, I entreat you to partake of Food; for this concerns YOUR Safety; for not a Hair shall perish from the HEAD of any one of you."

<sup>35</sup> And having said these words, he took Bread, and

† 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece. † 27. A nautical hypallage, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—Bloomfield. † 34. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—Clarke.

† 26. Acts xxviii. 1. Luke xii. 7; xxi. 13. † 34. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Matt. x. 30; † 23. Matt. xv. 26; Mark viii. 6; John vi. 11; 1 Tim. iv. 3, 4.

ευχαριστήσε τῷ θεῷ ἐν ὄψει πάντων, καὶ κλα-  
he gave thanks to the God in presence of all, and having  
σας ᾤρξατο ἐσθίειν. <sup>36</sup> Εὐθυμοὶ δὲ γενομένοι

broken began to eat. Encouraged and becoming  
πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς.

all also they received food.  
<sup>37</sup> Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, \* [δια-  
We were and in the ship the all souls, [two  
κῶσαι] ἐβδομηκοντα ἕξ. <sup>38</sup> Κορεσθέντες δὲ

hundred] seventy six. Being satisfied and  
τροφῆς, ἐκούφισον τὸ πλοῖον, ἐκβαλλόμενοι τὸν  
of food, they lightened the ship, throwing the

σίτον εἰς τὴν θάλασσαν. <sup>39</sup> Ὅτε δὲ ἡμέρα  
what into the sea. When and day

ἐγένετο, τὴν γῆν οὐκ ἐπεγινώσκον· κολπον δὲ  
it was, the land not they knew; a bay but

τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβου-  
they perceived having a shore, into which they  
λόυσαντο, εἰ δύναιντο, ἐξῆσαι τὸ πλοῖον. <sup>40</sup> Καὶ

smiled, if they were able, to force the ship. And  
ταὶ ἀγκυραὶ περιελόντες εἰωὶν εἰς τὴν θάλασσαν,

the anchors having cut off left in the sea,  
ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδα-  
at the same time having loosed the bands of the rud-

λίων· καὶ ἐπαράντες τὸν ἀρτεμόνα τῇ πνεύσῃ,  
dem, and having hoisted the foremast to the wind,  
κατεῖχον εἰς τὸν αἰγιαλόν. <sup>41</sup> Περιπεσοντος δὲ

they pressed towards the shore. Having fallen and  
εἰς τόπον διβαλάσπον, ἐπώκειλαν τὴν ναυή-  
into a place with a sea on both sides, they ran aground the vessel;

καὶ ἡ μὲν πρῶτα ἐρείσασα μέμεινεν ἀσάλευτος,  
and the indeed grew having stuck fast remained immovable,

ἡ δὲ πρυμνα ἐλύετο ὑπο τῆς βίας \* [τῶν κυμα-  
the but stern was broken by the violence [of the waves.]  
ατῶν.] <sup>42</sup> Τῶν δὲ στρατιωτῶν βουλή ἐγένετο,

The and soldiers design was,  
ἐἶνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολύμ-

that the prisoners they should kill, lest any one having  
βῆσας διαφυγῇ. <sup>43</sup> Ὁ δὲ ἑκατοντάρχος βουλο-  
swim out should escape. The but centurion wishing

μένος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς  
to save to Paul, restrained them

τοῦ βουλήματος, ἐκέλευσε τε τοὺς δυναμένους  
from the purpose, ordered and those being able

κολυμβᾶν, ἀπορβίψαντας πρῶτους ἐπὶ τὴν γῆν  
to swim, having thrown off first to the land

ἐξελθεῖν. <sup>44</sup> καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανί-  
to go out; and the remaining ones, some indeed on boards,

σιν, οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου·  
some and on things of the from of the ship.

Καὶ οὕτως ἐγένετο πάντας διασῶσθαι ἐπὶ τὴν  
And thus it happened all to be safely on the

gave thanks to God in the presence of all; and having broken, he began to eat.

<sup>36</sup> And being encour- aged, they also received Food.

<sup>37</sup> And ALL the Souls in the SHIP were two hun- dred and seventy-six.

<sup>38</sup> And being satisfied with Food, they lightened the SHIP, throwing out the WHAT into the SEA.

<sup>39</sup> And when it was Day, they did not know the LAND; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.

<sup>40</sup> And having cut off the ANCHORS, they left them in the SEA; having, at the same time, loosed the BANDS of the RUD- DERS, and hoisted the FOREMAST to the WIND, they pressed towards the SHORE.

<sup>41</sup> But having fallen into a Place with two cur- rents, they ran the ves- SEL aground; and the stern sticking fast, remain- ed immovable, but the STERN was broken by the VIOLENCE.

<sup>42</sup> Now it was the De- sign of † the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

<sup>43</sup> But the CENTURION wishing to save PAUL, re- strained them from their PURPOSE, and ordered THOSE ABLE \* to swim out to plunge in first, and get to LAND;

<sup>44</sup> And the REMAINDER, SOME on Boards, and SOME on things from the SHIP. And thus it happened that all reached the LAND in safety.

\* VATICAN MANUSCRIPT.—37. two hundred—omit. to swim out.

41. of the WAVES—omit.

43.

† 40. The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would be parallel. The *zauktērias* were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman.  
† 41. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—Owen.

γην. ΚΕΦ. κη'. 28. <sup>1</sup> Καὶ διασωθέντες, τότε  
land. And having safely escaped, then  
επεγνώσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.  
they knew that Melita the island is called.  
<sup>2</sup> Οἱ δὲ βαρβάροι παρείχον οὐ τὴν τυχούσαν  
The and barbarians rendered not the ordinary  
φιλάνθρωπιαν ἡμῖν· ἀναψάντες γὰρ πυρὰν,  
kindness to us; having kindled for a fire,  
προσελαβόντο πάντας ἡμᾶς, διὰ τὸν ὕετον τὸν  
they brought to all of us, because of the rain that  
ἐφείπτο, καὶ διὰ τὸ ψυχρὸς. <sup>3</sup> Συστρε-  
having been present, and because of the cold. Having  
ψάντος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ  
gathered and the Paul of sticks a bundle, and  
ἐπιθέντες ἐπὶ τὴν πυρὰν, ἐχίδνα ἐκ τῆς θερμῆς  
having placed on the fire, a viper from the heat  
ἐξ ἁβύσσου κατήψε τῆς χειρὸς αὐτοῦ. <sup>4</sup> Ὡς δὲ  
having come out from the hand of him. When and  
εἶδον οἱ βαρβάροι κρεμαμένον τὸ θῆριον ἐκ τῆς  
saw the barbarians hanging the wild beast from the  
χειρὸς αὐτοῦ, ἐλέγον πρὸς ἀλλήλους· Πάντως  
hand of him, they said to each other; Certainly  
φόνεὺς ἐστὶν ὁ ἀνθρώπος οὗτος, ὃν διασωθέντα  
a murderer is the man this, whom having been saved  
ἐκ τῆς θαλάσσης ἡ Δίκη (ὅν οὐκ εἰσεν). <sup>5</sup> Ὁ  
from the sea the Justice to live not permitted. He  
μεν οὖν ἀποτιναξάς το θῆριον εἰς τὸ πῦρ, ἐπα-  
and then having shaken off the wild beast into the fire, suf-  
θεν οὐδὲν κακόν· <sup>6</sup> οἱ δὲ προσδοκῶν αὐτὸν  
fered nothing bad; they but were expecting him  
μελλεῖν τιμπρασθαι, ἡ καταπίπτειν ἀφ' οὗ νεκ-  
to be about to swell, or to fall down suddenly dead.  
ρον. Ἐπὶ πολὺ δὲ αὐτῶν, προσδοκῶντων, καὶ  
For along and of them, expecting, and  
θεωρῶντων μὴδὲν ἀποκόν εἰς αὐτὸν γινόμενον,  
seeing nothing out of place to him happening,  
μεταβαλλόμενοι ἐλέγον, θεὸν αὐτὸν εἶναι. <sup>7</sup> Ἐν  
changing their minds they said, a god him to be. In  
δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία  
and to those about the place that were farms  
τῇ πρώτῃ τῆς νήσου, ὀνοματὶ Ποπλίῳ· ὃς ἀνα-  
to the chief of the island, by name Poplius; who having  
δεξαμένος ἡμᾶς, τρεῖς ἡμέρας φιληθρώπως ἐξε-  
received us, three days kindly enter-  
τισεν. <sup>8</sup> Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου  
tained. It happened and the father of the Poplius  
πυρετοῖς καὶ δυσεντερῖα συνεχόμενον κατακεισ-  
with fevers and dysentery being seized was lying  
θαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευ-  
down; to whom the Paul going in, and having

CHAPTER XXVIII.

<sup>1</sup> And having safely es-  
caped, \* <sup>2</sup> then ascer-  
tained † That the ISLAND  
was called † Melita.

<sup>2</sup> And the † BARBA-  
RIANS treated us with no  
ORDINARY Philanthropy;  
for having kindled a Fire,  
they brought us all to it,  
on account of the FALLING  
RAIN, and the COLD.

<sup>3</sup> And as PAUL was col-  
lecting a Bundle of Sticks,  
and placing them on the  
FIRE, a Viper having come  
out from the HEAT, faste-  
ned on his HAND.

<sup>4</sup> And when the BAR-  
BARIANS saw the SER-  
PENT hanging from his  
HAND, they said, to each  
other, "THIS MAN is cer-  
tainly a Murderer, whom,  
though saved from the  
SEA, † JUSTICE has not  
permitted to live."

<sup>5</sup> Then, indeed, he shook  
off the SERPENT into the  
FIRE, and ‡ suffered no in-  
jury.

<sup>6</sup> But THEY were expect-  
ing him about to swell up,  
or to fall down sudden-  
ly dead; and waiting a long  
time, and seeing nothing  
extraordinary happen to  
him, changing their minds  
† they said, "He is a  
God."

<sup>7</sup> And in the VICINITY  
of that PLACE were the  
LANDS of the CHIEF of the  
ISLAND, whose Name was  
† Poplius; who having re-  
ceived us, for \* three Days  
benevolently entertained  
us.

<sup>8</sup> Now it happened, that  
the FATHER of POPLIUS,  
being seized with Fevers  
and Dysentery, was lying  
in bed; to whom PAUL  
having entered † and

\* VATICAN MANUSCRIPT.—1. we then.

7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Melita, was the scene of the shipwreck. See *Biblioth. Sacra*.

† 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.

† 3. *Hec Duke* was the proper name of the heathen goddess of Justice. She was the daughter of Jupiter, and was called also Nemesis.

† 4. Poplius is thought to have been the deputy of the praetor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian praetor.

† 5. Acts xxvii. 26. † 6. Acts xiv. 11. † 7. James v. 14, 15.

ἔθηκεν, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰασάτο αὐτόν.  
prayed, having placed the hand to him, healed him.

9 Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχον-  
This therefore being done, and the others those hav-  
τες ἀθροείας ἐν τῇ νήσῳ, προσήρχοντο, καὶ  
ing sicknesses in the island, came, and  
ἐθεραπεύοντο. 10 οἱ καὶ πολλαῖς τιμαῖς ἐτιμώθη-  
were healed; who also with many rewards rewarded  
νται, καὶ ἀναγομίζουσιν ἐπέθεντο τὰ πρὸς τὴν  
us, and laying out they placed on the things for the  
χρεῖαν.  
need.

11 Μετὰ δὲ τρεῖς μῆνας ἀνηχθόμεν ἐν πλοίῳ  
After and three months we sailed in a ship  
παρεκχειμακότες ἐν τῇ νήσῳ, Ἀλεξανδρινῶν,  
having been wintered in the island, Alexandrian,

παρασημῶ Διοσκουρίοις. 12 Καὶ καταχθέντες εἰς  
with an ensign Dioscuri. And having been led down to  
Συρακούσας, ἐπέμειναν ἡμέρας τρεῖς. 13 ὅθεν  
Syracuse, we remained days three; whence

περιελθόντες κατηντήσαμεν εἰς Ῥηγίον· καὶ  
having gone round we came to Rhegium; and  
μετὰ μίαν ἡμέραν ἐπιγενομένου Νοτοῦ, δευτε-  
after one day having sprung up a south wind, second

ραῖοι ἤλθομεν εἰς Ποτιόλους. 14 οὐ ἐβρόντες  
day we came to Puteoli; where having found  
ἀδελφούς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι  
brethren we were invited by them to remain

ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθο-  
days seven; and thus towards the Rome we  
μεν. 15 Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ  
west. And thence the brethren having heard the things

περὶ ἡμῶν, ἐξῆλθον εἰς ἀπαντήσιν ἡμῖν ἀφ' ἑ-  
concerning us, came out to a meeting with us as far as  
Αππίου φόρου, καὶ Τριῶν ταβερνῶν· οὓς ἰδὼν ὁ  
Appii forum, and Three taverns; whom seeing the

Παῦλος, εὐχαριστήσας τῷ θεῷ, ἐλάβε θάρσος.  
Paul, having given thanks to the God, he took courage.  
16 Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, \* [ὁ ἑκατονταρ-  
When and we came to Rome, [the centurion

χος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδρ-  
delivered the prisoners to the prefect of the Preto-  
χῇ] τῷ \* [δε] Παυλῷ ἐπέτραπε μὲναι καθ'  
from camp, the [but] Paul was permitted to abide by

ἑαυτὸν, σὺν τῇ φυλασσόντι αὐτὸν στρατιῳ-  
himself, with the waiting him soldier.

prayed, & put his hands on him, and cured him.

9 This, therefore, hav- ing been done, the others also in the island, hav- ing Diseases, came, and were cured;

10 and they presented us with Many & Presents; and when we left, put on board things for our wants.

11 And after Three Months we set sail in an Alexandrian Ship, which had wintered in the is- land, with the Sign of the & Dioscuri.

12 And having landed at & Syracuse, we remained three Days;

13 whence, coasting round, we came to & Rhegium; and after One Day, a South wind having sprung up, we came in Two days to & Puteoli;

14 where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

15 And thence, the brethren having heard about our affairs, came out to meet us as far as & Appii Forum, and the & Three Taverns; whom, when Paul saw, he thanked God, and took Courage.

16 And when we \* came to Rome, the CENTURION delivered the PRISONERS to the & PREFECT OF THE PRETORIUM CAMP; but & PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

\* VATICAN MANUSCRIPT.—10. were entered Rome. the prisoners to the PREFECT OF THE PRETORIUM CAMP—omit.

10. the CENTURION delivered 10. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was direct y in the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 14. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 32 miles from Rome, a town on the Appian way, a road paved from Rome to Campa- nia. † 16. Another place on the same road, some 23 miles from Rome. † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

† 9. Mark vi. 8; vii. 32; xvi. 18; Luke iv. 40; Acts xiv. 11, 12; 1 Cor. xii. 9, 28. † 10. Matt. xv. 6; 1 Tim. v. 17. † 13. Acts xxi. 13; xxvii. 3.

τη. <sup>17</sup> Εγενετο δε μετα ἡμερας τρεις συγκαλε-  
 It happened and after days three to have called  
 σασθαι αὐτον τοὺς οὐτας τῶν Ἰουδαίων πρῶτους.  
 together to him those being of the Jews chiefs.  
 Συνελθόντων δὲ αὐτῶν, εἶπε πρὸς αὐτοὺς·  
 Having come together and of them, he said to them;  
 Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας  
 Men brethren, I nothing against having done  
 τῷ λαῷ ἢ τοῖς ἐθεσὶ τοῖς πατρίοις, δεσμιος  
 to the people or to the customs those paternal, a prisoner  
 ἐξ Ἱερουσαλὴμ παρεδόθην εἰς τὰς χεῖρας τῶν  
 from Jerusalem I was delivered into the hands of the  
 Ῥωμαίων· <sup>18</sup> οἵ τινες ἀνακρινάσας με ἐβούλοντο  
 Romans; who having examined me wished  
 ἀπολῦσαι, διὰ τὸ μὴδεμίαν αἰτίαν θανάτου  
 to release, because that no one cause of death  
 ὑπάρχειν ἐν ἐμοί. <sup>19</sup> Ἀντιλεγόντων δὲ τῶν  
 to be in me. Speaking against and the  
 Ἰουδαίων, ἠναγκάσθην ἐπικαλεσασθαι Καίσαρα·  
 Jews, I was forced to call upon Cesar;  
 οὐχ ὥς τοῦ ἐθνους μου εἶναι τι κατηγορησάι.  
 not as of the nation of me having anything to accuse.  
<sup>20</sup> Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα  
 Because of this therefore the cause I called  
 ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἐνεκεν γὰρ τῆς  
 you to see and to speak with; on account for of the  
 ἐλπίδος τοῦ Ἰσραὴλ τὴν αἰχσίν ταύτην περι-  
 hope of the Israel the chain this I wear  
 κεῖμαι. <sup>21</sup> Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἥμεῖς οὐτε  
 around. They and to him said; We neither  
 γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰου-  
 letters concerning thee received from the Ju-  
 δαίας, οὐτε παραγενομένοις τις τῶν ἀδελφῶν  
 dea, neither having come any one of the brethren  
 ἀπηγγέλειν ἢ ἐλάλησε τι περὶ σοῦ πονηρὸν.  
 related or spoken anything concerning thee evil.  
<sup>22</sup> Ἀξιούμεν δὲ παρὰ σοῦ ἀκουσαί, ἃ φρονεῖς·  
 We deem proper but from thee to hear, what thou thinkest;  
 περὶ μὲν γὰρ τῆς αἵρεσεως ταύτης γνωστον  
 concerning indeed for of the sect this known  
 ἐστὶν ἡμῖν, ὅτι πανταχοῦ ἀντιλέγεται. <sup>23</sup> Τα-  
 is to us, that everywhere it is spoken against. Hav-  
 ξάμενοι δὲ αὐτὰ ἡμέραν, ἦγον πρὸς αὐτὸν εἰς  
 ing appointed and to him a day, came to him to  
 τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρο-  
 the lodging many; to whom he set forth testifying earnestly  
 μένος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε  
 the kingdom of the God, persuading and  
 αὐτοὺς \* [τα] περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ  
 them [the things] concerning the Jesus, from both the  
 νομοῦ Μωϋσεως καὶ τῶν προφητῶν, ἀπὸ πρωῒ  
 law of Moses and of the prophets, from morning  
 ἕως ἑσπερας. <sup>24</sup> Καὶ οἱ μὲν ἐπειθόντο τοῖς  
 till evening. And these indeed were persuaded by the  
 λεγομένοις, οἱ δὲ ἠπίστανον. <sup>25</sup> Ἀσυμφωνοὶ δὲ  
 words being spoken, those but believed not. Not agreed and

17 And it occurred, after three Days, he called together the CHIEF men of the Jews. And they having convened, he said to them, "Brethren, I though I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet I I was delivered a Prisoner from Jerusalem into the HANDS of the ROMANS;

18 who, I having examined me, wished to release me, because there was No Cause of Death in me.

19 But the Jews speaking against it, I I was compelled to appeal to Cesar; not as having anything of which to accuse my NATION.

20 For This REASON, therefore, I called you, to see and speak with you; I for on account of the HOPE of ISRAEL I wear I this CHAIN."

21 And THEY said to him, "We neither received Letters from JERUSA about thee, nor did any one of the BROTHERS who came relate or speak Any Evil concerning thee."

22 But we deem it proper to hear from thee what thou thinkest; for indeed it is known to us concerning this SECT, I That it is every where spoken against."

23 And having appointed him a Day, many came to him into his LODGING; I to whom he set forth, earnestly testifying the KINGDOM of GOD, and persuading them concerning JESUS, both from the LAW of Moses and the PROPHEETS, from Morning till Evening.

24 And I some were persuaded by the WORDS BEING SPOKEN; but some believed not.

17. Acts xxiv. 12, 16; xxv. 8.  
 10; xxv. 8; xvi. 31.  
 xxv. 23; Eph. iii. 1. iv. 1; vi. 20; 2 Tim. i. 16; ii. 9; Philémon 10, 13.  
 6, 14; 1 Pet. ii. 12; iv. 14.  
 xiv. 6; xvii. 6; xix. 6.

17. Acts xxi. 33.  
 19. Acts xxv. 11.

20. Acts xxi. 6, 7.  
 Acts xxi. 10, 13.

18. Acts xxii. 24; xxiv.  
 20. Acts  
 22. Acts xxiv.  
 24. Acts

23. Luke xxiv. 27; Acts xxi. 5; xix. 8.

οὗτοι πρὸς ἀλλήλους, ἀπελυοντο, εἰπόντος τοῦ  
 being with each other, they were dismissed, saying of the  
 Παύλου ῥημα ἐν· Ὅτι καλῶς τὸ πνεῦμα τὸ  
 Paul word one; That well the spirit the  
 ἅγιον ἐλάλησε διὰ Ἑσαίου τοῦ προφήτου πρὸς  
 holy spoke through Esaias the prophet to  
 τοὺς πατέρας ἡμῶν, <sup>26</sup> λέγον· Πορευθεὶ πρὸς  
 the fathers of us, saying; Go thou to  
 τὸν λαὸν τούτου, καὶ εἰπὼν· Ἀκοῇ ἀκουσετε,  
 the people this, and say thou; With ears you will hear,  
 καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε,  
 and not you may understand; and seeing you will see,  
 καὶ οὐ μὴ ἰδῆτε. <sup>27</sup> Ἐπαχυνθὴ γὰρ ἡ καρδία  
 and not you may perceive. Unfeeling for the heart  
 τοῦ λαοῦ τούτου, καὶ τοῖς ὡς βαρύνουσιν ἡκούσαν,  
 of the people this, and with the ears heavily they hear,  
 καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκαμύσαν· μηποτε  
 and the eyes of them they closed; lest at anytime  
 ἴδωσι τοὺς ὀφθαλμοῖς, καὶ τοῖς ὡς ἰσὺν ἀκου-  
 they should see with the eyes, and with the ears they  
 σῶσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπὶ  
 should hear, and with the heart they should understand, and should  
 τρεψῶσι, καὶ ἰασώμαι αὐτούς. <sup>28</sup> Γνωστον οὖν  
 return, and I should heal them. Known therefore  
 ἔστω ὑμῖν, ὅτι τοῖς ἐθνέσιν ἀπεσταλὴ τὸ σωτή-  
 let it be to you, that to the Gentiles is sent the salva-  
 ριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκουσονται. <sup>29</sup> \* [Καὶ  
 Res of the God; they and will hear. [And  
 πάντα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι,  
 things of him saying, went the Jews,  
 πολλὰν ἔχοντες ἐν ἑαυτοῖς συζητήσιν.] <sup>30</sup> Ἐμεί-  
 much having among themselves discussion.] He abode  
 νε δὲ διέτριψεν ὅλην ἐν ἰδίῳ μισθωματί· καὶ ἀπε-  
 and two years whole in own hired dwelling; and received  
 δέχετο πάντας τοὺς εἰσπορευομένους πρὸς  
 all those coming in to  
 αὐτόν, <sup>31</sup> κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ,  
 him, publishing the kingdom of the God,  
 καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ  
 and teaching the things concerning the Lord Jesus  
 Χριστοῦ μετὰ πάσης παρρησίας, ἐκωλύτως.  
 Associated with all freedom of speech, unrestrained.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through Isaiah the PROPHE-  
 ET to our FATHERS,

26 saying, † "Go to this 'PEOPLE, and say, Hear-  
 'ing you will hear, though  
 'you may not understand;  
 'and seeing, you will see,  
 'though you may not per-  
 ceive.

27 'For the HEART of  
 'this PEOPLE is stupified;  
 'they hear heavily with  
 'their EARS, and their  
 'EYES they have closed;  
 'lest at any time they  
 'should see with their  
 'EYES, and hear with their  
 'EARS, and understand  
 'with their HEART, and  
 'should retrace their steps,  
 'and I should heal them.'

28 Be it known to you, therefore, That \* This SAL-  
 VATION of GOD is sent † to  
 the GENTILES, and they  
 will hear it."

29 \* [And when he said  
 these things, the Jews  
 departed, having Much  
 Discussion among them-  
 selves.]

30 And he dwelt two  
 whole Years in his Own  
 Hired house, and received  
 ALL those COMING IN to  
 him;

31 † proclaiming the  
 KINGDOM of GOD, and  
 teaching the THINGS con-  
 cerning the LORD Jesus  
 Christ, with Entire Free-  
 dom of speech, and without  
 restraint.

# \* ACTS OF APOSTLES.

\* VATICAN MANUSCRIPT.—23. This SALVATION. 20. omit. Subscription—ACTS OF APOSTLES.

† 26. Iac. vi. 9; Jer. v. 21; Ezek. xlii. 2; Matt. xlii. 14, 15; Mark iv. 12; Luke viii. 10; John xlii. 40; Rom. xi. 8. † 28. Matt. xlii. 41, 42; Acts xlii. 40, 47; xviii. 0; xxii. 21; xxvi. 17, 19; Rom. xi. 11. † 31. Acts iv. 21; Eph. vi. 11.



\*[ΠΑΤΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΩΜΑΙΟΥΣ.  
OF PAUL AN EPISTLE TO THE ROMANS.  
\*TO THE ROMANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, δουλός Ιησου Χριστού, κλητός  
Paul, a servant of Jesus Anointed, called  
αποστολός, αφωρισμένος εις ευαγγέλιον θεού,  
an apostle, having been set apart for glad tidings of God,  
(<sup>2</sup> ὁ προεπηγγείλατο δια τῶν προφητῶν αὐτοῦ  
(which he promised before through the prophets of himself  
ἐν γραφαῖς ἁγίαις,) <sup>3</sup> περὶ τοῦ υἱοῦ αὐτοῦ,  
in writings holy, concerning the son of himself,  
(τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ  
(that having been born from a seed of David according to  
σάρκα· <sup>4</sup> τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν  
flesh; that having been distinctly set forth a son of God in  
δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀνασ-  
power, according to spirit of holiness, from a resur-  
τάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ κυρίου  
rection of dead ones,) Jesus Anointed of the Lord  
ἡμῶν, <sup>5</sup> (δι' οὗ ἐλαβόμεν χάριν καὶ ἀποστο-  
utis, through whom we received favor and apostle-  
λήν εἰς ὑπακοήν πιστεως ἐν πασὶ τοῖς ἐθνεσιν,  
ship for obedience of faith in all the nations,  
ὑπὲρ τοῦ ὀνόματος αὐτοῦ· <sup>6</sup> ἐν οἷς ἐστε καὶ  
in behalf of the name of him; among whom are also  
ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·) <sup>7</sup> πᾶσι τοῖς  
you, called ones of Jesus Anointed;) to all those  
οὓσιν ἐν Ῥώμῃ ἀγαπητοὶ θεοῦ, κλητοὶς ἁγίοις·  
who are in Rome beloved ones of God, called saints;  
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν,  
favor to you and peace from God father of us,  
καὶ κυρίου Ἰησοῦ Χριστοῦ. <sup>8</sup> Πρῶτον μὲν  
and Lord Jesus Anointed. First indeed  
εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ  
I give thanks to the God of me through Jesus Anointed  
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-  
on account of all of you, because the faith of you is cele-  
γέλλεται ἐν ὅλῳ τῷ κόσμῳ. <sup>9</sup> Μάρτυς γὰρ μου  
brated in whole the world. A witness for of me  
ἐστὶν ὁ θεός, ὃν λατρεύω ἐν τῷ πνεύματι  
is the God, to whom I am a servant in the spirit  
μου ἐν τῷ ευαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς ἀδια-  
of me in the glad tidings of the son of him, how unceas-  
λείπτως μνηαῖν ὑμῶν ποιοῦμαι, <sup>10</sup> πάντοτε ἐν  
ingly remembrance of you I make, always in  
τῶν προσευχῶν μου δεόμενος, εἰπὼς ἤδη ποτε  
the prayers of me asking, if possibly now at length  
εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ  
I shall have a prosperous journey by the will of the God

CHAPTER I.

<sup>1</sup> Paul, a Servant of Christ Jesus, & a Constituted Apostle, & set apart for the Glad Tidings of God,—

<sup>2</sup> (& which was previously announced & through his PROPHETS in the holy Scriptures).—

<sup>3</sup> concerning THAT SON of his, & who was born of the Posterity of David as to the Flesh;

<sup>4</sup> who was & designated the Son of God in Power as to the Spirit of Holiness, by his Resurrection from the Dead,—Jesus Christ our LORD;

<sup>5</sup> through whom we received Favor and Apostolic office, in order to the Obedience of Faith among ALL the NATIONS, on account of his NAME;

<sup>6</sup> among whom you are also the invited ones of Jesus Christ;—

<sup>7</sup> to ALL who ARE in Rome, the BELOVED of God, Constituted Holy ones; Favor and Peace to you from God our Father, and the Lord Jesus Christ.

<sup>8</sup> And first, & I give thanks to my GOD through Jesus Christ \* concerning you all, Because your FAITH is celebrated in the Whole WORLD.

<sup>9</sup> For & GOD is my Witness, whom I reverently serve with my SPIRIT in the GLAD TIDINGS of his SON, how incessantly I make mention of you;

<sup>10</sup> & always asking in my PRAYERS, that if by any means, now at length, I may have a prosperous journey, & by the WILL of GOD, to come to you.

\* VATICAN MANUSCRIPT.—Title.—TO THE ROMANS, concerning you all.

1. Christ Jesus.

2. con-

& 1. Acts xxii. 31; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11. & 1. Acts ix. 15; xii. 5; Gal. i. 15. & 2. Gen. xli. 2; Deut. xxi. 15; 3 Sam. vii. 13; Isa. ix. 6, 7; Jer. xxiii. 5, 6; xxxiii. 14—16; Ezek. xxxiv. 23; Dan. ix. 24. & 3. Acts iii. 21. & 4. Acts xii. 33. & 5. Rom. xi. 1; 2 Cor. i. 27; Phil. i. 8; 1 Thess. ii. 5. & 6. Rom. xv. 21, 22; 1 Thess. iii. 10. & 7. James iv. 16.

ελθειν προς υμας. <sup>11</sup> Επιποθω γαρ ιδειν υμας, I come to you. I long for to see you, <sup>12</sup> ινα τι μεταδω χαρισμα υμιν πνευματικον, εις that some I may impart gift to you spiritual, for το στηριχθηναι υμας. <sup>13</sup> τουτο δε εστι, συμ- the to be established you; this and is, to be παρακληθηναι, εν υμιν δια της εν αλληλοις encouraged together, among you through the in each other πιστεως, υμων τε και εμου. <sup>14</sup> Ου θελω δε faith, of you and also of me. Not I wish but υμας αγνοειν, αδελφοι, οτι πολλακις προεβην you to be ignorant, brethren, that many times I purposed ελθειν προς υμας, (και εκωλυθην αχρι του δευ- to come to you, (and was hindered till the pre- ro.) ινα τινα καρπον σχω και εν υμιν, καθως sent,) that come fruit I might have also among you, as και εν τοις λοιποις εθνεσιν. <sup>15</sup> Ελλησι τε και even among the other nations. To Greeks both and

βαρβαροις, σοφοις τε και ανοητοις οφειλετης to barbarians, to wise ones both and to simple ones a debtor

ειμι. <sup>16</sup> ουτω, το κατ' εμε, προθυμον και υμιν I am; then, that according to me, I am eager even to you τρις εν Ρωμη ευαγγελισσασθαι. <sup>17</sup> Ου γαρ to three in Rome to announce glad tidings. Not for

εκαυχουμαι το ευαγγελιον δυναμις γαρ θεου I am ashamed the glad tidings; power for of God

εστιν εις σωτηριαν παντι τη πιστευοντι, Ιου- is for salvation to all to the believing, to

δαιν τε \* [πρωτον] και Ελληνι. <sup>18</sup> Δικαιοσυνη Jew both [first] and to Greek. Righteousness

γαρ θεου εν αυτη αποκαλυπτεται εκ πιστεως for of God in it is revealed from faith

εις πιστιν, καθως γεγρανται. Ο δε δικαιος εκ in order to faith, as it has been written; The and just by πιστεως, ζησεται. faith, shall live.

<sup>19</sup> Αποκαλυπτεται γαρ οργη θεου απ' ουρανου is revealed besides wrath of God from heaven

επι τασαν ασεβειαν και αδικιαν ανθρωπων, on all impiety and injustice of men,

των την αληθειαν εν αδικια κατεχοντων. of these the truth by injustice holding down.

<sup>20</sup> Διοτι το γνωστον του θεου φανερον εστιν εν Because that known of the God manifest is among αυτοις. ο θεος γαρ αυτοις εφανερωσε. <sup>21</sup> (τα them; the God for to them showed; (the things

γαρ κορατα αυτον απο κτισεως κοσμου, τοις for unseen of him from creation of the world, in the

πεινημασι νοουμενα καθοραται, η τε αιδιος things made being perceived is clearly seen, the both eternal

αυτου δυναμις και θειοτης) εις το ειναι αυτους of him power and deity; in order that to be them

<sup>11</sup> For I greatly desire to see you, † that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

<sup>12</sup> and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me.

<sup>13</sup> But I wish you not to be ignorant, Brethren, † that I often purposed to come to you, (though hindered till now) that I may have † Some Fruit among you also, even as among the OTHER Nations.

<sup>14</sup> † Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

<sup>15</sup> so that ACCORDING to my ability, I am eager to announce glad tidings among you also in Rome.

<sup>16</sup> † For I am not ashamed of the GLAD TIDINGS; † because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek;

<sup>17</sup> † For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, † "But the RIGHTEOUS by Faith, shall live."

<sup>18</sup> † Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, suppress the TRUTH.

<sup>19</sup> Because the KNOWLEDGE of God is apparent among them; for God disclosed it to Them;

<sup>20</sup> for † his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

\* VATICAN MANUSCRIPT.—16. first—omit.

† 11. Rom. xv. 23. † 12. Rom. xv. 23. † 13. Phil. iv. 17. † 14. 1 Cor. ix. 15. † 15. Ps. xl. 9; Mark viii. 26; 3 Tim. i. 8. † 16. 1 Cor. i. 18; xv. 2. † 17. Rom. iii. 21. † 18. Heb. ii. 4; John iii. 26; Gal. iii. 11; Phil. iii. 9; Heb. x. 23. † 19. Acts xviii. 20; Eph. v. 6; Col. iii. 6. † 20. 1 Sam. xix. 1; Acts xv. 17; xviii. 27.

αναπολογητους. <sup>21</sup> Διότι γινόντες τον θεον, <sup>inexcusable. Because having known the God,</sup>  
 ουχ ως θεον εδοξασαν η νυχαραιστησαν· αλλ' <sup>not as God they glorified or they gave thanks; but</sup>  
 εματαιωθησαν εν τοις διαλογισμοις αυτων, και <sup>were vain in the reasonings of them, and</sup>  
 εσκοτισθη η ασυνετος αυτων καρδια· <sup>was darkened the perverse of them heart; ascert-</sup> <sup>22</sup> φασ-  
 κοντες ειναι σοφοι, εμωρανθησαν, <sup>to be wise ones, they were foolish, and changed</sup> <sup>23</sup> και ηλλα-  
 ξαν την δοξαν του αφθαρτου θεου εν ομοιωματι <sup>the glory of the incorruptible God in a likeness</sup>  
 εικονος φθαρτου ανθρωπου, και πετεινων και <sup>of an image of corruptible man, and birds and</sup>  
 τετραποδων και ερπετων. <sup>of four-footed beasts and creeping things.</sup> <sup>24</sup> Διο \* [και] <sup>Therefore [also]</sup>  
 παρεδωκεν αυτους ο θεος εν ταις επιθυμιας των <sup>delivered them the God in the lusts of the</sup>  
 καρδιων αυτων εις ακαθαρσιαν, του ατιμαζεσθαι <sup>hearts of them to impurity, of the to be dishonored</sup>  
 τα σωματα αυτων εν εαυτοις· <sup>the bodies of them in themselves; who exchanged</sup> <sup>25</sup> οιτινες μετηλ-  
 λαξαν την αληθειαν του θεου εν τω ψευδει, και <sup>the truth of the God in the falsehood, and</sup>  
 εσεβασθησαν και ελατρευσαν τη κτισει παρα <sup>reverenced and served the created thing more than</sup>  
 τον κτισαντα, ος εστιν ευλογητος εις τους <sup>him having created, who is worthy of praise into the</sup>  
 αιωνας· αμην. <sup>ages; so be it. On account of this delivered them</sup> <sup>26</sup> Δια τουτο παρεδωκεν αυτους  
 ο θεος εις παθη ατιμιας. Αι τε γαρ θελειται <sup>the God to passions of infamy. The even for females</sup>  
 αυτων μετηλλαξαν την φυσικην χρησην εις την <sup>of them changed the natural use into that</sup>  
 παρα φυσιν· <sup>in violation of nature; in like manner and also the males</sup> <sup>27</sup> ομοιως τε και οι αρρενες  
 αφεντες την φυσικην χρησην της θηλειας, εξε- <sup>having left the natural use of the female, were</sup>  
 καυθησαν εν τη ορεξει αυτων εις αλληλους, <sup>induced with the lust of them for each other,</sup>  
 αρσενες εν αρσεσι την ασχημοσυνην κατεργα- <sup>males with males the indecency working</sup>  
 ζομενοι, και την αντιμισθιαν, ην εδει, της <sup>out, and the recompence, which it was proper, of the</sup>  
 πλανης αυτων εν εαυτοις απολαμβανοντες. <sup>error of them in themselves receiving back.</sup>  
<sup>28</sup> Και καθως ουκ εδοκιμασαν τον θεον εχειν εν <sup>And as not they did try the God to have in</sup>  
 επιγνωσει, παρεδωκεν αυτους ο θεος εις αδοκι- <sup>knowledge, delivered them the God to a worth-</sup>  
 μον νουν, ποιειν τα μη καθηκοντα· <sup>less mind, to do the things not fitting; having been</sup> <sup>29</sup> πεπλη-  
 ρωμενους παση αδικια, πονηρια, πλεονεξια, κα- <sup>filled with all iniquity, in wickedness, in covetousness, in</sup>

21 Because, though they knew God, they did not glorify or thank him as God, but † became vain in their REASONINGS, and Their PERVERSE Heart was darkened;

22 assuming to be Wise men, they became foolish; and they changed the

GLORY of the INCORRUPTIBLE † God into an Image-likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

24 † Therefore God delivered them over, through the LUSTS of their HEARTS for Impurity, † to DISHONOR their BODIES among themselves;

25 † who exchanged the TRUTH concerning GOD for a FALSE religion, and revered and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES. Amen!

26 On this account God delivered them over to infamous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;

27 and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDECENCY, and receiving back among themselves that RECOMPENSE of their ERROR which was proper.

28 And as they did not choose to possess the Knowledge of God, God delivered them over to a Worthless Mind, to do IMPROPER THINGS;—

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

\* VATICAN MANUSCRIPT.—24. also—omit.

† 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18. Jas. xl. 15, 20; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 20. 42; Eph. iv. 18, 19; 2 Thes. ii. 11, 12. x. 16; Jonah ii. 8; Hab. ii. 18.

† 23. Deut. iv. 16; Psa. cvi. 29;

† 24. Psa. lxxxi. 12; Acts vii.

† 24. Lev. xviii. 23; 1 Pet. iv. 2.

† 25. Jer.

ἐκ<sup>30</sup> μέστων φθονου, φονου, ἐριδος, δολου,  
maligntly; full of envy, murder, strife, deceit,  
κακοηθείας, ψιθυρίστας· <sup>30</sup> καταλαλους, θεοσ-  
bad disposition, whisperers; revilers, God-  
τυχεις, ὑβρίστας, ὑπερηφανους, αλαζονας,  
haters, insolent ones, proud ones, boasters,  
ἐφύμετας κακων, γονευσιν ἀπειθεis, <sup>31</sup> ἀπνε-  
inventors of evils, to parents disobedient, obdurate  
τους, ασυνθετους, αστοργους, \* [ἀσπονδους.]  
sore, covenant-breakers, unaffectionate ones, [implacable ones.]  
ἀνελθημονας· <sup>32</sup> οἵτινες το δικαιωμα του θεου  
unmerciful ones; who the ordinance of the God  
επιγινωστες, (ὅτι οἱ τα τοιαυτα πρᾶσσοντες  
having known, (that those the things such doing  
ἐξιοι θανατου εισιν,) ου μονον αὐτα ποιουσιν·  
worthy of death are,) not only them they do;  
αλλα και συνευδοκουσι τοis πρᾶσσουσι. ΚΕΦ.

β'. 2. <sup>1</sup> Διο αναπολογητος ει, ω ανθρωπε  
Wherefore inexcusable thou art, O man  
πας δ κρινων. Εν ψ γαρ κρινεις τον ἑτερον,  
every one who art judging. In which for thou judgest the other,  
σεαυτον κατακρινεις· τα γαρ αὐτα πρᾶσ-  
thyself thou condemnest; the things for same thou  
σεις δ κρινων. <sup>2</sup> Οἶδαμεν δε, ὅτι το κριμα του  
doest who art judging. We know but, that the sentence of the  
θεου εστι κατα αληθειαν επι τους τα τοi-  
God is according to truth upon those the things such  
αὐτα πρᾶσσοντας. <sup>3</sup> Λογιζῃ δε τουτο, ω αν-  
doing. Thinkest thou and this, O man  
θρωπε δ κρινων τους τα τοιαυτα πρᾶσσοντας,  
who art judging those the things such doing,  
και ποιων αὐτα, ὅτι συ εκφευξῃ το κριμα του  
and art doing them, that thou shalt escape the sentence of the  
θεου; <sup>4</sup> Η του πλουτου της χρηστοτητος αυτου  
God? Or of the wealth of the goodness of him  
και της ανοχης και της μακροθυμιας καταφρο-  
and of the forbearance and of the patience thinkest thou  
νεις, αγνοων, ὅτι το χρηστον του θεου εις  
wrong; being ignorant, that the goodness of the God to  
μετανοιαν σε ἄγει; <sup>5</sup> Κατα δε την σκληρο-  
reformation thee leads? According to but the hardness  
τητα σου και αμετανοητον καρδιαν, ὠσαυριζειis  
of thee and unchanged heart, thou treasurest  
σεαυτω οργην εν ἡμερᾳ οργης και αποκαλυψως  
to thyself wrath in a day of wrath and of a revelation  
δικαιοκρισιας του θεου, <sup>6</sup> ὃς αποδωσει ἐκαστω  
of righteous judgment of the God, who will render to each

nity; full of Envy, Mur-  
der, Strife, Deceit, Bad  
Habits; Secret Slanderers,  
30 Revilers, God-haters,  
Insolent, Proud, Boasters,  
Devisers of Evil things,  
Disobedient to Parents,  
31 Obstinate, Covenant-  
breakers, destitute of Nat-  
ural Affection, without  
Pity;  
32 who, though they  
know the ORDINANCE of  
GOD, (That those who  
PRACTISE such things are  
deserving of Death,) not  
only \* are doing Them,  
but even are approving  
those who practise them.

# CHAPTER II.

1 Therefore thou art in-  
excusable. O Man! THOU  
who JUDGEST all; † for  
in what thou judgest ANO-  
THER, thou condemnest  
Thyself; since THOU, the  
JUDGE, ‡ dost practise the  
SAME things.  
2 But we know That the  
SENTENCE of GOD is ac-  
cording to TRUTH upon  
those who PRACTISE SUCH  
things.  
3 And dost thou think  
this, O Man! THOU who  
JUDGEST THOSE PRACTIS-  
ING SUCH things, and yet  
art doing the same, That  
(thou shalt escape the SEN-  
TENCE of GOD?  
4 Or dost thou despise  
the † ABUNDANCE of his  
GOODNESS and FORBEAR-  
ANCE and PATIENCE, ‡ be-  
ing ignorant That this  
GOODNESS of GOD entices  
thee to a Reformation?  
5 According to thy  
HARDNESS and unchanged  
Heart, † thou art treasur-  
ing up Wrath for thyself in a  
Day of Wrath and Revela-  
tion of GOD's Righteous  
judgment;  
6 ‡ who will award to

\* VATICAN MANUSCRIPT.—31. Implacable—omit. 32. are doing them, but even are approving those who.

† 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it ap-  
pears that the Jews were guilty of most of the crimes enumerated in the first chapter.

‡ 32. Rom. vi. 21. † 1. 2 Sam. xii. 5—7; Matt. vii. 1; 2 John 8, 9. † 4. Rom.  
ix. 23; Eph. i. 7; ii. 4, 7. † 4. Isa. xxx. 18; 2 Pet. iii. 9, 13. † 5. James v. 4.  
† 6. Job xlii. 11; Psal. lxxii. 12; Prov. xiv. 13; Jer. xvii. 10; xxxii. 19; Mat. xvi. 27; Rom.  
xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

κατα τα εργα αυτου· <sup>7</sup> τοις μεν καθ' ὑπομο-  
according to the works of him; to those indeed by per-  
νην εργου αγαθου, δοξαν και τιμην και αφθα-  
verance of a work good, glory and honor and incorrup-  
σιαν ζητουσι, (ζων αιωνιον· <sup>8</sup> τοις δε εξ εριθει-  
tibility are seeking, life age-lasting; to those but from a party  
ας, και απειθουσι μεν τη αληθεια, πειθομενοις  
spirit, and disobeying indeed the truth, obeying  
δε τη αδικια, οργη και θυμος. <sup>9</sup> Θλιψις και  
but the unrighteousness, wrath and indignation. Affliction and  
πτενοχωρια επι πασαν ψυχην ανθρωπου του  
distress on every soul of man of the  
κατεργαζομενου το κακον, Ιουδαιου τε πρωτον  
working the evil, of Jew both first  
και 'Ελληνος· <sup>10</sup> δοξα δε και τιμη και ειρηνη  
and of Greek; glory but and honor and peace  
παντι τω εργαζομενω το αγαθον, Ιουδαιω τε  
to every one the working the good, to Jew both  
πρωτον και 'Ελληνι. <sup>11</sup> Ου γαρ εστι κρασσω-  
first and to Greek. Not for is respect of  
ληψια παρα τω θεω.  
persons with the God.

<sup>12</sup> Όσοι γαρ ανομως ἡμαρτον, ανομως και  
As many as for without law sinned, without law also  
απολονται· και όσοι εν νομῳ ἡμαρτον, δια  
shall perish; and as many as under law sinned, by  
νομου κριθησονται, <sup>13</sup> (ου γαρ οἱ ακροαται του  
law shall be judged, (not for the hearers of the  
νομου δικαιοι παρα τω θεω, αλλ' οἱ ποιηται  
law just ones with the God, but the doers  
του νομου δικαιωθησονται. <sup>14</sup> Όταν γαρ εθνη  
of the law shall be justified. When for Gentiles

τα μη νομον εχοντα, φυσει τα του νομου  
those not a law having, by nature the things of the law  
ποιη, οὗτοι νομον μη εχοντες, ἑαυτοις εἰσι  
may do, these a law not having, to themselves are  
νομοι· <sup>15</sup> οἵτινες ενδεικνυνται το εργον του  
a law; who show plainly the work of the  
νομου γραπτον εν ταις καρδιαις αὐτων, συμμαρ-  
law written in the hearts of them, testify-  
νυρουσης αὐτων της συνειδησεως, και μεταξυ  
ing with them the conscience, and between  
αλληλων των λογισμων κατηγορουντων, η και  
each other of the reasonings accusing, or even  
απολογουμενων.) <sup>16</sup> Εν ἡμερα δε κρινει ο  
defending.) In a day when shall judge the  
θεος τα κρυπτα των ανθρωπων, κατα το  
God the things secrets of the men, according to the

each according to his  
WORKS;

<sup>7</sup> aionian Life, indeed,  
to those who, by Perse-  
verance in Good Works,  
are SEEKING for Glory and  
Honor and Incorruptibili-  
ty;

<sup>8</sup> but Indignation and  
Wrath to those who are  
† FACTIOUS, and † obey  
not the TRUTH but obey  
UNRIGHTEOUSNESS;—

<sup>9</sup> Affliction and Distress  
on EVERY Soul of Man  
WORKING EVIL; first of  
the Jew, and then of the  
Greek;

<sup>10</sup> but Glory and † Hon-  
or and Peace to EVERY ONE  
WORKING GOOD: First to  
the Jew, and then to the  
Greek;

<sup>11</sup> for † there is no Par-  
tiality with God.

<sup>12</sup> Therefore, as many  
as sinned without law, will  
perish also without law;  
and as many as sinned  
under Law, will be judged  
by Law;—

<sup>13</sup> (for not † the HEAR-  
ERS of \* Law are just be-  
fore God, but the DOERS  
of \* Law will be justified.

<sup>14</sup> When, therefore,  
those Gentiles not HAV-  
ING a Law, † naturally  
perform the THINGS of the  
LAW, these, though they do  
not possess a Law, are a  
Law to themselves;

<sup>15</sup> who demonstrate the  
† WORK of the LAW writ-  
ten on their HEARTS, Their  
CONSCIENCE co-attesting,  
and the REASONINGS be-  
tween each other, accusing  
or defending;);—

<sup>16</sup> in a Day when, ac-  
cording to my GLAD TI-

\* VATICAN MANUSCRIPT.—13. LAW.

13. LAW.

† 14. *Phusci*, by nature, means also "an infused disposition, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. See verse 26; and Jer. xxxi. 31—35 with Mrb. viii. 6—13; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, 41: "Having heard of your name much beloved of God, which you have attained by your righteous disposition, (*Phusci*), according to the faith and love which is in Jesus Christ our Savior." See Parkhurst on the word. † 15. Matter or substance of the Law, or by

† 8. 1 Tim. vi. 8. 4. † 9. 2 Thess. i. 8. † 10. 1 Pet. i. 7. † 11. Deut. x. 17;  
2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17. † 12. James i. 22, 23.

ευαγγελιον μου, δια Ιησου Χριστου. <sup>17</sup> Ει δε  
glad tidings of me, through Jesus Anointed. If but

συ Ιουδαίος επωνομαζῃ, και επαναπαυ τῷ  
thou a Jew art named, and dost rest in the

νομῳ, και καυχασαι εν θεῳ, <sup>18</sup> και γινωσκεις το  
law, and dost boast in God, and knowest the

θελημα, και δοκιμαζεις τα διαφεροντα,  
will, and discernest the things differing,

κατηχουμενος εκ του νομου. <sup>19</sup> πεποιθας τε  
being instructed out of the law; hast believed and

σεαυτον ὁδηγον ειναι τυφλον, φως των εν  
thyself a guide to be of blind ones, a light of those in

σκοτει, <sup>20</sup> παιδευτην απρωνων, διδασκαλον  
darkness, an instructor of simple ones, a teacher

ηθειων, εχοντα την μορφωσιν της γνωσεως  
of babes, having the form of the knowledge

και της αληθειας εν τῷ νομῳ. <sup>21</sup> ὁ ουν διδασ-  
and of the truth in the law; who then art teach-

κων ἑτερον, σεαυτον ου διδασκεις; ὁ κηρυσσων  
ing another, thyself dost thou teach? who art preach-

μη κλεπτειν, κλεπτεis: <sup>22</sup> ὁ λεγων μη μοιχευ-  
not to steal, dost thou steal? who art saying not to commit

ειν, μοιχευεις: ὁ βδελυσσομενος τα  
adultery, dost thou commit adultery? who art detesting the

ειδωλα, ιεροσυλεις: <sup>23</sup> ὁς εν νομῳ καυχασαι,  
idols, dost thou rob temples? who in a law boastest,

δια της παραβασις του νομου τον θεον  
through the violation of the law the God

ατιμαζειs: <sup>24</sup> Το γαρ ονομα του θεου δι' υμαs  
dost thou dishonor? The for name of the God through you

βλασφημεται εν τοis εθνεσι, καθωs γεγραπται.  
is blasphemed among the nations, even so it has been written.

<sup>25</sup> Περιτομη μὲν γαρ ωφελει, εαν νομῳ πρασ-  
Circumcision indeed for profit, if law thou

σης: εαν δε παραβατης νομου ηs, ἡ περι-  
practisest: if but a violator of law thou mayest be, the cir-

τομη σου ακροβυστια γεγενεν. <sup>26</sup> Εαν ουν ἡ  
circumcision of thee uncircumcision has become. If therefore the

ακροβυστια τα δικαιωματα του νομου φυλασση,  
uncircumcision the ordinances of the law may keep,

ουχι ἡ ακροβυστια αυτου ειs περιτομην λογισ-  
not the uncircumcision of him for circumcision will be

θησεται: <sup>27</sup> και κρινει ἡ εκ φύσεωs ακροβυσ-  
created? and will judge the from nature

τιωs, God will judge the  
; HIDDEN THINGS OF MEN,  
through Christ Jesus.

17 But if thou art  
named a Jew, and dost  
rest in Law, and boast in  
God,

18 and knowest his  
WILL, and dost discern  
SUPERIOR THINGS, being  
instructed out of the Law;

19 and hast believed  
thyself to be a Guide of  
the Blind, a Light of  
those in Darkness,

20 an Instructor of the  
Simple, a Teacher of Babes;  
having the FORM  
of KNOWLEDGE and of  
TRUTH in the Law:—

21 dost thou, then,  
who art TEACHING ano-  
ther, not instruct THYSELF?  
THOU who art PREACH-  
ING, "Do not steal," dost  
thou steal?

22 THOU who art say-  
ing, "Do not commit adul-  
tery!" dost thou commit  
adultery? THOU who AB-  
HORREST IDOLS, dost thou  
rob temples?

23 Thou who dost boast  
in a Law, through the  
VIOLATION of the LAW  
dost thou dishonor God?

24 For, even as it has  
been written: "THE NAME  
of GOD is blasphemed on  
your account among the  
NATIONS."

25 Now Circumcision  
indeed profits, if thou dost  
practise Law: but if thou  
art a Violator of Law, thy  
CIRCUMCISION has become  
Uncircumcision.

26 If therefore the UN-  
CIRCUMCISION observe  
the ORDINANCES of the  
LAW, will not his UN-  
CIRCUMCISION be accounted  
for Circumcision?

27 And the UNCIRCUM-

\* VATICAN MANUSCRIPTS.—18. Christ Jesus. 17. Law.

+ 21 The Jewish priesthood was very corrupt in the apostolic age. This is very evident both by the Scriptures, and the testimony of Josephus. He charges them with "theft, lechery, adultery, sacrilege, rapine, and murder;" and he adds, that "new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle."

: 16. Luke viii. 17. : 17. ver. 28. : 18. Psal. cxlvii. 13, 20. : 19. Phil. i. 10.  
: 20. 1 Tim. ii. 2; iii. 2. : 21. Matt. xxiii. 2. : 22. Isa. lii. 5; Ezek. xxxvi. 20, 22.  
: 23. Gal. v. 3. : 24. Acts i. 34, 35.



λεγειν,) ὅτι ποιήσωμεν τα κακα, ἵνα ελθῇ τα  
to say,) that we may do the evil things, so that may come the

εγαθα; ὧν το κριμα ενδικον εστι. 9 Τι ουν;  
good things? of whom the judgment just is. What then?

προεχομεθα; Ου παντως\* προητιασαμεθα γαρ,  
do we excel? Not at all; we before convicted for,

Ιουδαιους τε και Ἑλληνας παντας ὑφ' αμαρ-  
Jews both and Greeks all under sin

τιαν ειναι. 10 καθως γεγραπται· Ὅτι οὐκ εστι  
to be; even as it has been written; That not is

δικαιος ουδε εις· 11 οὐκ εστιν ὁ συνιων, οὐκ εσ-  
just not even one; not is he understanding, not is

τιν ὁ εκζητων τον θεον· 12 παντες εξεκλιναν,  
he seeking out the God; all turned aside,

ἕνα πηρειωθησαν· οὐκ εστι ποιων χρηστοτη-  
t, either they were unprofitable; not is doing goodness,

τα, \* [οὐκ εστιν] ἕως ἑνος. 13 Ταφος ανεφγμε-  
[not is] even one. A sepulchre having been

της ὁ λαρυγξ αυτων· ταις γλωσσαις αυτων  
opened the throat of them; with the tongues of them

εβολουσαν. Ιος ασπιδων ὦπο τα χειλη αυτων,  
they deceived. Venom of asps under the lips of them,

14 Ὡν το στομα αρας και πικρίας γεμει.  
Of whom the mouth of cursing and of bitterness is full.

15 Ος εις οι ποδες αυτων εκχεαι αιμα· 16 συντριμ-  
Bark the feet of them to pour out blood; rain

μα και τολαιωρια εν ταις ὁδοις αυτων· 17 και  
and misery is the ways of them; and

ἔδον ειρηνης οὐκ εγνωσαν. 18 Οὐκ εστι φοβος  
a way of peace not they knew. Not is fear

Θεου απεναντι των οφθαλμων αυτων. 19 Οἶδα-  
of God before the eyes of them. We know

μεν δε, ὅτι ὅσα ὁ νομος λεγει, τοις εν τῷ  
and, that what things the law says, to those under the

νομῷ λαλει· ἵνα παν στομα φραγῇ, και ὑποδι-  
law it speaks; that every mouth may be stopped, and able to

κος γινηται πας ὁ κοσμος τῷ θεῷ. 20 Διότι ἐξ  
penalty may become all the world to the God. Therefore from

εργων νομου ου δικαιωθησεται πασα σαρξ ἐνώ-  
works of law not shall be justified all flesh before

πιον αυτου· δια γαρ νομου επιγνωσις ἀμαρτίας.  
him; through for law an acknowledgement of sin.

some affirm that we say.)  
‡ That we may do EVIL, so  
that GOOD may come;  
Whose CONDEMNATION is  
just.

9 What then? Do we  
excel? Not at all; for we  
before convicted both  
Jews and Greeks to be all  
under Sin;

10 even as it has been  
written, † "There is none  
"righteous, not even one;

11 There is \* none that  
"understands, there is  
"none that seeks God.

12 "They all have  
"turned aside; they are  
"altogether worthless;  
"there is none that does  
"Good, there is not even  
"one.

13 † † "An opened  
"Tomb is their THROAT;  
"with their TONGUES they  
"deceive; † the Poison of  
"Asps is under their LIPS.

14 † "Their MOUTH is  
"full of Cursing and Bit-  
"terness."

15 † "Their FEET are  
"swift to shed Blood;

16 "Ruin and Misery  
"are in their PATHS,

17 "and a Peaceful  
"Road they have not  
"known.

18 † "There is no Fear  
"of God before their EYES."

19 But we know That  
whatever things † the LAW  
says, it speaks to THOSE  
under the LAW; so that  
Every Mouth may be  
stopped, and that All the  
WORLD may become ame-  
nable to God.

20 Therefore by Works  
of Law No Human being  
shall be justified in His  
presence; † for through  
law there is an Acknow-  
ledgement of Sin.

\* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.  
12. not is—omit.

† 13. This, with all the following verses to the end of the 14th, are found in the Septua-  
gint, but not in the Hebrew text; and it is most evident that it was from this Version that the  
Apostle quoted, as the verses cannot be found in any other place with so near an ap-  
proximation to the apostle's meaning and words.—Clarke. Some contend, however, that  
the Apostle quoted from different parts of Scripture.

‡ 10. Psal. xiv. 1-3. ‡ 13. Psal. v. 5; Jer. v. 16. ‡ 14. Psal. cxl. 3. ‡ 14.  
Psal. x. 7. ‡ 15. Prov. i. 10; Isa. lix. 7, 8. ‡ 18. Psal. xxxvi. 1. ‡ 19. John  
x. 34; xv. 25. ‡ 20. Rom. vii. 7; Gal. ii. 16.



21 **Νῦν** δὲ **χωρὶς** νόμου δικαιοσύνη θεοῦ πεφα-  
Now but without law a righteousness of God has been  
**νερῶται, μαρτυρουμένη ὑπο** τοῦ νόμου **καὶ** τῶν  
made manifest, being attested by the law and the  
**προφητῶν** 22 **δικαιοσύνη** δὲ **θεοῦ** **δια** **πίστεως**  
prophets; a righteousness even of God through faith  
**\*[Ἰησοῦ]** **Χριστοῦ, εἰς** **πάντας** \***[καὶ ἐπὶ** **παν-**  
[of Jesus] Anointed, to all [and upon all]  
**τας]** τοὺς **πιστευόντας**· **οὐ** γὰρ **ἐστὶ** **διαστολή.**  
the believing; not for is a distinction.  
23 **Πάντες** γὰρ **ἡμαρτον,** **καὶ** **ὑπερβύνται** **τῆς**  
All for sinned, and come short of the  
**δόξης** τοῦ **θεοῦ,** 24 **δικαιοῦμενοι** **δυνεαί,** **τῇ**  
glory of the God, being justified truly, by the  
**αὐτοῦ** **χάρει,** **δια** **τῆς** **ἀπολυτρώσεως** **τῆς** **ἐν**  
of him favor, through the redemption that in  
**Χριστῷ** **Ἰησοῦ**· 25 **ὃν** **προέθετο** **ὁ** **θεὸς** **ἰλαστήριον**  
Anointed Jesus; whom set forth the God a mercy-seat  
**δια** **τῆς** **πίστεως** **ἐν** **τῷ** **αὐτοῦ** **αἵματι,** **εἰς** **ἐνδει-**  
through the faith by the of him blood, for a point-  
**ξιν** **τῆς** **δικαιοσύνης**· **αὐτοῦ,** **δια** **τὴν** **παρεσιν**  
ing out of the righteousness of himself, through the passing by  
**τῶν** **προγεγονότων** **ἁμαρτημάτων** **ἐν** **τῇ** **ἀνοχῇ**  
of the formerly committed also in the forbearance  
**τοῦ** **θεοῦ**· 26 **πρὸς** **ἐνδειξιν** **τῆς** **δικαιοσύνης**  
of the God; to a pointing out of the righteousness  
**αὐτοῦ** **ἐν** **τῷ** **νῦν** **καιρῷ,** **εἰς** **τὸ** **εἶναι** **αὐτὸν**  
of himself in the present time, in order that to be him  
**δικαίον,** **καὶ** **δικαιόντα** **τοῦ** **ἐκ** **πίστεως** **Ἰησοῦ.**  
righteous, and justifying him of faith of Jesus.  
27 **Ποῦ** **οὖν** **ἡ** **καυχῆσις;** **ἐξεκλεισθή.** **Διὰ** **ποιοῦ**  
Where then the boasting? It is shut out. Through what kind  
**νόμου;** **τῶν** **ἐργῶν;** **οὐ** **χι,** **ἀλλὰ** **διὰ** **νόμου**  
of law? of the works? no, but through a law  
**πίστεως**· 28 **λογίζομεθα** γὰρ, **δικαιοῦσθαι** **πίστει**  
of faith; we reckon for, to be justified by faith  
**ἀνθρώπου,** **χωρὶς** **ἐργῶν** **νόμου.** 29 **Ἡ** **Ἰουδαίων** **ὁ**  
a man, without works of law. Or of Jews the  
**θεὸς** **μόνον;** **οὐ** **χι** **καὶ** **ἐθνῶν;** **ναὶ** **καὶ** **ἐθνῶν.**  
God alone? not and of gentiles? yes also of gentiles.  
30 **Ἐπεὶ** **περ** **εἰς** **ὁ** **θεὸς,** **ὃς** **δικαιώσει** **περιτομὴν** **ἐκ**  
Since one the God, who will justify circumcision from  
**πίστεως,** **καὶ** **ἀκροβυστίας** **διὰ** **τῆς** **πίστεως.**  
faith, and uncircumcision through the faith.  
31 **Νόμον** **οὖν** **καταργοῦμεν** **διὰ** **τῆς** **πίστεως;** **Μὴ**  
Law then do we nullify through the faith? Not  
**γενοίτο**· **ἀλλὰ** **νόμον** **ἵστανται.**  
let it be; but law we establish.

21 † But now, apart from Law, God's Righteousness has been made manifest, † being attested by the Law and the PROPHETS; 22 even God's Righteousness, † through the Faith of Christ, to All WHO BELIEVE;—for there is no Distinction, 23 for † all have sinned, and come short of the GLORY of God;— 24 being justified freely by HIS Favor, † through THAT REDEMPTION which is by Christ Jesus; 25 whom God has set forth to be † a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHT-EOUSNESS † in PASSING BY the SINS FORMERLY committed, during the FOR-BEARANCE of God; 26 and for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus. 27 Where then is BOAST-ING? It is shut out. Through What Law? Of works? No, but by the Law of Faith; 28 for we reckon that Man is justified by Faith, apart from Works of Law. 29 Or is he the GOD of the Jews alone? and not of the Gentiles? Yes, of the Gentiles also; 30 since it is † the One God who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH. 31 Do we then nullify Law through the FAITH? By no means; but, we estab-lish Law.

\* VATICAN MANUSCRIPT.—22. Jesus—omit. 22. and on all—omit.

† 23. The word *hilasterion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 8, 9; Lev. xvi. 2; Heb. ix. 5.—*Im. Fer. Note.*

† 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. † 21. John v. 46; Acts xxvi. 22. † 22. Rom. iv. † 23. ver. 9; Rom. xi. 32; Gal. iii. 21. † 24. Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 13; 1 Pet. i. 18, 19. † 25. Heb. ix. 5. † 25. Acts xli. 23, 23; 1 Tim. i. 16. † 30. Rom. x. 12, 13; Gal. iii. 2, 20, 18.

ΚΕΦ. Δ'. 4.

Τι οὖν εῑρουμένῃ Ἀβραὰμ τὸν πατέρα ἡμῶν  
What then shall we say Abraham the father of us

\*[εῑρηκεναι] κατὰ σάρκα; Ἐῑ γὰρ Ἀβραὰμ ἐξ  
[to have found] according to flesh? If for Abraham from

ἐργῶν ἐδικαιώθη, ἐχει καυχῆμα, ἀλλ' οὐ πρὸς  
works was justified, he has boasting, but not towards

τὸν θεόν. Ἐῑ γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε  
the God. What for the writing says? Believed

δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δι-  
and Abraham the God, and it was counted to him for right-

καισунην. Ἐῑ δὲ ἐργαζόμενῳ ὁ μισθος οὐ  
counted. To him but working the reward not

λογίζεται κατὰ χάριν, ἀλλὰ κατὰ οφειλῆμα·  
is counted according to favor, but according to debt;

τῷ δὲ μὴ ἐργαζόμενῳ, πιστευόντι δὲ ἐπὶ τὸν  
to him but not working, believing but on the

δικαιοῡντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις  
counting the ungodly, is counted the faith

αὐτοῦ εἰς δικαιοσунην· ὥς καὶ καὶ Δαυὶδ  
of himself for righteousness; even as also David

λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ὃς ὁ θεός  
speaks the blessedness of the man, to whom the God

λογίζεται δικαιοσунην χωρὶς ἐργῶν· ὁ μακαρίος,  
counts righteousness without works; blessed one,

ὃν ἀφεθῆσαν αἱ ἀνομίαι, καὶ ὃν ἐπεκαλυφθῇ-  
of whom are forgiven the iniquities, and of whom are covered over

σαν αἱ ἁμαρτίαι· ὁ μακάριος ἀνὴρ, ὃς οὐ μὴ  
the sins; blessed man, to whom not yet

λογιστῆται κύριος ἁμαρτιῶν. Ὁ μακαρισμὸς οὖν  
may count Lord sin. The blessedness then

οὗτος, ἐπὶ τῇ περιτομῇ ἢ καὶ ἐπὶ τῇ ἀκρο-  
this, on the circumcision or also on the uncir-

βυστίῳ; Λέγομεν γὰρ, \* [ὅτι] ἐλογίσθη τῷ  
circumcision? We say for, [that] was counted to the

Ἀβραὰμ ἡ πίστις εἰς δικαιοσунην. Ὡς οὖν  
Abraham the faith for righteousness. How then

ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ;  
was it counted? in circumcision being, or in uncircumcision?

Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· καὶ  
Not in circumcision, but in uncircumcision; and

σημεῖον ἐλάβε περιτομῆς, σφραγίδα τῆς δικαιο-  
sign he received of circumcision, a seal of the righteous-

σунης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς  
ness of the faith of that in the uncircumcision; in order

τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόν-  
that to be him a father of all of those believing

CHAPTER IV.

1 What, then, shall we say of Abraham, our FATHER according to the Flesh?

2 For if Abraham was justified by Works, he has a ground of boasting; but not before God;

3 for what says the SCRIPTURE? "And Abraham believed God, and it was accounted to him for Righteousness."

4 Now to HIM who works, the REWARD is not accounted as a Favor, but as a Debt;

5 but to HIM who does not work, but who believes on HIM who JUSTIFIES the UNGODLY, his FAITH is accounted for Righteousness.

6 Even as David also speaks of the BLESSEDNESS of the MAN to whom GOD accounts Righteousness apart from Works,

7 saying, "Happy are they whose INIQUITIES are forgiven, and Whose SINS are covered;

8 "happy is the Man to whom the Lord will not account Sin."

9 Is this BLESSEDNESS, then, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness.

10 How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.

11 And he received the Symbol of Circumcision, as a Seal of the RIGHTeousNESS of THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircum-

\* VATICAN MANUSCRIPT.—1. FATHER.—omit.

1. to have found—omit.

9. That

1. 1. Isa. li. 2; Matt. iii. 9; John viii. 23, 20; 2 Cor. xi. 22.  
2. 2. Gen. xv. 9; Gal. iii. 6; James ii. 23.  
3. 3. Psa. xxxii. 1, 2.

4. Rom. xi. 6.

11. Gen. xvii. 10.

2. Rom. iii. 20, 27, 28.

5. Josh. xxiv. 2.

των δι' ακροβυστίας, (εις το λογισθηναι \* [και]  
through uncircumcision, (in order that to be counted [also]  
αυτοις την δικαιοσυνην,) <sup>12</sup> και πατερα περιτο-

της, τοις ουκ εκ περιτομης μονον, αλλα και  
cision, to those not from circumcision alone; but also  
τοις στοιχουσι τοις ιχνεσι της εν ακροβυστια  
to those treading in the footsteps of the in uncircumcision  
πιστεως του πατρος ημων Αβρααμ. <sup>13</sup> Ου γαρ  
faith of the father of us Abraham. Not for

δια νομου η επαγγελια τῷ Αβρααμ, η τῷ σπερ-  
through law the promise to the Abraham, or to the seed  
ματι αυτου, το κληρονομον αυτον ειναι κοσμου,  
of him, that a possessor him to be (a world,

αλλα δια δικαιοσυνης πιστεως. <sup>14</sup> Ει γαρ οι εκ  
but through a righteousness of faith. If for those of

νομου, κληρονομοι, κεκηνωται η πιστις, και  
law, possessors, has been made void the faith, and  
κατηργηται η επαγγελια. <sup>15</sup> Ο γαρ νομος  
has been multiplied the promise; the for law

οργην καταργαζεται ου γαρ ουκ εστι νομος,  
wrath works out; where for not is law,

ουδε παραβασις. <sup>16</sup> Δια τουτο εκ πιστεως,  
neither transgression. On account of this from faith,

ια κατα χαριν εις το ειναι βεβαιαν την  
so that according to favor; in order that to be sure the

επαγγελιαν παντι τῷ σπερματι, ου τῷ εκ του  
promise to all the seed, not to that from the

νομου μονον, αλλα και τῷ εκ πιστεως Αβρααμ  
law alone, but also to that from faith Abraham

ος εστι πατηρ παντων ημων. <sup>17</sup> (καθως γεγραπ-  
who is a father of all of us; (even as it has been

ται· 'Οτι πατερα πολλων εθνων τεθεικα σε')  
written; That a father of many nations I have placed thee;)

κατεναντι ου επιστευσε θεου, του ζωοποιουντος  
in presence of whom he believed of God, of that making alive

τους νεκρους, και καλουντος τα μη οντα ως  
the dead ones, and calling the things not being as

οντα. <sup>18</sup> 'Ος παρ' ελπιδα επ' ελπιδι επιστευ-  
being. Who contrary to hope in hope believed,

σεν, εις το γενεσθαι αυτον πατερα πολλων  
in order that to have become him a father of many

εθνων, (κατα το ειρημενον· Ουτως εσται το  
nations, according to that having been spoken, Thus shall be the

σπερμα σου) <sup>19</sup> και μη ασθενησας τη πιστει,  
seed of thee;) and not having grown weak in the faith,

cised BELIEVERS; that the  
RIGHTEOUSNESS may be  
ACCOUNTED to them;

<sup>12</sup> and a Father of Cir-  
cumcision, not only to  
those who are of Circum-  
cision, but to those also  
who TREAD in the FOOT-  
STEPS of the FAITH of our  
FATHER ABRAHAM, which  
he had in Uncircumci-  
sion.

<sup>13</sup> For the PROMISE to  
ABRAHAM and to his  
SEED, † that he should be an  
Inheritor of a World,  
was not through Law, but  
through a Righteousness  
of Faith.

<sup>14</sup> † For if THOSE of the  
Law are HEIRS, the FAITH  
becomes useless, and the  
PROMISE abrogated.

<sup>15</sup> Besides, † the LAW  
works out Wrath; \* but  
where Law is not, there is  
no Transgression.

<sup>16</sup> On account of this it  
is from Faith, † that it  
may be according to Fa-  
vor, † in order that the  
PROMISE might BE SURE to  
ALL the SEED; not to THAT  
of the LAW only, but to  
THAT of the Faith of Abra-  
ham, † who is a Father of  
us, †—

<sup>17</sup> as it has been writ-  
ten, † "A Father of Many  
"Nations I have consti-  
"tuted thee,"—in the  
presence of THAT God  
whom he believed, † who  
MAKES ALIVE the DEAD,  
and calls † THINGS not in  
BEING, as though EXIST-  
ING;

<sup>18</sup> who, contrary to  
Hope, believed with Hope,  
that he should BECOME a  
Father of Many Nations,  
according to THAT which  
had been SPOKEN, † "Thus  
"shall thy SEED be."

<sup>19</sup> And not having  
grown weak in the FAITH,

\* VATICAN MANUSCRIPT.—11. also—omit.

15. but where.

† 13. Gen. xvi. 4. &c., Ch. iii. 19. † 14. Gal. iii. 18. † 15. Rom. iii. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 46; 2 Cor. iii. 7, 9; Gal. iii. 10, 10; 1 John i. 4. † 16. Rom. iii. 24. † 16. Gal. iii. 22. † 16. Isa. li. 2; Rom. ix. 8. † 17. Gen. xvii. 5. † 17. Rom. viii. 11; Eph. ii. i. 5. † 17. Rom. ix. 20; 1 Cor. i. 18; 1 Pet. ii. 10. † 18. Gen. xv. 5.

\*[ου] **κατενόησε** το **ἑαυτου σωμα** \***[ἤδη]** **νεκ-**  
[not] he regarded the of himself body [already] having  
**ρωμερον, ἐκατονταετης** **που ὑπαρχων, και την**  
been deadened, an hundred years old thereabouts being, and the  
**νεκρωσιν της μητρας Σαρρας** \***εις δε την**  
deadness of the womb of Sarah; against and the  
**αταγγελιαν του θεου ου διεκριθη τη απιστια,**  
promise of the God not he disputed in the unbelief,  
**αλλ' ενεδυναμωθη τη πιστει, δους δοξαν τῷ**  
but was made strong in the faith, giving glory to the  
**θεῷ,** \***και πληροφορηθεις, οτι ὁ ἐπηγγέλται,**  
God, and having been fully assured, that what has been promised,  
**δυνατες εστι και ποιησαι.** \***Διο** \***[και]** **ελο-**  
able he is also to do. Wherefore [also] it was  
**γισθη αυτῷ εἰς δικαιοσυνην.** \***Ουκ εγραφη δε**  
counted to him for righteousness. Not it was written but  
**δι' αὐτον μονον, οτι ελογισθη αυτῷ.** \***αλλα**  
on account of him alone, that it was counted to him; but  
**και δι' ἡμας, οἰς μελλει λογιζεσθαι, τοις**  
also on account of us, to whom it is about to be counted, to those  
**πιστευουσιν ἐπὶ τον εγειραντα Ἰησουν τον**  
believing on the one having raised up Jesus the  
**κυριον ἡμων εκ νεκρων** \***ὁς παρεδοθη δια**  
Lord of us out of dead ones; who was delivered up on account of  
**τα παραπτώματα ἡμων, και εγερθη δια την**  
the offences of us, and was raised up on account of the  
**δικαιοσιν ἡμων.**  
justification of us.

ΚΕΦ. ε'. 5.

**Ἰ Δικαιοθιντες ουν εκ πιστεως, ειρηνην**  
Having been justified therefore by faith, peace  
**εχμεν προς τον θεον δια τον κυριον ἡμων**  
we have with the God through the Lord of us  
**Ἰησου Χριστου** \***δι' οὐ και την προσαγωγην**  
Jesus Associated; through whom also the introduction  
**σχηκαμην** \***[τῇ πιστει]** **εἰς την χαριν ταυ-**  
we have [by the faith] into the favor this,  
**την, ἐν ἣ ἑστηκαμεν και καυχωμεθα ἐν**  
in which we have stood; and we boast in  
**ἐλπίδι της δοξης του θεου.** \***Ου μονον δε,**  
hope of the glory of the God. Not alone and,  
**αλλα και καυχωμεθα ἐν ταῖς θλίψεσιν, ειδότες**  
but also we boast in the afflictions, knowing  
**ὅτι ἡ θλίψις ὑπομονην κατεργάζεται,** \***ἡ δε**  
that the affliction endurance works out, the and  
**ὑπομονη δοκιμην, ἡ δε δοκιμη ἐλπίδα,** \***ἡ δε**  
endurance approbation, the and approbation hope, the and  
**ἐλπίς ου κατασχυνει, οτι ἡ ἀγάπη του θεου**  
hope not is put to shame, because the love of the God

though he regarded his  
OWN Body as deadened,  
being somewhere about a  
Hundred years old, and  
the DEADNESS of Sarah's  
WOMB;

20 he did not dispute  
against the PROMISE of  
GOD, by UNBELIEF, but  
was made strong in the  
FAITH, giving Glory to  
GOD;

21 having been fully as-  
sured, That what has been  
promised, †he is able also  
to perform.

22 Therefore, it was ac-  
counted to him for Right-  
eousness.

23 But †it was not writ-  
ten for him alone, That it  
was accounted to him,

24 but also for us, to  
whom it is about to be ac-  
counted, even to THOSE  
who BELIEVE †on HIM  
who RAISED UP Jesus OUR  
LORD from the Dead;

25 †who was delivered  
up on account of our UN-  
RIGHTEOUSNESS, †and raised for  
our JUSTIFICATION.

CHAPTER V.

1 Having been justified,  
therefore, by Faith, we  
have †Peace with GOD,  
through our LORD Jesus  
Christ;

2 through whom, also  
we have been INTRO-  
DUCED into this FAVOR in  
which we stand; †and we  
boast in HOPE of the  
GLORY of GOD.

3 And not only so, but  
†we triumph also in AF-  
FLICTIONS, †knowing That  
AFFLICTION works out  
Endurance;

4 †and ENDURANCE,  
Approval; and APPROVAL,  
HOPE;

5 †and this HOPE is  
not put to shame, because

\* VATICAN MANUSCRIPT.—19. not—omit.  
2. in the FAITH—omit.

19. already—omit.

23 also—omit.

† 21. Ps. cxv. 8; Luke i. 37, 43; Heb. xi. 19.  
† 22. Acts i. 24; xiii. 20.  
† 23. Isa. lili. 5, 6; Rom. iiii. 25; v. 6; viii. 32, &c.  
† 24. 1 Cor. xv. 17; 1 Pet. i. 21.  
† 25. Eph. ii. 4; Col. i. 20.  
† 26. Heb. ii. 6.  
† 27. Acts v. 41; 1 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14  
† 28. James i. 2.

† 23. Rom. xv. 4; 1 Cor. x. 11.  
† 24. 1 Cor. xv. 17; 1 Pet. i. 21.  
† 25. Eph. ii. 4; Col. i. 20.  
† 26. Heb. ii. 6.  
† 27. Acts v. 41; 1 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14  
† 28. James i. 2.

ΕΚΚΕΧΥΤΑΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ἡμῶν ΔΙΑ ΠΝΕΥΜΑ-  
has been poured out in the hearts of us through spirit  
ΤΟΣ ἁγίου του δοθέντος ἡμιν. 6 \* [Ετι] γὰρ  
holy of that having been given to us. [Yet] for

Χριστος, ὄντων ἡμῶν ἀσθενῶν ἐτι, κατὰ και-  
an Anointed one, being of us without strength still, according to a  
ρον ὑπὲρ ἀσέβων ἀπεθάνε. 7 Μολις γὰρ  
reason in behalf of impious ones he died. Scarcely for

ὑπὲρ δίκαιου τις ἀποθάνεται· ὑπὲρ γὰρ  
in behalf of a just person any one will die; in behalf of though  
του ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθάνειν·  
the good possibly some one even might dare to die;

8 συνιστῇσι δὲ τὴν ἑαυτοῦ ἀγαπὴν εἰς ἡμᾶς ὁ  
recommends but the of himself love to us the

θεός, ὅτι, ἐτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστος  
God, because, still sinners being of us, an Anointed one

ὑπὲρ ἡμῶν ἀπεθάνε. 9 Πολλῶ οὖν μαλλον,  
in behalf of us died. By much then more,

δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθη-  
having been justified now in the blood of him, we shall be  
σομεθα δι' αὐτοῦ ἀπο τῆς ὀργῆς. 10 Εἰ γὰρ  
saved through him from the wrath. If for

ἐχθροὶ ὄντες κατηλλαγήμεν τῷ θεῷ διὰ τοῦ  
enemies being we were reconciled to the God through the  
θανάτου του υἱοῦ αὐτοῦ, πολλῶ μαλλον καταλ-  
death of the son of him, by much more having been

λαγέντες σωθησομεθα ἐν τῇ ζωῇ αὐτοῦ. 11 Οὐ  
reconciled we shall be saved in the life of him. Not

μονον δε, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ  
only and, but also boasting in the God through

του κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν  
the Lord of us Jesus Anointed, through whom now

τῇ καταλλαγῇ ἐλαβομεν. 12 Διὰ τοῦτο  
the reconciliation we received. On account of this

ὥστε δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τον  
as through one man into the sin

κοσμον εἰσηλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θανα-  
world entered, and through the sin the death;

τος· καὶ οὕτως εἰς παντὰς ἀνθρώπους ὁ θάνατος  
and thus to all men the death

διηλθεν, ἐφ' ᾧ πάντες ἥμαρτον. 13 Ἀχρι γὰρ  
passed through, in which all sinned. Till for

νομου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ  
law sin was in world; sin but not

ἐλλογεῖται μὴ ὄντος νομου. 14 Ἀλλ' ἐβασίλευ-  
is counted not being law. But reigned

σεν ὁ θάνατος ἀπο Ἀδὰμ μέχρι Μωϋσεως καὶ  
the death from Adam till Moses and

ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωματι  
over those not having sinned in the likeness

τῆς παραβάσεως Ἀδὰμ· ὃς ἐστὶ τυπὸς του μελ-  
of the transgression of Adam; who is a type of the one

† the LOVE of God has been  
diffused in OUR HEARTS,  
through THAT holy Spirit  
which has been GIVEN to  
us.

6 \* Besides we being yet  
helpless, Christ at the pro-  
per Time, died in behalf of  
the Ungodly.

7 Now scarcely on 1-  
half of a Just person will  
any one die, though, possi-  
bly, on behalf of the  
GOOD, some one might  
even venture to die.

8 † But \* God recom-  
mends HIS OWN Love to  
us, Because we being yet  
Sinners, Christ died on our  
behalf.

9 By much more, then,  
having been now justified  
† by his BLOOD, we shall,  
through him, be saved  
from WRATH.

10 For if, being Ene-  
mies, † we were reconciled  
to God through the DEATH  
of his SON, by how much  
more, having become re-  
conciled, shall we be saved  
† by his LIFE?

11 And not only so, but  
we even boast in God  
through our LORD Jesus  
Christ, through whom we  
have now received the RE-  
CONCILIATION;

12 For this reason,—as  
† through One Man SIN  
entered into the WORLD,  
(in whom all sinned,) and  
through SIN, † DEATH; so  
also, DEATH passed upon  
All Men.

13 For till the Law, Sin  
was in the World, but  
† Sin is not accounted  
where there is no Law.

14 DEATH, however,  
reigned from Adam till  
Moses, even over THOSE  
who had not SINNED in the  
SIMILITUDE of the TRANS-  
GRESSION of Adam, † who  
is a Type of that BEING  
ABOUT TO COME.

\* VATICAN MANUSCRIPT.—G. If, then, we being yet helpless.

6. yet—omit.

8.

† 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14.

† 9. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7.

† 10. 2 Cor. v. 13, 19; Eph. ii. 16; Col. i. 20, 21.

† 12. Gen. iii. 6; 1 Cor. xv. 21.

† 14. 1 Cor. xv. 21, 22, 45.

† 8. John xv. 11; 1 Pet. iii. 13; 1 John

† 10. 2 Cor. v. 13, 19; Eph. ii. 16; Col. i. 20, 21.

† 12. Gen. iii. 6; 1 Cor. xv. 21.

† 14. 1 Cor. xv. 21, 22, 45.

λουτες. <sup>15</sup> ΑΛΛ' ΟΥΧ ΩΣ ΤΟ ΠΑΡΑΠΤΩΜΑ ΟΥΤΩ  
 being about to come. But not as the fall, so  
 \* [και] το χαρισμα. Ει γαρ τῷ του ἐνος  
 [also] the gracious gift. If for by the of one  
 παραπτωματι οἱ πολλοι ἀπεθανον, πολλῶ μαλ-  
 fall the many died, by much more  
 λον ἢ χάρις του θεου και ἡ δωρεα ἐν χαριτι τῇ  
 the favor of the God and the gift by favor by that  
 του ἐνος ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολ-  
 of the one man Jesus Anointed to the many  
 λους ἐπερίσσευσε. <sup>18</sup> Καὶ οὐχ ὡς δι' ἐνος  
 abounded. And not as through one  
 ἁμαρτησατος, το δωρημα. Το μὲν γὰρ κριμα,  
 having sinned, the free gift. The indeed for sentence,  
 ἐξ ἐνος εἰς κατακριμα· το δε χαρισμα, ἐκ  
 from one to condemnation; the but gracious gift, from  
 πολλων παραπτωμάτων εἰς δικαιομα. <sup>17</sup> Εἰ γὰρ  
 many offences to righteousness. If for  
 τῷ του ἐνος παραπτωματι ὁ θάνατος ἐβασί-  
 by the of the one fall the death reigned  
 λευσε δια του ἐνος, πολλῶ μαλλον οἱ τὴν  
 through the one, by much more those the  
 περισσεῖαν τῆς χάριτος καὶ \* [τῆς δωρεας] τῆς  
 abundance of the favor and [of the gift] of the  
 δικαιοσύνης λαμβανόντες, ἐν ζωῇ βασιλεύσου-  
 righteousness having received, in life shall reign  
 σι δια του ἐνος Ἰησοῦ Χριστοῦ. <sup>18</sup> Ἀρα οὖν  
 through the one Jesus Anointed. Indeed then  
 ὡς δι' ἐνος παραπτωματος, εἰς πάντας ἀνθρώ-  
 as through one offence, on all men  
 πους εἰς κατακριμα· οὕτω καὶ δι' ἐνος δικαιο-  
 to condemnation; so also through one righteous-  
 ματος, εἰς πάντας ἀνθρώπους εἰς δικαιοσύ-  
 ness, on all men to a justification  
 νης. <sup>19</sup> Ὡς περ γὰρ δια τῆς παρακοῆς του  
 of Adam. As for through the disobedience of the  
 ἐνος ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ  
 one man sinners were constituted the  
 πολλοὶ· οὕτω καὶ δια τῆς ὑπακοῆς του ἐνος  
 many; so also through the obedience of the one  
 δικαιοὶ κατασταθήσονται οἱ πολλοὶ.  
 righteous persons shall be constituted the many.  
<sup>20</sup> Νόμος δε παρεῖσθλην, ἵνα πλεονασῇ το  
 Law but supervened, so that might abound the  
 παραπτωμα· οὐ δε ἐπλεονασεν ἡ ἁμαρτία,  
 offence; where but abounded the sin,  
 ὑπερεπερίσσευσεν ἡ χάρις· <sup>21</sup> ἵνα ὥς περ ἐβασί-  
 superabounded the favor; that as reigned  
 λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ  
 the sin in the death, so also the  
 χάρις βασιλεύσῃ δια δικαιοσύνης εἰς ζωὴν αἰ-  
 grace might reign through righteousness into life ag-  
 νων, δια Ἰησοῦ Χριστοῦ του κυρίου ἡμῶν.  
 lasting, through Jesus Anointed the Lord of us.  
 ΚΕΦ. σ'. 6. <sup>1</sup> Τι οὖν ἐροῦμεν; ἐπιμενῶμεν  
 What then shall we say? ought we to continue  
 τῇ ἁμαρτία, ἵνα ἡ χάρις πλεονασῇ; <sup>2</sup> Μὴ  
 in the sin, so that the favor may abound? Not

15 But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT Gracious GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

16 And not as through One having sinned, is the FREE GIFT. For indeed the SENTENCE was from One to Condemnation; but the GRACIOUS GIFT is from Many Offences to Righteousness.

17 Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in Life through the ONE—the \* Anointed Jesus.

18 Therefore, indeed, as through One Offence, sentence came on All Men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life.

19 For as through the DISOBEDIENCE of ONE Man, the MANY were constituted Sinners, so even through the OBEEDIENCE of the ONE, the MANY will be constituted Righteous.

20 And Law supervened, so that the OFFENCE might abound; but where SIN abounded, FAVOR superabounded;

21 that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for aionian Life, through the \* Anointed Jesus, our LORD.

## CHAPTER VI.

1 What then shall we say? Ought we to continue in SIN that FAVOR may abound?

\* VATICAN MANUSCRIPT.—15. also—omit.

Jesús. 21. Christ Jesus our Lord.

† 15. Isa. liii. 11; Matt. xx. 28; xvi. 28.

17. of the gift—omit.

17. Christ

† 18. John xii. 32; Heb. ii. 9.

† 20.

John xv. 22; Rom. iii. 20; iv. 15; vii. 5; Gal. iii. 10, 23.

† 20. Luke vii. 47; 1 Tim. i. 14.

γενοίτο. Οἵτινες ἀπεθανομεν τῇ ἁμαρτίᾳ, πῶς  
let it be. Who we died by the sin, how

εἰς ζῆσμεν ἐν αὐτῇ. <sup>3</sup> ἢ ἀγνοεῖτε, ὅτι ὅσοι  
still shall we live in it? Or are you ignorant, that so many as

εβαπτίσθημεν εἰς Χριστὸν \* [Ἰησοῦν,] εἰς τὸν  
were dipped into Anointed [Jesus,] into the

θανάτον αὐτοῦ εβαπτίσθημεν; <sup>4</sup> Συνεταφύμη-  
death of him were dipped? We were buried together

οὖν αὐτῷ δια τοῦ βαπτίσματος εἰς τὸν θάνα-  
therefore with him through the dipping into the death,

τον, ἵνα ὡς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν  
that as was raised up Anointed out of dead ones

διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν  
through the glory of the father, so also we in

καινότητι ζωῆς περιπατήσωμεν. <sup>5</sup> Εἰ γὰρ συμ-  
newness of life should walk. If for planted

φυτοὶ γεγόναμεν τῷ ὁμοιωματι τοῦ θανάτου  
together we have become in the likeness of the death

αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.  
of him, certainly also of the resurrection we shall be,

<sup>6</sup> τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἀνθρώ-  
this knowing, that the old of us man

πὸς συνεσταύρωθῃ, ἵνα καταργηθῇ τὸ  
was crucified with, that might be rendered powerless the

σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς  
body of the sin, of the no longer to be enslaved us

τῇ ἁμαρτίᾳ. <sup>7</sup> ὁ γὰρ ἀποθάνων δεικνύεται ἀπο-  
in the sin; he for having died has been justified from

τῆς ἁμαρτίας. <sup>8</sup> Εἰ δὲ ἀπεθανομεν σὺν Χριστῷ,  
the sin. If but we died with Anointed,

πιστευομεν, ὅτι καὶ συζησομεν αὐτῷ, <sup>9</sup> εἰδοτες,  
we believe, that also we shall live with him, knowing,

ἔτι Χριστὸς ἐγέρθει ἐκ νεκρῶν, οὐκέτι ἀποθ-  
that Anointed having been raised out of dead ones, no longer dies;

νήσκει θάνατος αὐτοῦ οὐκέτι κυριεύει. <sup>10</sup> Ὁ  
death of him no longer lords over. Which

γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ;  
for he died, by the sin he died once for all;

ὁ δὲ ζῇ, ζῇ τῷ θεῷ. <sup>11</sup> Οὕτω καὶ ὑμεῖς  
which but he lives, he lives by the God. So also you

λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ,  
count yourselves dead ones indeed by the sin,

ζῶντας δὲ τῷ θεῷ, ἐν Χριστῷ Ἰησοῦ.  
living ones but by the God, in Anointed Jesus.

<sup>12</sup> Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ  
Not therefore let reign the sin, in the

θνήτῳ ὑμῶν σωματι, εἰς τὸ ὑπακούειν <sup>13</sup> μὴ δὲ  
mortal of you body, in order that to obey; nor

<sup>2</sup> By no means. How shall we, who have died by sin, live any longer in it?

<sup>3</sup> Or are you ignorant, that as many as have been immersed into Christ, have been immersed into his DEATH?

<sup>4</sup> We have therefore been & contombed with him by the IMMERSION into that DEATH; that as Christ was raised from the Dead by the & GLORY of the FATHER, so also for should walk in a New Life.

<sup>5</sup> & For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

<sup>6</sup> \* knowing this, That & our OLD Man was crucified with him, so that the BODY of sin may be rendered powerless; that we may no longer be EN-SLAVED to SIN;

<sup>7</sup> for & HE who DIED has been justified from SIN.

<sup>8</sup> & And if we died with Christ, we believe That we shall also live with him;

<sup>9</sup> knowing that & Christ, having been raised from the Dead, dies no more; Death no longer lords it over him.

<sup>10</sup> For [the death] which he died, & died by SIN once; but [the life] which he lives, he lives by God.

<sup>11</sup> Thus also do you account yourselves dead indeed by SIN, & but living by God in the \* Anointed Jesus.

<sup>12</sup> & Let not SIN, therefore, reign in your MORTAL Body, in order \* to OBEY its DESIRE;

<sup>13</sup> FOR PRESENT YOUR

\* VATICAN MANUSCRIPT.—3. Jesus—omit. DRIVERS.

11. Christ Jesus.

12. to obey its

† 2. ver. 11; Rom. vii. 4; Gal. ii. 10; vi. 14. Col. ii. 12. † 4. John ii. 11; xi. 40. † 5. Phil. iii. 10, 11. † 7. 1 Pet. iv. 1. † 9. Rev. i. 12. † 10. Heb. ix. 22. ex. 133.

† 2. Col. iii. 2; 1 Pet. ii. 24. † 4. Gal. ii. 20; v. 24; Eph. iv. 22; Col. iii. 5, 9. † 5. Phil. ii. 1. † 7. 1 Pet. iv. 1. † 11. Gal. ii. 19. † 12. Psa. xix. 13;

παριστάνετε τα μέλη ὑμῶν ὅπλα ἀδικίας  
present you the members of you weapons of unrighteousness  
τῇ ἀμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ  
to the sin; but present you yourselves to the  
θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν  
God, as out of dead ones living, and the members of you  
ὅπλα δικαιοσύνης τῷ θεῷ. <sup>14</sup> Ἀμαρτία γὰρ  
weapons of righteousness to the God. Sin for  
ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπο νόμον,  
of you not shall lord over; not for you are under Law,  
ἀλλ' ὑπο χάριν. <sup>15</sup> Τι οὖν; ἀμαρτησομεν, ὅτι  
but under favour. What then? shall we sin, because  
οὐκ ἐσμεν ὑπο νόμον, ἀλλ' ὑπο χάριν; Μὴ γε-  
not we are under Law, but under favour? Not γε-  
νοίτο. <sup>16</sup> Οὐκ οἴδατε, ὅτι ὅς παριστάνετε  
is he. Not you know, that to whom you present  
ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ὅς  
yourself slaves for obedience, slaves you are to whom  
ὑπακούετε, ἥτοι ἀμαρτίας εἰς θάνατον, ἢ  
you are obedient, whether of sin to death, or  
ὑπακοῆς εἰς δικαιοσύνην; <sup>17</sup> Χάρις δὲ τῷ θεῷ,  
of obedience to righteousness? Thanks but to the God,  
ὅτι ἥτε δούλοι τῆς ἀμαρτίας, ὑπήκουσατε δὲ  
that you were slaves of the sin, you obeyed yet  
ἐκ καρδίας εἰς ὃν παρεδόθητε τυπὸν διδασχῆς.  
from heart into which you were delivered a form of teaching.  
<sup>18</sup> Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας, ἐδου-  
Having been freed and from the sin, you were  
λωθῆτε τῇ δικαιοσύνῃ. <sup>19</sup> (Ἀνθρωπίνῳ λεγῶ,  
enrolled to the righteousness. (According to man I speak,  
δὲ τὴν ἀσθενειαν τῆς σαρκὸς ὑμῶν.) Ὁς  
on account of the weakness of the flesh of you.) As  
περ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ  
for you presented the members of you slaves to the  
ἀκαθαρσίᾳ καὶ τῇ ανομίᾳ \* [εἰς τὴν ανομίαν·]  
uncleanliness and to the iniquity [for the iniquity,]  
οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ  
so now present you the members of you slaves to the  
δικαιοσύνῃ εἰς ἁγιασμόν. <sup>20</sup> Ὅτε γὰρ δούλοι  
righteousness for sanctification. When for slaves  
ἦτε τῆς ἀμαρτίας, ἐλευθεροὶ ἦτε τῇ δικαιοσύνῃ  
you were of the sin, free you were to the righteous-  
ν. <sup>21</sup> Τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς  
ness. What therefore fruit had you then? in the things  
νῦν ἐκαίσχυνεσθε· τὸ γὰρ τέλος ἐκείνων, θάνα-  
now you are ashamed; the for end of those, death.  
τος. <sup>22</sup> Νῦν δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρ-  
Now but having been freed from the sin,  
τίας, δουλαικῶντες δὲ τῷ θεῷ, ἐχετε τὸν καρ-  
having been enslaved and to the God, you have the fruit

MEMBERS to SIN, as In-  
struments of Iniquity;  
but I present yourselves to  
God, as if alive from the  
Dead, and your Members  
to God, as Instruments of  
Righteousness.

<sup>14</sup> For Sin shall not  
lord it over You; for you  
are not under Law, but  
under Favor.

<sup>15</sup> What then? Should  
we sin, Because we are  
not under Law, but under  
Favor? By no means.

<sup>16</sup> Do you not know,  
That to whom you pre-  
sent yourselves Slaves for  
Obedience, his Slaves you  
are to whom you are obedi-  
ent, whether of Sin to  
Death, or of Obedience to  
Righteousness?

<sup>17</sup> But thanks to God,  
That though you were  
Slaves of sin, yet you  
obeyed from the Heart  
that Mould of Instruction  
into which you were  
delivered;

<sup>18</sup> and, having been  
emancipated from sin, you  
became subservient to  
RIGHTeousness.

<sup>19</sup> (I speak humanly,  
because of the weakness  
of your flesh;) for as  
you presented your mem-  
bers enslaved to IMPU-  
RITY and INIQUITY, so  
now present your mem-  
bers bound to RIGHT-  
eousness for Sanctification.

<sup>20</sup> For when you were  
Slaves of sin, you were  
free as to RIGHTeous-  
NESS.

<sup>21</sup> What Fruit, there-  
fore, had you at that time  
in things of which you are  
now ashamed? for the  
END of those things is  
Death.

<sup>22</sup> But now, having  
been emancipated from  
sin, and having become  
bound to God, you have

\* VATICAN MANUSCRIPT.—13. as if alive.  
19. for the INIQUITY.—omit.

† 13. Rom. vii. 5; Col. iii. 5; James iv. 1.  
† 14. Rom. vii. 4 & 6; viii. 3; Gal. v. 18.  
John viii. 34; 3 Pet. ii. 19.  
Gal. v. 1; 1 Pet. ii. 16.

13. Members.

† 12. Rom. xii. 1; 1 Pet. ii. 24; iv. 2.

† 15. 1 Cor. ix. 21.

† 16. Matt. vi. 24;

† 18. John viii. 33; 1 Cor. vii. 23.

† 21. Rom. i. 32.



πον ὑμῶν εἰς ἁγιασμόν· το δε τέλος, ζῶν αἰώνιον. <sup>23</sup>Τα γὰρ οὐκ ὄντα τῆς ἁμαρτίας, θάνατος· το δε χάρισμα τοῦ θεοῦ, ζῶν αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

your FRUIT in Sanctification, and the END æonian Life.

<sup>23</sup> For † the WAGES of SIN is Death; † but the GRACIOUS GIFT of GOD is æonian Life, by the Anointed Jesus, our LORD.

CHAPTER VII.

ΚΕΦ. Ζ'. 7.

<sup>1</sup> Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσιν γὰρ ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ· <sup>2</sup> Ἡ γὰρ ὑπὸ ἀνδρὸς ζῶντι ἀνδρὶ δέδεται νόμος· εἰ δὲ ἀνὴρ θανῇ ὁ ἀνὴρ, κατηργεῖται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. <sup>3</sup> Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει, εἰ γένηται ἀνδρὶ ἑτέρῳ· εἰ δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθερὰ ἐστὶν ἀπὸ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλὶδα, γενομένην ἀνδρὶ ἑτέρῳ. <sup>4</sup> Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τοῦ γεγενῆσθαι ὑμᾶς ἑτέροις, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ. <sup>5</sup> Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν, τα διὰ τοῦ νόμου, ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τοῦ καρποφορήσαι τῷ θανάτῳ. <sup>6</sup> Νυνὶ δὲ κατηργηθήμεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατεχομεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινοῦ ἡμεῖς πνεύματος, καὶ οὐ παλαιότητι γραμμάτων. <sup>7</sup> Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;

<sup>1</sup> Are you ignorant, Brethren, (for I am speaking to those who are acquainted with Law,) That the LAW controls a MAN for as long a Time as he lives?

<sup>2</sup> Hence † the MARRIED Woman is bound by LAW to the LIVING Husband; but if the HUSBAND die, she is released from the LAW of the HUSBAND.

<sup>3</sup> So then, † while the HUSBAND is living, she will be declared an Adulteress, if she belong to another Man; but if the HUSBAND die, she is free from the LAW; so that she is not an Adulteress, though she belong to another Man.

<sup>4</sup> Therefore, my Brethren, you also were † put to death by the LAW, through the BODY of the ANOINTED one, in order that you may BELONG to another,—to HIM who was RAISED from the Dead, that we should † bring forth fruit to GOD.

<sup>5</sup> For when we were in the FLESH, those SINFUL PASSIONS, which were through the LAW, † worked in our MEMBERS † BRINGING FORTH FRUIT to DEATH.

<sup>6</sup> But now, having died, we are released from the LAW, by which we were held; so that we may serve † in Newness of Spirit, and not in Oldness of Letter.

<sup>7</sup> What then shall we say? Is the LAW Sin? By

† 23. Gen. ii. 17; Rom. v. 12; James i. 15. † 23. Rom. ii. 7; v. 17. 21; 1 Pet. i. 4.  
† 2. 1 Cor. vii. 39. † 2. Matt. v. 32. † 4. Rom. viii. 3; Gal. ii. 19; v. 18; Eph. ii. 15; Col. ii. 14. † 4. Gal. v. 22. † 5. Rom. vi. 12. † 5. Rom. vi. 21; Gal. v. 19;  
James i. 15. † 6. Rom. ii. 29; 2 Cor. iii. 6.

Μη γενοιτο· αλλα την ἁμαρτιαν ουκ εγνων, ει  
Not let it be; but the sin not I knew, if  
μη δια νομου την τε γαρ επιθυμιαν ουκ ηδειν,  
not through law, the even for strong desire not I knew,  
ει μη δ νομος ελεγεν· Ουκ επιθυμησεις.  
if not the law said; Not thou shalt lust.

Ἀφορμην δε λαβουσα ἡ ἁμαρτια, δια της εν-  
Opportunity and having taken the sin, through the com-  
τολης κατειργασατο εν εμοι πασαν επιθυμιαν·  
m-ment worked out in me all strong desire;  
χωρις γαρ νομου ἁμαρτια νεκρα. Ἐγω δε  
apart from for law sin dead. I and  
εξων χωρις νομου ποτε· ελθουσης δε της  
was alive apart from law then; having come but the  
εντολης, ἡ ἁμαρτια ανεζησεν, εγω δε απεθα-  
commandment, the sin lived again, I and died;  
νον·<sup>10</sup> και ευρεθη μοι ἡ εντολη ἡ εἰς ζωην,  
and was found by me the commandment that for life,

αυτη εἰς θανατον. Ἡ γαρ ἁμαρτια αφορμην  
came for death. The for sin opportunity  
λαβουσα, δια της εντολης εξηπατησε με,  
having taken, through the commandment deceived me,  
και δι' αутης απεκτεινεν. Ὡστε δ μεν  
and through it killed. So that the indeed

νομος ἅγιος, και ἡ εντολη ἅγια και δικαία και  
law holy, and the commandment holy and just and  
αγαθη. Ὡστε οὖν αγαθον, εμοι γεγоне θανατος;  
good. That then good thing, to me has become death?

Μη γενοιτο· αλλα ἡ ἁμαρτια· ἵνα φανη  
Not let it be; but the sin, so that it might appear  
ἁμαρτια, δια του αγαθου μοι κατειργαζομενη  
sin, through the good to me working out

θανατον, ἵνα γενηται καθ' ὑπερβολην ἁμαρτω-  
death, so that might become in excess a sinner  
λος ἡ ἁμαρτια δια της εντολης. Ὁ· γινωσκον  
the sin through the commandment. We know

γαρ, οτι δ νομος πνευματικος εστιν· εγω δε  
for, that the law spiritual is; I but  
σαρκινος εἰμι, πεπραμενος ὑπο την ἁμαρτιαν.  
fleshly am, having been sold under the sin.

Ὅ γαρ κατειργαζομαι, ου γινωσκω· ου γαρ δ  
What for I work out, not I know; not for what  
θελω, τουτο πρασσω· αλλ' δ μισω, τουτο  
I wish, this I practise; but what I hate, this

ποιω. Ἐἰ δε δ ου θελω, τουτο ποιω, συμ-  
I do. If but what not I wish, this I do, I as-  
φημι τῷ νομῳ, οτι καλος. Ὡς γαρ δε ουκετι  
ent to the law, that excellent. Now but no longer

εγω κατειργαζομαι αυτο, αλλ' ἡ οἰκουσα εν  
I work out it, but the dwelling in

no means. Indeed, I did not know sin except through Law; for even STRONG DESIRE I had not known, if the LAW had not said, "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. † Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, SIN lived again, and I died;

10 and THAT COMMANDMENT intended † for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That good thing, then, has become Death to me? By no means, but SIN has; that SIN might be manifest, through that good thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, I having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise † what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the SIN \* DWELLING in me.

\* VATICAN MANUSCRIPT.—17. INDWELLED IN ME.

† 7. Rom. iii. 20.  
‡ 8. 1 Cor. xv. 56.  
§ 9. 1 Cor. xix. 28, 137; 1 Tim. i. 8.  
|| 10. Gal. v. 17

17. Exod. xx. 17, Deut. v. 21; Acts xx. 33; Rom. xiii. 9.  
18. Lev. xviii. 5; Ezek. xx. 17, 18, 21; 1 Cor. iii. 7.  
19. 1 Kings xi. 20, 25; 2 Kings xvii. 17.

‡ 12. Fan.  
§ 13.

εμοι ἁμαρτια. <sup>18</sup> Οἶδα γαρ, ὅτι οὐκ οἰκει ἐν  
me sin. I know for, that not dwells in  
εμοι, τούτ' ἐστὶν ἐν τῇ σαρκί μου, αγαθόν το  
me, this is in the flesh of me, a good thing; the

γὰρ θελεῖν παρακατεῖται μοι, τὸ δὲ κατεργάζεσθαι  
for to will is present with me, the but to work out

τὸ καλόν, οὐχ εὕρισκω. <sup>19</sup> Οὐ γὰρ ὁ θελῶ,  
the excellent, not I know. Not for what I wish,

ποιῶ αγαθόν· ἀλλ' ὁ οὐ θελῶ κακόν, τούτο  
I do a good thing; but what not I wish an evil thing, this

πράσσω. <sup>20</sup> Εἰ δὲ ὁ οὐ θελῶ \* [ἐγώ,] τούτο  
I practise. If but what not wish [I,] this

ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ  
I do, no longer I work out it, but the

οἰκουσα ἐν εμοι ἁμαρτια. <sup>21</sup> Εὕρισκω ἀρὰ τὸν  
dwelling in me sin. I find therefore the

νόμον τῷ θελοντὶ ἐμοὶ ποιεῖν τὸ καλόν, ὅτι  
law in the wishing to me to do the excellent, because

εμοὶ τὸ κακόν παρακατεῖται. <sup>22</sup> Συνῆδομαι γὰρ  
with me the evil thing lies near. I am pleased for

τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσω ἄνθρωπον  
with the law of the God according to the inside man;

<sup>23</sup> βλεπῶ δὲ ἕτερον νόμον ἐν τοῖς μέλεσι μου  
I see but another law in the members of me

ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου, καὶ  
warring against the law of the mind of me, and

αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῇ  
making a captive me to the law of the sin to that

ὅντι ἐν τοῖς μέλεσι μου. <sup>24</sup> Τалаίπωρος ἐγώ  
existing in the members of me. Wretched I

ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ  
man; who me will rescue from the body of the

θανάτου τούτου; <sup>25</sup> Εὐχαριστῶ τῷ θεῷ διὰ  
death this? I thank the God by means of

Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρὰ οὖν  
Jesus Anointed of the Lord of us. So then

αὐτὸς ἐγὼ τῷ μὲν νοί δουλεύω νόμῳ θεοῦ  
myself with the indeed mind am in servitude to a law of God;

τῇ δὲ σαρκί, νόμῳ ἁμαρτίας. ΚΕΦ. η'. 8.  
with the but flesh, to a law of sin.

<sup>1</sup> Οὐδὲν ἀρὰ νῦν κατακριμα τοῖς ἐν Χριστῷ  
No therefore now condemnation to those in an Anointed

Ἰησοῦ. <sup>2</sup> Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς  
Jesus. The for law of the spirit of the life

ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσε με ἀπὸ τοῦ  
by an Anointed Jesus, freed me from the

νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. <sup>3</sup> Το γὰρ  
law of the sin and of the death. The for

18 For I knew That in me, that is, in my FLESH, there dwells no good thing; for to DESIRE is present with me, but to WORK OUT WHAT IS EXCELLENT I find not.

19 For I do not the good which I desire, but the evil which I desire not, this I practise.

20 But if what I desire not, this I do, I no longer work it out, but the SIN DWELLING in me.

21 I find therefore this LAW, when I am willing to do RIGHT, That the WRONG lies near me.

23 For I am pleased with the LAW of \* God according † to the INWARD Man;

23 but ‡ I perceive Another LAW in † my MEMBERS, warring against the LAW of my MIND, and making me a captive to THAT LAW of SIN EXISTING in my MEMBERS.

24 Wretched Man that I am! who will rescue Me from † this BODY of DEATH?

25 † \* Thanks to GOD, by means of Jesus Christ, our LORD. Consequently, then, indeed, I myself, by the MIND, am in subjection to the Law of God, but by the FLESH to the Law of SIN.

## CHAPTER VIII.

1 There is then No Condemnation now to THOSE in the Anointed Jesus;

2 for † the LAW of the SPIRIT of LIFE by the Anointed Jesus, liberated \* me from the LAW of SIN and of DEATH.

\* VATICAN MANUSCRIPT.—20. I—ομή. 2. thee.

22. the MIND.

23. Thanks to God.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

‡ 18. Gen. vi. 5; viii. 21.

‡ 22. 2 Cor. i. 10; Eph. iii. 16; Col. iii. 9, 10.

‡ 23.

Gal. v. 17

‡ 24. Rom. vi. 12, 13.

‡ 25. 1 Cor. xv. 57.

‡ 2. John viii. 26;

Rom. vi. 15, 23; Gal. iii. 10; y. 1.

ἀδυνατον του νομου, εν ᾧ ἡσθενει δια της  
 inability of the law, in that it was weak through the  
 σαρκος, ὁ θεος τον ἑαυτου υιον πεμψας εν ὁμοι-  
 flesh, the God the of himself son having sent in a form  
 ὁμοιᾷ σαρκος ἁμαρτίας, και περι ἁμαρτίας,  
 of flesh of sin, and on account of sin,  
 κατεκρινε την ἁμαρτιαν εν τη σαρκι· ἵνα το  
 condemned the sin in the flesh; so that the  
 δ.κείσματος του νομου πληρωθῇ εν ὑμῖν, τοῖς μη  
 righteousness of the law might be fulfilled by us, by those not  
 κατα σαρκά περιπατοῦσιν, ἀλλὰ κατὰ  
 according to flesh walking, but according to  
 πνεῦμα. Ὁι γὰρ κατὰ σάρκα ὄντες, τὰ  
 spirit. Those for according to flesh being, the things

της σαρκος φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα,  
 of the flesh are minding; those but according to spirit,  
 τὰ του πνευματος. Ὁ γὰρ φρονημα της  
 the things of the spirit. The for mind of the

σαρκος, θάνατος· το δὲ φρονημα του πνευματος,  
 flesh, death; the but mind of the spirit,  
 ζωὴ και εἰρήνη. Ὁ γὰρ φρονημα της  
 life and peace. Because the mind of the

σαρκος, ἐχθρὰ εἰς θεον· τῷ γὰρ νόμῳ του θεου  
 flesh, enmity to God; to the for law of the God  
 οὐχ ὑποτασσεται, οὐδὲ γὰρ δύναται· ὁ δὲ ἐν  
 not it is subject, neither for it is able; those and in

σαρκὶ ὄντες, θεῷ ἀρεσάι οὐ δύναται. Ὁ γὰρ  
 flesh being, to God to be pleasing not they are able. You  
 δὲ οὐκ ἐστε ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ  
 but not are in flesh, but in spirit, if indeed

πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δὲ τις πνεῦμα  
 spirit of God dwells in you. If and any one spirit  
 Χριστοῦ οὐκ ἐχει, οὗτος οὐκ ἐστὶν αὐτοῦ.  
 of an Anointed one not has, he not is of him.

Ἐἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν  
 If but an Anointed in you, the indeed body dead  
 διὰ ἁμαρτίας· το δὲ πνεῦμα ζωὴ διὰ  
 with respect to sin; the but spirit life with respect to

δικαιοσύνην. Ἐἰ δὲ τὸ πνεῦμα του ἐγείραν-  
 righteousness. If but the spirit of him having raised  
 τος Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγεί-  
 up Jesus out of dead ones dwells in you, he having

ρας τον Χριστον ἐκ νεκρῶν, ζωοποιήσει και  
 raised the Anointed out of dead ones, will make alive also  
 τὰ θνητὰ σῶματα ὑμῶν, διὰ τὸ ἐνοικῶν αὐτοῦ  
 the mortal bodies of you, through the indwelling of him

πνεῦμα ἐν ὑμῖν.  
 spirit in you.

Ἄρα οὖν, ἀδελφοί, οφείλεται ἐσμεν οὐ τῇ  
 so then, brethren, debtors we are not to the  
 σαρκὶ, του κατὰ σάρκα ζῆν. Ἐἰ γὰρ  
 flesh, of the according to flesh to live. If for

3 For [what was IM-  
 POSSIBLE for the LAW, in  
 that it was weak through  
 the FLESH, †GOD, having  
 sent his OWN Son in a  
 Form of the Flesh of Sin,  
 even [by an offering] for  
 Sin, condemned SIN in the  
 FLESH;

4 so that the RIGHTE-  
 OUSNESS of the LAW may  
 be fulfilled by us, who are  
 WALKING, not according  
 to Flesh, but according to  
 Spirit.

5 For †THOSE who  
 LIVE according to Flesh,  
 are minding the THINGS  
 of the FLESH; but THOSE  
 who live according to  
 Spirit, †the THINGS of the  
 SPIRIT.

6 †For the MIND of the  
 FLESH is Death; but the  
 MIND of the SPIRIT is Life  
 and Peace.

7 Because the MIND of  
 the FLESH is †Enmity to  
 God; for to the LAW of  
 God it is not subject;  
 †nor, indeed, can it be.

8 THOSE, then, who  
 ARE in a Sensual state, are  
 unable to please God.

9 But you are not Sen-  
 sual, but Spiritual, because  
 †the Spirit of God dwells  
 in you. But if any one  
 possess not †the Spirit of  
 Christ, he is not of him.

10 And if Christ be in  
 you, the BODY indeed is  
 dead as to Sin; but the  
 SPIRIT is Life as to Right-  
 eousness.

11 And if the SPIRIT OF  
 †HIM who RAISED Jesus  
 from the Dead dwell in  
 you, †HE who RAISED  
 \* Christ from the Dead,  
 will also make alive your  
 MORTAL Bodies, through  
 the INDWELLING of his  
 Spirit within you.

12 †So then, Brethren,  
 we are not Debtors to the  
 FLESH, to live according  
 to the Flesh.

\* VATICAN MANUSCRIPT.—11. Christ.

† 2. Acts xlii. 30; Rom. vii. 20; Heb. vii. 13, 10; x. 1, 2, 10, 14.  
 Cor. v. 21. † 4. John iii. 6, 1 Cor. ii. 14. † 5. Gal. v. 22, 23;  
 16; ver. 13; Gal. vi. 8. † 7. James iv. 4. † 7. 1 Cor. ii. 14.  
 10; vi. 16. † 2. Gal. iv. 6 Phil. i. 24. † 11. Acts ii. 34.  
 8; 1 Cor. vi. 14, 2 Cor. iv. 14. Eph. ii. 8. † 12. Rom. vi. 7, 14.

† 3. Gal. iii. 13; 3  
 † 6. Rom. vi.  
 † 9. 1 Cor. iii.  
 † 11. Rom. vi. 4.

κατα σαρκα ζητε, μελλετε αποθνησκειν' ει  
according to flesh you live, you are about to die; if  
δε πνευματι τας πραξεις του σωματος θανα-  
but by spirit the practices of the body you put  
τουτε, ζησεσθε. <sup>14</sup> 'Οσοι γαρ πνευματι θεου  
to death, you shall live. As many as for by spirit of God  
αγονται, ουτοι εισιν υιοι θεου. <sup>15</sup> Ου γαρ ελα-  
are led, these are sons of God. Not for you  
βετε πνευμα δουλειας παλιν εις φοβον, αλλ'  
received a spirit of bondage back to fear, but  
ελαβετε πνευμα υιοθεσιας, εν 'φ κραζομεν  
you received a spirit of sonship, by which we cry,  
Αββα, ο πατηρ. <sup>16</sup> Αυτο το πνευμα συμμαρτυ-  
Abba, the father. Itself the spirit testifies toge-  
ρει τω πνευματι ημων, οτι εσμεν τεκνα θεου.  
ther with the spirit of us, that we are children of God.  
<sup>17</sup> Ει δε τεκνα, και κληρονομοι' κληρονομοι μεν  
If and children, also heirs; heirs indeed  
θεου, συγκληρονομοι δε Χριστου' ειπερ συμ-  
of God, joint-heirs and of an Anointed; if indeed we suf-  
πασχομεν, ινα και συνδοξασθωμεν. <sup>18</sup> Λογιζο-  
fer with, so that also we may be glorified with. I reckon  
μαι γαρ, οτι ουκ αξια τα παθηματα του νυν  
for, that not comparable the sufferings of the now  
καιρου προς την μελλουσαν δοξαν αποκαλυφθη-  
season with the being about glory to be revealed  
ναι εις ημας. <sup>19</sup> 'Η γαρ αποκαταδοκια της κτι-  
in us. The for earnest desire of the crea-  
σεως την αποκαλυψιν των υιων του θεου απεκ-  
tion the revelation of the sons of the God looks  
δεχεται. <sup>20</sup> Τη γαρ ματαιοτητι η κτισις  
for. To the for vanity the creation  
υπεταγη, (ουχ εκουσα, αλλα δια τον υποτα-  
was placed under, (not voluntarily, but through him having  
ξαντα,) επ' ελπιδι, <sup>21</sup> οτι και αυτη η κτισις  
placed under,) in hope, that even itself the creation  
ελευθερωθησεται απο της δουλειας της φθορας  
will be freed from the bondage of the corruption  
εις την ελευθεριαν της δοξης των τεκνων του  
into the freedom of the glory of the children of the  
θεου. <sup>22</sup> Οιδαμεν γαρ, οτι πασα η κτισις συμ-  
God. We know for, that all the creation groans  
τεναζει και συνωδινει αχρι του νυν' <sup>23</sup> ου μονον  
together and travails together till the now; not only

<sup>13</sup> For † if you live ac-  
cording to the Flesh, you  
are about to die; but if,  
by the Spirit, you put to  
death the DEEDS of the  
BODY, you shall live;

<sup>14</sup> because † as many as  
are guided by God's Spirit,  
these are Sons of God.

<sup>15</sup> † For you did not re-  
ceive a Slavish Spirit back  
again for † fear; but you  
received † a Spirit of Son-  
ship, by which we cry,  
† "Abba! FATHER!"

<sup>16</sup> † The SPIRIT itself  
testifies together with our  
SPIRIT, that we are Child-  
ren of God.

<sup>17</sup> And if Children, also  
Heirs; † Heirs, indeed, of  
God, and Joint-heirs with  
Christ; † if indeed, we suf-  
fer together, so that we  
may be also glorified toge-  
ther.

<sup>18</sup> For I consider That  
† the SUFFERINGS of the  
PRESENT Time, as un-  
worthy of Comparison with  
the FUTURE GLORY to be  
revealed in us.

<sup>19</sup> Indeed, † the EAR-  
NEST EXPECTATION of the  
† CREATION longs for the  
REVELATION of the SONS  
of God.

<sup>20</sup> For † the CREATION  
was made subject to  
FRAILTY, (not voluntarily,  
but by HIM who PLACED  
it UNDER;)

<sup>21</sup> In Hope That even  
the CREATION itself will  
be emancipated from the  
SLAVERY of CORRUPTION,  
into the FREEDOM of the  
GLORY of the CHILDREN  
of God.

<sup>22</sup> For we know That  
the Whole CREATION  
groans together and trav-  
ails in pain together till the  
PRESENT time.

† 19, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15: "Pro-  
claim the GOSPEL to the Whole CREATION," that is, all mankind; and also Col. i. 23,  
where a similar phrase occurs. That the brute and inanimate creation is not here spoken  
of, but mankind, is evident from the hope of emancipation from the "SLAVERY of corrup-  
tion" held out in the 21st verse, and the contrast introduced in the 23rd verse, between  
the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

† 13. Gal. vi. 8.      † 14. Gal. v. 18.      † 15. 1.      † 16. Gal. v. 18.  
Cor. ii. 13; Heb. ii. 15.      † 17. 2 Tim. i. 7; 1 John iv. 18.      † 18. Gal. iv. 6, 7.  
† 19. Mark xiv. 22.      † 20. 2 Cor. i. 22; v. 5; Eph. i. 13; iv. 22.      † 21. Gal. iii. 29;  
iv. 7.      † 22. Acts xiv. 22; Phil. i. 20; 2 Tim. ii. 11, 12.      † 23. 2 Cor. i. 7; 1 Pet.  
i. 6, 7; iv. 13.      † 24. 1 John iii. 2.      † 25. Gen. iii. 19.

δε, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος  
and, but also ourselves the first-fruit of the spirit  
ἐχόντες, καὶ \* [ἡμεῖς] αὐτοὶ ἐν ἑαυτοῖς στενα-  
having, and [we] ourselves in ourselves groan,  
ζόμεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολυτρω-  
a sonship looking for, the redemption  
σιν τοῦ σώματος ἡμῶν. 24 Τῇ γὰρ ἐλπίδι ἐσω-  
of the body of us. By the for hope we

θήμεν. Ἐλπίς δὲ βλέπομένη, οὐκ ἐστὶν ἐλπίς·  
were saved. A hope but being seen, not is a hope;  
ὁ γὰρ βλέπει τις, τί \* [καὶ] ἐλπίζει; 25 Ἐὰν δὲ  
what for sees one, why [also] hopes? If but  
ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς  
what not we see, we hope, with patience  
ἀπεκδεχόμεθα. 26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα  
we wait. In like manner and also the spirit

συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ  
helps the weaknesses of us; the

γὰρ τί προσευξάμεθα καθὼς δεῖ, οὐκ οἶδαμεν,  
for what we should pray as it behooves, not we know,

ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει \* [ὑπὲρ  
but itself the spirit intercedes [on behalf

ἡμῶν] στεναγμοῖς ἀλαλήτοις. 27 Ὁ δὲ ἐρευν-  
[of us] with groans unspoken. He but search-

εῖν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ  
ing the hearts, knows what the mind of the

πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ  
spirit, because according to God it intercedes on behalf

ἁγίων.  
of holy ones.

28 Οἶδαμεν δὲ, ὅτι τοῖς ἀγαπῶσι τὸν θεόν  
We know and, that to those who love the God

πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ προ-  
all things work together for good, to those according to a pur-

θεσιν κλητοῖς οὐσίῳ. 29 Ὅτι οὓς προέγνω, καὶ  
poor called being. Because whom he foreknew, also

προώρισε συμμορφῶν τῆς εἰκόνος τοῦ υἱοῦ  
he before marked out copies of the likeness of his son

αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτοτόκον· ὅλ-  
of himself for the to be him a first-born among many

λοῖς ἀδελφοῖς. 30 Οὓς δὲ προώρισε, τούτους  
brethren. Whom and he before marked out, those

καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ  
also he called; and whom he called, those also

ἐδικαιώσεν οὓς δὲ ἐδικαίωσε, τούτους καὶ  
he justified; whom and he justified, those also

ἐδόξασε. 31 Τί οὖν ἐροῦμεν πρὸς ταῦτα· Εἰ  
he glorified. What then shall we say to these things? If

ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 32 Ὡσαύ-  
the God on behalf of us, who against us? Who indeed

τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν  
of the own son not spared, but on behalf of us

23 And not only it, but ourselves also, possessing  
† the FIRST-FRUIT of the SPIRIT, † even we ourselves  
groan within ourselves,  
† waiting for Sonship,—  
the † REDEMPTION of our  
BODY.

24 For we were saved by the HOPE; † but a  
Hope which is seen is not  
Hope; for why does any  
one hope for what he  
sees?

25 But if we hope for  
what we do not see, we  
wait for it with Patience

26 And in like manner  
also the SPIRIT assists our  
\* WEAKNESS; for we do  
not know WHAT we should  
pray for as we ought; but  
† the SPIRIT itself inter-  
cedes with unspoken  
groans.

27 and HE WHO SEARCHES  
THE HEARTS, KNOWS  
WHAT IS THE MIND OF THE  
SPIRIT, BECAUSE † accord-  
ing to God it intercedes  
on behalf of Saints.

28 And we know That  
\* all things work together  
for good to THOSE who  
LOVE GOD,—to THOSE  
BEING INVITED according  
to a Purpose;

29 because those whom  
he foreknew, he also prede-  
termined to be Copies of  
the LIKENESS of his SON,  
for him to BE † a First-  
born among Many Breth-  
ren;

30 and THOSE whom he  
predetermined, he also in-  
vited; and whom he in-  
vited, THOSE he also justi-  
fied; and whom he justi-  
fied, THOSE he also glorified.

31 What shall we say,  
then, to these things?  
Since GOD is for us, who  
can be against us?

32 Surely he who spared  
not his OWN Son, † but de-

\* VATICAN MANUSCRIPT.—23. we—omit. 24. also—omit. 26. WEAKNESS.  
23. on behalf of us—omit. 25. God works all things together for good.  
† 23. Luke xi. 28; Eph. i. 14. † 24. 3 Cor. v. 2, 4. † 25. Luke xx. 26. † 26.  
Luke xxi. 28; Eph. i. 20. † 26. 3 Cor. v. 7; Heb. xi. 1. † 27. Eph. vi. 18. † 27.  
1 John v. 14. † 29. Col. i. 15, 18; Heb. i. 9; Rev. j. 5. † 32. Rom. iv. 25.

παντων παρεδωκεν αυτον· πως ουχι και συν  
all delivered up him; how not also with  
αυτω τα παντα ἡμιν χαρισεται; <sup>33</sup> Τίς  
him the things all to us will he graciously give? Who

εγκαλεσει κατα εκλεκτων θεου; Θεος δ  
will bring a charge against chosen ones of God? God that

δικαιων; <sup>34</sup> Τίς δ κατακρινων; Χριστος δ απο-  
justifying? Who he condemning? Anointed that having

θανων; μαλλον δε \* [και] εγερθεις; δς και  
died? still more and [also] having been raised? who also

εστιν εν δεξια του θεου; δς και εντυγχanei  
is on right of the God? who and intercedes

υπερ ἡμων; <sup>35</sup> Τίς ἡμας χωρισει απο της  
on behalf of us? Who on will separate from the

αγαπης του Χριστου; Θλιψις; η στενοχωρια;  
love of the Anointed? Affliction? or distress?

η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;  
or persecution? or famine? or nakedness? or peril?

η μαχαира; <sup>36</sup> (καθως γεγραπται· 'Οτι ενεκεν  
or sword? (as it has been written; That on account

σου θανατουμεθα ολην την ἡμεραν· ελογισθη-  
of thee we are put to death whole the day; we were ac-

μεν ως προβατα σφαγης.) <sup>37</sup> Αλλ' εν τούτοις  
counted as sheep of slaughter.) But in these

πασιν υπερνικωμεν δια του αγαπησαντος ἡμας.  
all we more than conquer through the one having loved us.

<sup>38</sup> Πεισμαι γαρ. οτι ουτε θανατος ουτε ζωη,  
I am persuaded for, that neither death nor life,

ουτε αγγελιοι ουτε αρχαι, ουτε εwesenota  
nor messengers nor principalities, nor things being present

ουτε μελλοντα, ουτε δυναμεις, <sup>39</sup> ουτε  
nor things being about to come, nor powers, nor

υψωμα ουτε βαθος, ουτε τις κτισις ετερα δυνη-  
height nor depth, nor any creation other will be

σεται ἡμας χωρισαι απο της αγαπης του θεου,  
able us to separate from the love of the God,

της εν Χριστω Ιησου τω κυριω ἡμων. ΚΕΦ.  
of that in Anointed Jesus the Lord of us.

Ο'. Θ. <sup>1</sup> Αληθειαν λεγω, εν Χριστω· ου ψευδο-  
Truth I speak, in Anointed; not I utter

μαι, (συμμαρτυρουσης μοι της συνειδησεως  
falsehood, (bearing testimony together to me the conscience

μου,) εν πνευματι ἁγιω· <sup>2</sup> οτι λυπη μοι εστι  
of me,) in a spirit holy; that grief to me it is

μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.  
great, and unceasing anguish in the heart of me

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

<sup>33</sup> Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

<sup>34</sup> Who is HE who CONDEMNS? Will THAT Anointed one who DIED; and, still more, who has been raised; who also is at the Right hand of God, and † who intercedes on our behalf?

<sup>35</sup> Who shall separate us from THAT LOVE of \* God, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

<sup>36</sup> (even as it has been written, † "On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

<sup>37</sup> But in all these things we do more than overcome, through HIM who LOVED us.

<sup>38</sup> For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

<sup>39</sup> nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of GOD, which is in the Anointed Jesus, our LORD.

## CHAPTER IX.

<sup>1</sup> I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

<sup>2</sup> that I have great Grief and Unceasing Anguish in my HEART,

\* VAT. MANUSCRIPT.—34. also—omit. 35. THAT LOVE of GOD which is in Christ Jesus †

† 34. Heb. vii. 25; ix. 24; 1 John ii. 1. † 35. Psa. xlv. 22; 1 Cor. xv. 20, 31; † Cor. iv. 11. † 37. 1 Cor. xv. 57; 1 John iv. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † 1. Rom. i. 9; † Cor. i. 23; xi. 31; xii. 19; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7..

<sup>3</sup> **Ἦνυχον γὰρ αὐτὸς ἐγὼ ἀναθεμα εἶναι ἀπο**  
Was wishing for myself as accursed thing to be from

**τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τὸν συγ-**  
the Anointed one on behalf of the brethren of me, of the rela-

**γῶν μου κατὰ σάρκα· <sup>4</sup>οἵτινες εἰσιν Ἰσρα-**  
tions of me according to flesh; who are Isra-

**ῆται, ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-**  
ctives, of whom the sonship, and the glory, and the cove-

**θηκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ**  
nants, and the law-giving, and thereligiouservice, and the

**ἐπαγγελίαι, <sup>5</sup>ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ**  
promises, of whom the fathers, and from whom the

**Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων**  
Anointed that according to flesh, he being over all

**θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.**  
God worthy of praise into the ages. So be it.

<sup>6</sup> **Οὐχ οἶόν δε, ὅτι ἐκπετώκεν ὁ λόγος τοῦ**  
Not so as but, that has fallen off the word of the

**θεοῦ οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ. οὗτοι Ἰσρα-**  
God, not for all those from Israel, these Isra-

**ῆλ. <sup>7</sup>Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες**  
el. Nor because they are seed of Abraham, all

**τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα,**  
children, but in Isaac shall be called to thee a seed,

<sup>8</sup> **τούτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα**  
this is, not the children of the flesh, these

**τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς ἀπαγγελίας**  
children of the God; but the children of the promise

**λογίζεται εἰς σπέρμα. <sup>9</sup>Ἐπαγγελίας γὰρ ὁ**  
are counted for seed. Of promise for the

**λογαζόμενος· Κατὰ τὸν καιρὸν τούτου ἐλευ-**  
word this, According to the season this I will

**σθαι, καὶ εἶναι τῇ Σαρᾷ υἱός. <sup>10</sup>Οὐ μόνον**  
come, and shall be to the Sarah a son. Not only

**δε, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοιτῆν ἐχούσα**  
and, but also Rebecca, from one conception having

**Ἰσαὰκ τὸν πατρός ἡμῶν. <sup>11</sup>Μὴ γὰρ γέννη-**  
Isaac the father of us. Not yet for they having

**θεῖτων, μὴδε πράξαντων τι ἀγαθὸν ἢ κακόν,**  
been born, nor having done anything good or bad,

**(ἵνα ἡ κατ' ἐκλογὴν προθεσίς τοῦ θεοῦ μένῃ,**  
(so that according to an election purpose of the God might abide,

**οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,) <sup>12</sup>ἐρῇ-**  
not from works, but from the one calling,) it was

**θῇ αὐτῇ· Ὅτι ὁ μείζων δουλεύει τῷ ἐλασσονι·**  
said to her; That the greater shall be subject to the lesser :

3 on account of my BRETHREN, my KINSMEN according to the Flesh; († for I myself was wishing to be accursed from the ANOINTED one;)

4 who are Israelites; to whom belong † the SONSHIP, and the GLORY, and \* the † COVENANTS; and the LAW-GIVING, and the rites of SERVICE, and † the PROMISES;—

5 whose are the FATHERS, and † from whom is THAT ANOINTED one, according to the Flesh; HE who is over all, God blessed to the AGES. Amen.

6 But not as implying that the WORD of God has fallen; for † ALL those who are from Israel, these are not Israel.

7 Nor Because they are the Seed of Abraham, are they ALL Children; but † "In Isaac shall thy Seed "be called."

8 That is, the CHILDREN of the FLESH, these are not of GOD; but the † CHILDREN of the PROMISE are accounted for the Seed.

9 For this is the WORD of Promise—† "According "to this SEASON I will "return, and Sarah shall "have a Son."

10 And not only this, but also to † Rebecca, when she had conceived twins by One,—by Isaac our FATHER;

11 (for they not having been born, nor having done anything good or bad, so that GOD'S PURPOSE: † to an Election, might abide.—not from WORKS, but from HIM who CALLS;)

12 It was said to her, † "The SUPERIOR shall "be subject to the INFERIOR;"

\* VATICAN MANUSCRIPT.—4 the COVENANT.

† 3. Exod. xxxii. 23. † 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. † 4. Acts ii. 23. † 4. Acts xvi. 6. † 5. Luke iii. 23. † 6. John viii. 20; Rom. ii. 23; iv. 12, 16; Gal. vi. 16. † 7. Gen. xxi. 12; Heb. xi. 16. † 8. Gal. iv. 23. † 9. Gen. xviii. 10, 14. † 10. Gen. xiv. 21. † 11. Gen. xiv. 23.



13 **καθως γεγραπται· Τον Ιακωβ ηγαπησα, τον**  
as it has been written; The Jacob I loved, the  
**δε Ησαν εμισσησα.** 11 **Τι ουν ερωμεν; μη αδι-**  
but Esau I hated. What then shall we say? not in-  
**κια παρα τω θεω; Μη γενοιτο.** 15 **Τω γαρ**  
tice with the God? Not let it be. To the for  
**Μωυση λεγει· Ελεησω ον αν ελεω, και οικ-**  
Moses he says; I will pity whom I should pity, and I will  
**τειρησω ον αν οικτειρω.** 16 **Αρα ουν ου του**  
compassionate whom I should compassionate. So then not of the  
**θελοντος, ουδε του τρεχοντες, αλλα του ελε-**  
one willing, nor of the one running, but of the pity-  
**ουντος θεου.** 17 **Λεγει γαρ η γραφη τω Φαραω,**  
ing God. Says for the writing to the Pharaoh,  
**‘Οτι εις αυτο τουτο εξηγειρα σε, οπως ενδειξω-**  
That for same this I raised up thee, that I might  
**μαι εν σοι την δυναμιν μου, και οπως διαγγελη**  
show in thee the power of me, and that may be declared  
**το ονομα μου εν παση τη γη.** 18 **Αρα ουν ον**  
the name of me in all the earth. So then whom  
**θελει, ελεει· ον δε θελει, σκληρυνει.** 19 **Ερεις**  
he wills, he pities; whom and he wills, he hardens. Thou wilt say  
**ουν μοι· Τι ετι μεμφεται; τω \* [γαρ] βουλη-**  
then to me, Why still does he find fault? to the [for] will  
**ματι αυτου τις ανθεστηκε; 20 Μενουνγε, ω αν-**  
of him who has been opposed? But indeed, O man,  
**θρωπε, συ τις ει, ο ανταποκρινομενος τω θεω;**  
thou who art, the one answering again to the God?  
**Μη ερει το πλασμα τω πλασαντι· Τι με**  
Not shall say the thing formed to the one having formed; Why me  
**εποιησας οτως; 21 Η ουκ εχει εξουσιαν ο κερα-**  
madest thou thus? Or not has authority the potter  
**μευς του πηλου, εκ του αυτου φυραματος ποιη-**  
of the clay, out of the same mixture to make  
**σαι, ο μεν εις τιμην σκευος, ο δε εις ατιμιαν;**  
this indeed for honor a vessel, that and for dishonor?  
**22 Ει δε θελων ο θεος ενδειξασθαι την οργην,**  
If but wishing the God to show the wrath,  
**και γνωρισαι το δυνατον αυτου, ηνεγκεν εν**  
and make known the power of himself, bore in  
**πολλη μακροθυμια σκευη οργης κατηρτισμενα**  
much long-suffering vessels of wrath having been fitted  
**εις απωλειαν· 23 και ινα γνωριση τον πλου-**  
for destruction; and that he might make known the wealth  
**τον της δοξης αυτου επι σκευη ελεους, α**  
of the glory of himself on vessels of mercy, which

13 even as it has been written, “JACOB I loved, “but ESAU I hated.”

14 What shall we say then? Is not Injustice with God? By no means.

15 For to Moses he says, “I will pity whom “I should pity, and I will “compassionate whom I “should compassionate.”

16 So, then, it is not of the one willing, nor of the one RUNNING, but of God who PITIES.

17 Besides, the SCRIPTURE says to PHARAOH, “For this very purpose “I raised thee up, that “I may exhibit in thee “my power, and that my “NAME may be declared “in ALL the EARTH.”

18 So, then, whom he pleases, he pities, and whom he pleases, he hardens.

19 Thou wilt then say to me; “Why does he still find fault? for who has resisted his WILL?”

20 But indeed, O Man, who art thou REPLYING against God? “Shall the THING FORMED say to its MAKER, “Why didst thou make me thus?”

21 Or has not the POTTER Authority over the CLAY, out of the SAME Mixture to make “One Vessel for Honor, and Another for Dishonor?”

22 But if God, wishing to exhibit his INDIGNATION, and to make known his POWER, did carry with with Much Longsuffering “the Vessels of Wrath “fitted for Destruction;

23 and that he might make known “the RICHES of his GLORY on the Vessels of Mercy, which were

\* VATICAN MANUSCRIPT.—10. For—omit.

+ 17. In the Hebrew, the words addressed to Pharaoh literally signify, “I have made thee to stand.” accordingly, they are translated by the LXX, “For the sake of this,” namely, of showing my power, “thou hast been preserved.” The apostle’s translation of this passage, “For this very purpose I raised thee up,” does not alter its meaning.—*MacKnight*.

13. Mal. i. 2, 3. 15. Exod. xxxiii. 10. 17. Exod. ix. 10. 20. Isa. xlix. 10; xlv. 9; xlv. 9. 21. Prov. xvi. 4; Jer. xviii. 6. 21. 2 Tim. ii. 20. 22. 1 Thess. v. 9. 22. 1 Pet. ii. 8; Jude 4. 23. Rom. ix. 4; Eph. i. 7; Col. i. 27.

προητοιμασεν εἰς δοξάν· <sup>24</sup> οὓς και εκαλεσεν  
were previously prepared for glory; whom even he called

ἡμας, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ και ἐξ ἐθνών·  
us, not only from of Jews, but also from of Gentiles;

<sup>25</sup> ὥς και ἐν τῷ Ὠσηε λεγει· Καλεσω τον ου  
as also in the Hosea he says; I will call that not

λαον μου, λαον μου· και την ουκ ηγαπημενην,  
a people of me, a people of me; and her not beloved,

ηγαπημενην. <sup>26</sup> Και εσται, ἐν τῷ τοῦ οὐ ερ-  
beloved. And it shall be, in the place where it

ῆθη· \* [αὐτοῖς.] Οὐ λαος μου ὑμεῖς, ἐκεῖ κλη-  
[to them.] Not a people of me you, there they

θησονται υἱοὶ θεοῦ ζῶντος. <sup>27</sup> Ησaias δε κρα-  
shall be called sons of God living. Esaias but cries

ζει ὑπερ του Ἰσραηλ· Εαν ᾗ ὁ αριθμος των  
on behalf of the Israel; If should be the number of the

νίων Ἰσραηλ ὥς ἡ αμμος της θαλασσης, το  
sons of Israel as the sand of the sea, the

καταλειμμα σωθησεται. <sup>28</sup> Λογον γαρ συντε-  
remnant shall be saved. An account for he is finish-

λων και συντεμνων ἐν δικαιοσυνη· ὅτι λογον  
ing and cutting short in righteousness; because an account

συντεμνημενον ποιησει κυριος ἐπὶ της γης.  
having been cut short will make a Lord on the earth.

<sup>29</sup> Και καθως προειρηκεν Ησaias· Εἰ μη κυριος  
And as before said Esaias; If not Lord

σαβαωθ εγκατελειπεν ἡμῖν σπέρμα, ὥς Σοδομα  
of hosts left to us a seed, as Sodom

αὐ ἐγενηθημεν, και ὡς Γομορρα αὐ ὁμοιωθη-  
we should have become, and as Gomorrah we should have been

μεν. <sup>30</sup> Τι οὖν ερωμεν; Ὅτι ἐθνη τα μη  
made like. What then shall we say? That Gentiles those not

διωκοντα δικαιοσυνην, κατελαβε δικαιοσυνην,  
pursuing righteousness, laid hold on righteousness,

δικαιοσυνην δε την ἐκ πιστεως· <sup>31</sup> Ἰσραηλ δε  
a righteousness even that from faith; Israel but

διωκων νομον \* [δικαιοσυνης,] εἰς νομον δι-  
pursuing a law [of righteousness,] to a law of,

πιστεως ουκ εφθασε. <sup>32</sup> Διατι· Ὅτι ουκ ἐκ  
righteousness not attained. Why? Because not from

πιστεως, ἀλλ' ὥς ἐξ ἔργων \* [νομου.] Προσ-  
faith, but as it were from works [of law.] They

εκοψαν γαρ τῷ λιθῷ του προσκομματος· <sup>33</sup> κα-  
struck against for the stone of the stumbling; even

† previously prepared for  
Glory;

<sup>24</sup> even us, whom he  
called, not only from the  
Jews, but also from the  
Gentiles;

<sup>25</sup> as also he says by  
HoskA. † "I will call  
"THAT which was not my  
"People, 'my People,' and  
"HER who was not be-  
"loved, 'beloved;'

<sup>26</sup> † "and it shall be, in  
"the PLACE where it was  
"said, 'You are not my  
"People, 'there they shall  
"be called Sons of the div-  
"ing God."

<sup>27</sup> But Isaias cries on  
behalf of ISRAEL. † "If the  
"NUMBER of the sons of  
"Israel should be as the  
"SAND of the SEA, † the  
"REMNANT only shall be  
"saved.

<sup>28</sup> "For \* he is finish-  
"ing and cutting short his  
"Account in Righteous-  
"ness; † Because the Lord  
"will perform a brief Work  
"upon the LAND."

<sup>29</sup> And, as Isaias pre-  
viously said, † "If the  
"Lord of Hosts had not  
"left us a Seed, † we  
"should have become as  
"Sodom, and should have  
"resembled Gomorrah."

<sup>30</sup> What then shall we  
say? That THOSE Gentiles  
not PURSUING Righteous-  
ness, had hold on Right-  
eousness; even THAT Right-  
eousness from Faith;

<sup>31</sup> but Israel; † pursuing  
a LAW of Righteousness,  
attained not a LAW of  
Righteousness.

<sup>32</sup> Why? Because they  
pursued it, not from Faith,  
but as attainable from  
Works of Law. For † they  
struck against the STONE  
of STUMBLING;

<sup>33</sup> as it is written;

\* VATICAN MANUSCRIPT.—25. to them—omit. 29. finishing and cutting short, the Lord  
will make a Beckoning on the earth. 31. of Righteousness—omit. 32. of Law—omit.

† 24. Rom. viii. 29—30. † 25. Hoshea ii. 23; 1 Pet. ii. 10. † 26. Hoshea i. 10.  
† 27. Isa. x. 22, 23. † 27. Rom. xi. 5. † 28. Isa. xxviii. 22. † 29. Isa. i. 9.  
† 30. Rom. iv. 11; x. 20. † 30. Rom. i. 17. † 31. Rom. xi. 7. † 32. Luke ii. 34; 1 Cor. i. 24.

ὥς γεγραπταὶ Ἰδοῦ, τιθῆμι ἐν Σιών λίθον  
as it has been written; Lo, I place in Zion a stone  
προσκομματος, καὶ πέτραν σκανδαλῶν· καὶ πᾶς  
of stumbling, and a rock of offence; and every one  
ὁ πιστεύων ἐπ' αὐτῇ, οὐ κατασχυνησεται.  
the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. <sup>1</sup> Ἀδελφοί, ἡ μὲν εὐδοκία τῆς  
Brethren, the indeed good-will of the  
ἐμης καρδίας, καὶ ἡ δεησις \* [ἡ] πρὸς τὸν θεόν,  
my heart, and the prayer [that] to the God,  
ὑπὲρ αὐτῶν εἰς σωτηρίαν. <sup>2</sup> Μαρτυρῶ γὰρ  
on behalf of them for salvation. I testify for  
αὐτοῖς, ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'  
to them, that a zeal for God they have, but not according to  
ἐπίγνωσιν. <sup>3</sup> Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-  
knowledge, Being ignorant for the of the God right-  
καισσύνην, καὶ τὴν ἰδίαν ζήτουντες στήσαι, τῇ  
eousness, and the own seeking to establish, to the  
δικαιοσύνῃ τοῦ θεοῦ οὐκ ὑπεταγήσαν.  
righteousness of the God not they were brought under.

<sup>4</sup> Τέλος γὰρ νόμου Χριστός, εἰς δικαιοσύνην  
An end for oflaw Anointed, for righteousness  
παντὶ τῷ πιστεύοντι. <sup>5</sup> Μωσὴς γὰρ γράφει  
to every one to the believing. Moses for writes.  
τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· Ὅτι ὁ ποιῶν  
the righteousness that from the law; That the having  
σας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. <sup>6</sup> Ἡ  
done these things man, shall live in them. The  
δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ  
but from faith righteousness thus speaks, Not  
εἰπῆς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται  
thou mayest say in the heart of thee; Who shall ascend  
εἰς τὸν οὐρανόν; τούτ' ἐστὶ, Χριστὸν καταγαγεῖν.  
into the heaven? this is, an Anointed to lead down.

<sup>7</sup> Ἡ· Τίς καταβήσεται εἰς τὴν ἀβύσσον; τούτ'  
Or; Who shall go down into the abyss? this  
ἐστὶ, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup> Ἀλλὰ  
is, an Anointed out of dead ones to lead back. But  
τί λέγει; Ἐγγὺ σου τὸ ῥῆμα ἐστίν, ἐν τῷ  
what says it? Near thee the word is, in the  
στοματί σου, καὶ ἐν τῇ καρδίᾳ σου· τούτ' ἐστὶ,  
mouth of thee, and in the heart of thee; this is,  
τὸ ῥῆμα τῆς πίστεως ὁ κηρύσσόμενος· <sup>9</sup> ὅτι, εἰς  
the word of the faith which we publish; that, if  
ὁμολογήσῃς ἐν τῷ στοματί σου κυρίον Ἰησοῦν,  
thou wilt confess with the mouth of thee Lord Jesus,  
καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐ-  
and wilt believe in the heart of thee, that the God him  
τον ἠγείρεν ἐκ νεκρῶν, σωθήσῃ. <sup>10</sup> (Καρδιά  
raised out of dead ones, thou shalt be saved. (In heart

Behold, I place in Zion,  
"a Stone of stumbling,  
"and a Rock of Offence;  
"and yet no one RELY-  
"ING on it shall be dis-  
"appointed."

# CHAPTER X.

1 Indeed, Brethren, the  
GOOD DESIRE OF MY Heart,  
and THAT PRAYER I offer  
to GOD on their behalf is,  
for their Salvation.

2 For I testify to them,  
That they possess a Zeal  
for God, but not according  
to Knowledge.

3 For being ignorant of  
the RIGHTEOUSNESS of  
GOD, and seeking to es-  
tablish their own, they  
were not submissive to the  
RIGHTEOUSNESS of GOD;

4 since Christ is the  
End of the Law for Right-  
eousness to every one BEL-  
IEVING.

5 For Moses writes of  
THAT RIGHTEOUSNESS  
which is from the Law,  
"That the MAN PER-  
FORMING these things  
"shall live by them."

6 But the RIGHTEOUS-  
NESS from Faith thus  
speaks;—"Say, not in  
"thine HEART; Whoso shall  
"ascend into HEAVEN;"  
that is, to bring Christ  
down;

7 or, "Who shall de-  
"scend into the ABYSS?"  
that is, to bring back  
Christ from the Dead.

8 But what does it say?  
"The word is near thee,  
"in thy MOUTH, and in thy  
"HEART;" that is, the  
word of FAITH which we  
publish;

9 that, if thou wilt  
openly confess with thy  
MOUTH That Jesus is Lord,  
and wilt believe with thy  
HEART That GOD raised  
Him from the Dead, thou  
shalt be saved.

\* VATICAN MANUSCRIPT.—1. that—omit. 5. Law. 9. openly confess the DECLARA-  
TION with thy MOUTH That Jesus is the Lord, and wilt believe.

† 33. Psa. cxviii. 22; Isa. viii. 14; xxviii. 16; Matt. xxi. 43; 1 Pet. ii. 6—8. † 33. Rom.  
x. 11. † 2. Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17. † 3. Rom. i. 17; ix. 20.  
† 4. Phil. iii. 9. † 4. Matt. v. 17; Gal. iii. 12. † 5. Lev. xviii. 5; Neh. ix. 29.  
Ezek. xx. 11; xlii. 21; Gal. iii. 12. † 6. Deut. xxx. 12. † 7. Deut. xix. 12.  
† 8. Deut. xxx. 14. † 9. Matt. x. 32; Luke xii. 8.

γὰρ πιστεύεται εἰς δικαιοσύνην στόματι δὲ  
for it is believed for righteousness; with mouth and  
ὁμολογείται εἰς σωτηρίαν.) <sup>11</sup> Λέγει γὰρ ὁ  
it is confessed for salvation.) Says for the

γραφή· Πᾶς ὁ πιστεύων ἐν αὐτῷ, οὐ καταίσ-  
writing; Every one the believing on him, not shall be  
χυνθήσεται. <sup>12</sup> Οὐ γὰρ ἐστὶ διαστολή Ἰουδαί-  
ashamed. Not for is a distinction of Jew

οὐ τε καὶ Ἑλλήνος· ὁ γὰρ αὐτός κυριος πάν-  
both and of Greek; the for same Lord of  
τῶν, πλουτῶν εἰς πάντας τοὺς ἐπικαλούμενους  
all, being rich towards all those calling upon

αὐτόν. <sup>13</sup> Πᾶς γὰρ ὅς ἐν ἐπικαλεσθῆται τὸ ὄνο-  
him. Every one for who may call on the name  
μα κυρίου, σωθήσεται. <sup>14</sup> Πῶς οὖν ἐπικαλεσθον-  
of Lord, shall be saved. How then shall they call on,

ται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύ-  
into whom not they believed? how and shall they  
σουσιν, οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι  
believe, where not they heard? how and shall they hear

χωρὶς κηρύσσοντος; <sup>15</sup> Πῶς δὲ κηρύξουσιν, εἰ  
without one proclaiming? How and shall they proclaim, if  
μὴ ἀποσταλῶσι; καθὼς γέγραπται· Ὡς ὦραισι  
not they should be sent? as it has been written; How beautiful

οἱ ποδες τῶν εὐαγγελιζομένων \* [εἰρήνην, τῶν  
the feet of those announcing glad tidings [of peace, of those  
εὐαγγελιζόμενων τα] ἀγαθὰ. <sup>16</sup> Ἀλλ' οὐ  
announcing glad tidings the things] good. But not

πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γὰρ  
all obeyed the glad tidings. Isaiah for  
λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;  
says. O Lord, who believed the hearing of us?

<sup>17</sup> (Ἀρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήμα-  
(Then the faith from hearing; the and hearing through a word  
τος θεοῦ.) <sup>18</sup> Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν;  
of God.) But I say, Not not they heard?

Μενουνοῦντες εἰς πᾶσαν τὴν γῆν ἐξελθεῖν ὁ φθογγὸς  
You indeed into all the earth went out the sound  
αὐτῶν, καὶ εἰς τὰ περάτα τῆς οἰκουμένης τα  
of them, and into the ends of the inhabited earth the

ῥήματα αὐτῶν. <sup>19</sup> Ἀλλὰ λέγω· Μὴ Ἰσραὴλ οὐκ  
words of them. But I say; Not Israel not  
ἐγνώ; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώ-  
know? First Moses says; I will provoke to jeal-

σῶ ὑμᾶς ἐν· οὐκ ἐθνεί, ἐπὶ ἐθνεί ασυνετῷ  
envy you by not a nation, by a nation unenlightened  
παροργίζω ὑμᾶς. <sup>20</sup> Ἡσαίας δὲ ἀποτολμα,  
I will provoke to anger you. Isaiah but is very bold,

10 For with the Heart  
it is believed for Righte-  
ousness, and with the  
Mouth it is confessed for  
Salvation.

11 Hence the SCRIP-  
TURE says, † "EVERY ONE  
"BELIEVING on him shall  
"not be ashamed."

12 † For there is no  
Distinction either of Jew  
or of Greek; since the  
SAME Lord of all is rich  
towards ALL THOSE CALL-  
ING upon him.

13 † For "every one  
"who may invoke the  
"NAME of the Lord shall  
"be saved."

14 How then shall they  
call on him into whom  
they did not believe? And  
how shall they believe,  
where they did not hear?  
And how shall they hear  
without one proclaiming?

15 And how shall they  
proclaim if they should not  
be sent? as it has been  
written, † "How beautiful  
"the FEET of THOSE PRO-  
"CLAIMING GLAD TID-  
"INGS of Good things!"

16 But all did not obey  
the GLAD TIDINGS; for  
Isaiah says, † "Lord, who  
"believed our REPORT?"

17 So then FAITH comes  
from a Report, and the  
REPORT through the Word  
of \* God.

18 But I say, Did they  
not hear? Yea, indeed;  
† "their SOUND went out  
"into all the LAND, and  
"their WORDS to the EX-  
"TREMITIES of the HABI-  
"TABLE."

19 But I say, Did not  
Israel know? First Moses  
says, † "I will provoke  
"you to jealousy by that  
"which is no Nation; by  
"an unenlightened Nation  
"I will provoke you to an-  
"ger."

\* VATICAN MANUSCRIPT.—18. even 22.  
TIDINGS—enim. 17. Christ.

18. of Peace, of THOSE ANNOUNCING GLAD

† 11. Isa. xlviii. 10; xlix. 23; Jer. xvii. 7; Rom. ix. 23.  
22; Gal. iii. 23. † 12. Joel ii. 23; Acts ii. 21; Acts i. 14.  
i. 15. † 13. Rom. iii. 8; Heb. iv. 2. † 14. Isa. lxi. 1; John xii. 28. † 15. Isa. lxi. 7; Nahum.  
xix. 4; Matt. xxiv. 14; xlviii. 10; Mark xvi. 15; Col. i. 4, 23. † 16. Deut. xxxii. 21 &  
Rom. xi. 11.

† 12. Acts xv. 9; Rom. iii.  
† 15. Isa. lxi. 7; Nahum.  
† 18. Psa.  
† 10. Deut. xxxii. 21 &

και λεγει· Εύρεθην τοις εμε μη ζητουσιν, εμ-  
and says; I was found by those me not seeking, mani-

φανης γενομεν τοις εμε μη επερωτωσι.  
just became to those me not asking.

21 Προς δε τον Ισραηλ λεγει· 'Ολην την ημε-  
In respect to but the Israel he says; Whole the day

ραν εξεκετασα τας χειρας μου προς λαον απει-  
I stretched out the hands of me to a people dis-

θουντα και αντιλεγοντα. ΚΕΦ. ια'. 11. 1 Λεγω  
obeying and contradicting. I say

ουν· Μη απωσατο ο θεος τον λαον αυτου; Μη  
then; Not did put away the God the people of himself? Not

γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερ-  
let it be; even for I an Israelite I am, of seed

ματος Αβρααμ, φυλης βενιαμεν. 2 Ουκ απω-  
of Abraham, of tribe of Benjamin. Not did put

σατο ο θεος τον λαον αυτου, ον προεγνω. Η  
away the God the people of himself, whom he before knew. Or

ουκ οιδατε, εν Ηλια τι λεγει η γραφη; ως  
not know you, in Elijah what says the writing? as

ετυγχανει τω θεω κατα του Ισραηλ. 3 Κυριε,  
he complains to the God against the Israel; O Lord,

τους προφητας σου απεκτειναν, \* [και] τα  
the prophets of thee they killed, [and] the

θυσιαστηρια σου κατεσκαψεν· καγω υπελειφθην  
altars of thee they dug down; and I was left

μονος, και ζητουσι την ψυχην μου. 4 Αλλα τι  
alone, and they are seeking the life of me. But what

λεγει αυτω ο χρηματισμος; Κατελιπον εμαυτω  
says to him the divine oracle? I left to myself

επτακισχιλιους ανδρας, οιτινες ουκ εκαμψαν  
seven thousand men, who not bent

γονυ τη Βααλ. 5 Ουτως ουν και εν τω νυν και-  
a knee to the Baal. Thus then even in the present sea-

ρη λειμμα κατ' εκλογην· χαριτος γεγονεν.  
son a remnant according to an election of favor has been made.

6 Ει δε χαριτι, ουκετι εξ εργων· επει η χαρις  
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. 7 Τι ουν; 'Ο επιζητει  
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ επετυχεν, η δε εκλογη επε-  
Israel, this not he obtained, the but chosen ob-

20 Besides, Isaiah is very bold, and says, † "I was found \* by THOSE "who did not SEEK me; I "was made manifest to "THOSE who did not ASK "for me."

21 But in respect to ISRAEL he says, † "The "whole DAY I stretched "out my HANDS to a dis- "obedient and contradict- "ing People."

# CHAPTER XI.

1 I say then, † Did GOD put away his own PEOPLE? By no means; for even † I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 GOD has not put away his PEOPLE whom he formerly acknowledged. Do you not know what the SCRIPTURE says in [the history of] Elijah, how he complains to GOD against Israel?—

3 "O Lord, they killed "thy PROPHETS; they "dug down thy ALTARS; "and I was left alone; "and they are seeking my "LIFE."

4 But what says the DIVINE ORACLE to him? "I reserved for myself "Seven thousand Men, "who bent not a Knee to "BAAL."

5 † And in like manner, therefore, at the PRESENT Time, there is a Remnant according to an Election of Favor.

6 \* But † if by Favor, no longer from Works; otherwise the FAVOR is no longer a Favor.

7 What then? The thing † Israel earnestly seeks, this he did not obtain; but the CHOSEN obtained

\* VATICAN MANUSCRIPT.—20. among THOSE who did not SEEK Me; I became manifest among THOSE who. 5. and—omit. 6. But if by Favor, no longer from Works; otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise WORK is no longer Favor.

† 20. Isa. lxxv. 1; Rom. ix. 30. 21. Isa. lxxv. 2. 1. 1 Sam. xii. 72; Jer. xxxi. 87. 1. 2 Cor. xii. 12; Phil. iii. 5. 2. 1 Kings xix. 10, 14. 4. 1 Kings xix. 15. 6. Rom. ix. 27. 6. Rom. iv. 4, 5; Gal. v. 4. 7. Rom. ix. 31; x. 3.

τυχες· οἱ δὲ λοιποὶ ἐπωρώθησαν, <sup>8</sup> (καὶ οὕτως  
tained, the and remaining ones were hardened, (as

γεγραπταί· Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατα-  
it has been written; Gave to them the God a spirit of deep  
τυφῶς, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα  
stupid, eyes of the not to see, and ears  
τοῦ μὴ ἀκοῦειν,) ἕως τῆς σημερον ἡμέρας.  
of the not to hear,) till the to-day day.

<sup>9</sup> Καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τραπέζα αὐτῶν  
And David says; Let be made the table of them

εἰς παγίδα, καὶ εἰς θήραν καὶ εἰς σκανδαλον, καὶ  
into a snare, and into a trap and into a stumbling-block, and

εἰς ἀταπτοδομα αὐτοῖς· <sup>10</sup> σκοτισθήτωσαν οἱ  
into a recompense to them; let be darkened the

ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τὸν ὀ-  
eyes of them, of the not to see; and the back

τὸν αὐτῶν διαπαντός συγκαμψόν. <sup>11</sup> Λέγω οὖν·  
of them always bow down. I say then;

Μὴ ἐπταίωσαν, ἵνα πεσῶσι· Μὴ γενοῖτο· ἄλλα  
Not did they stumble, so that they might fall? Not let it be; but

τῇ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἐθνέσιν,  
by the of them fall the salvation to the nations,

εἰς τὸ παραζηλῶσαι αὐτοὺς. <sup>12</sup> Εἰ δὲ το  
in order that to excite to emulation them. If but the

παραπτώμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ  
fall of them wealth of a world, and the

ἥττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῃ μᾶλλον  
failure of them wealth of nations; how much more

τὸ πλῆρωμα αὐτῶν·  
the full acceptance of them?

<sup>13</sup> Ὅμιον γὰρ λέγω τοῖς ἐθνέσιν· ἐφ' ὅσον μὲν  
To you for I speak the Gentiles; in as much indeed

εἰμι ἐγὼ ἐθνῶν ἀποστολὸς, τὴν διακονίαν μου  
am I of Gentiles an apostle, the service of me

δοξάζω. <sup>14</sup> εἰπὺς παραζηλῶσω μου τὴν σάρκα,  
I shall glorify, if possibly I may excite to emulation of me the flesh,

καὶ σώσω τινὰς ἐξ αὐτῶν. <sup>15</sup> Εἰ γὰρ ἡ ἀπο-  
and I may save some from of them. If for the casting

βολὴ αὐτῶν καταλλαγὴ κόσμου· τίς ἡ προσ-  
of of them a reconciliation of a world; what the receiv-

λῆψις, εἰ μὴ ζωὴ ἐκ νεκρῶν· <sup>16</sup> Εἰ δὲ ἡ ἀπαρχὴ  
ing, if not life out of dead ones? If and the first-fruit

ἅγια, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἅγια, καὶ οἱ  
holy, also the mixture; and if the root holy, also the

κλήδοις. <sup>17</sup> Εἰ δὲ τινες τῶν κλαδῶν ἐξεκλασθή-  
branches. If but some of the branches were broken

σαν, σὺ δὲ ἀγριελαιὸς ὢν ἐνεκεντρισθῇς ἐν  
of, thou and a wild olive being wast ingrafted instead of

αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πλο-  
them, and a partaker of the root and of the full-

it, and the REST were  
blinded;—

<sup>8</sup> as it has been writ-  
ten, † "God gave to them  
"a Spirit of Stupor, Eyes  
"that they should not SEE,  
"and Ears that they  
"should not HEAR,"—  
till THIS very Day.

<sup>9</sup> and David says, † "Let  
"their TABLE become a  
"Snare, and a Trap, and  
"a Stumbling-block, and  
"a Recompense to them;

<sup>10</sup> "let their EYES be  
"darkened so as not to  
"SEE, and bow down their  
"BACK continually"

<sup>11</sup> I say then, Did they  
stumble that they might  
fall? By no means; but  
† by THEIR Fall the NA-  
TIONS have SALVATION  
in order to excite them to  
EMULATION.

<sup>12</sup> But if their FALL is  
the Wealth of the World,  
and their FAILURE the  
Wealth of the Gentiles,  
how much more will their  
full acceptance be?

<sup>13</sup> \* And I speak to  
You, GENTILES; (there-  
fore, indeed, inasmuch as  
I am † an Apostle of the  
Gentiles, I shall honor my  
MINISTRY;)

<sup>14</sup> if possibly I may ex-  
cite My KINDED to emu-  
lation, and † may save  
some from among them.

<sup>15</sup> For if their REJEC-  
TION be the Reconcilia-  
tion of the World, what  
is their RECEPTION, if not  
Life from the Dead?

<sup>16</sup> And if † the FIRST-  
FRUIT be holy, so also the  
MASS; and if the ROOT  
be holy, so also the  
BRANCHES.

<sup>17</sup> But if † some of the  
BRANCHES were broken  
off, † and thou being a  
Wild olive wast ingrafted  
instead of them, and didst  
become a Partaker of the

\* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-  
much.

† 2. Iam. xlix. 10. † 9. Psa. lxxix. 2<sup>o</sup> 21. † 11. Act. xlii. 46; xviii. 6; xlii. 18.  
21; xiviii. 24, 25. † 13. Act. ix. 15; xlii. 2; xlii. 21; Rom. ix. 16; Gal. i. 10; il. 2, 7—9;  
Eph. iii. 8; † Tim. ii. 7; † Tim. i. 11. † 14. 1 Cor. xli. 16; ix. 22; † Tim. iv. 10; James  
v. 20. † 16. Lev. xxiii. 10; Num. xv. 15—21. † 17. Jer. xi. 16. † 17. Act. ii. 20.

της τοῦ ελαιας ἐγενου, <sup>18</sup> μὴ κατακαύχω  
ness of the olive thou didst become, not do thou boast  
των κλαδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν  
of the branches; if but thou dost boast, not thou dost  
ρίζαν βασταζεις ἀλλ' ἡ ρίζα σε. <sup>19</sup> Ἐρεῖς οὖν·  
root sustainest but the root thee. Thou wilt say then,  
Ἐξεκλασθησαν κλαδοὶ, ἵνα ἐγὼ ἐγκεντρίσθω.  
Were broken off branches, so that I might be grafted in.

<sup>20</sup> Καλῶς· τῇ ἀπιστίᾳ ἐξεκλασθησαν, σὺ δὲ  
True; by the unbelief they were broken off, thou and

τῇ πίστει ἐτήκηας· μὴ ὑψηλοφρονεῖ, ἀλλὰ  
by the faith hast been standing; not be high-minded, but

φοβου. <sup>21</sup> Εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν  
fear. If for the God those according to nature

κλαδων οὐκ ἐφείσατο, μήπως οὐδὲ σοὺ φείσεται.  
branches not spared, perhaps not even thee will he

ταί. <sup>22</sup> Ἴδε οὖν χρηστοτητα καὶ ἀποτομίαν  
spare. See thou kindness and severity

θεοῦ· ἐπὶ μὲν τοὺς πεσοῦντας, ἀποτομίαν· ἐπὶ  
of God; towards indeed those having fallen, severity; towards

δὲ σε, χρηστοτητα, εἰς ἐπιμεινῆς τῇ χρησ-  
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· ἐπεὶ καὶ σὺ ἐκκόπησθαι. <sup>23</sup> Κακεῖνοι  
ness; otherwise even thou shalt be cut off. Also they

δὲ, εἰς ἐπιμεινῆς τῇ ἀπιστίᾳ, ἐγκεντρίσ-  
but, if not they should remain in the unbelief, shall be

θησονται· δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν  
ingrafted; able for is the God again

ἐγκεντρίσαι αὐτοὺς. <sup>24</sup> Εἰ γὰρ σὺ ἐκ τῆς  
to graft them. If for thou out of the

κατὰ φύσιν ἐξεκοπῆς ἐργιελαιον, καὶ  
according to nature wast cut off wild olive, and

παρὰ φύσιν ἐνεγκεντρίσθης εἰς καλλιελαιον,  
in violation of nature thou wast ingrafted into a good olive,

ποσῶ μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεν-  
by how much more these who according to nature, shall be

τρισθησονται τῇ ἰδίᾳ ελαιᾳ. <sup>25</sup> Οὐ γὰρ θελω  
ingrafted in the own olive. Not for I wish

ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο,  
you to be ignorant, brethren, the secret this,

(ἵνα μὴ ᾔητε παρ' ἑαυτοῖς φρονιμοί,) ὅτι πῶρ-  
(that not you may be with yourselves wise,) that hard-

σις ἀπο μέρους τῇ Ἰσραὴλ γεγενῆκεν, ἀχρὶς οὐ το  
ness from a part to the Israel has happened, till the

πλήρωμα τῶν ἐθνῶν εἰσελθῇ· <sup>26</sup> καὶ οὕτως  
fulness of the Gentiles may come in; and then all

Ἰσραὴλ σωθήσεται, καθὼς γεγραπται· Ἡξεῖ  
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the  
OLIVE;

<sup>18</sup> I do not boast against  
the BRANCHES; but if  
thou dost exult over them,  
thou dost not sustain the  
ROOT, but the ROOT thee

<sup>19</sup> Thou wilt say then,  
"The Branches were bro-  
ken off, so that I might be  
grafted in."

<sup>20</sup> True; they were  
broken off by UNBELIEF,  
and thou hast been estab-  
lished by FAITH. I Be  
not haughty, but I fear;

<sup>21</sup> For if God spared not  
the NATURAL Branches,  
\* he may not even spare  
Thee.

<sup>22</sup> Behold, then, the  
Kindness and the Severity  
of God; Severity, indeed,  
towards THOSE HAVING  
FALLEN, \* but the Kind-  
ness of God towards thee,  
if thou continue in that  
KINDNESS; for otherwise  
I thou even shalt be cut  
off.

<sup>23</sup> But thou also, I if  
they continue not in UN-  
BELIEF, shall be grafted  
in; for GOD is able to  
graft them in again.

<sup>24</sup> For if thou wast  
cut off from an Olive, wild  
by Nature, and, in violation  
of Nature, wast grafted  
into a Good olive, how  
much more shall these, the  
NATURAL branches, be grafted  
into their OWN Olive?

<sup>25</sup> For, Brethren, that  
you may not be I con-  
ceited with yourselves, I  
wish you not to be igno-  
rant of this SECRET, That  
I hardness in some Mea-  
sure has happened to  
ISRAEL I till the FULLNESS  
of the GENTILES may  
come in.

<sup>26</sup> And then all Israel  
will be saved, as it has been

\* VATICAN MANUSCRIPT.—21. he may not even spare Thee.  
of God towards thee, if thou continue in that KINDNESS.

22. but the Kindness

1. 20. Rom. xii. 16. 1. 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. iii. 12. 1. 21. 1 Cor  
xv. 2; Heb. iii. 6, 14. 1. 21. John xv. 7. 1. 24. 2 Cor. i. i. 16. 1. 25. Rom. xii  
16. 1. 25. ver. 7; 2 Cor. iii. 14. 1. 25. Luke xxi. 24; Rev. vii. 9.

εκ Σιων ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας  
out of Zion the deliverer, and shall turn away ungodliness  
ἀπο Ιακωβ. 27 Καὶ ἀπὸ τῶν αὐτοῖς ἢ παρ' ἐμοῦ  
from Jacob. And this with them the from me

διαθήκη, ὅταν ἀφελῶμαι τὰς ἁμαρτίας αὐτῶν.  
covenant, when I may take away the sins of them.

28 Κατὰ μὲν τὰ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς.  
According to indeed the glad tidings, enemies on account of you;

κατὰ δὲ τὴν ἐκλογὴν, ἀγαπῆτοι διὰ τοὺς  
according to but the election, beloved on account of the

πατέρας. 29 Ἀμεταμελητὰ γὰρ τὰ χάρισματα  
fathers. Things not to be repented of for the gracious gifts

καὶ ἡ κλήσις τοῦ θεοῦ. 30 Ὡς περ γὰρ ὑμεῖς  
and the calling of the God. As for you

ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ  
once disobeyed the God, now but obtained mercy by the

τοῦτων ἀπειθείᾳ. 31 οὕτω καὶ οὗτοι νῦν ἠλεήθη-  
of these disobedience; then also these now disobeyed,

σαν, τῇ ὑμετέρῃ ἐλεείνᾳ καὶ αὐτοὶ ἐλεηθῶσι.  
in the your mercy that also they may obtain mercy.

32 Συμπεκλείσει γὰρ ὁ θεὸς τοὺς πάντας εἰς  
Shut up for the God the all for

ἀπειθείαν, ἵνα τοὺς πάντας ἐλεήσῃ. 33 Ὁ βα-  
disobedience, so that the all he might compassionate. O depth

θους πλουτοῦ καὶ σοφίας καὶ γνώσεως θεοῦ. Ὡς  
of wealth and of wisdom and of knowledge of God. How

ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξι-  
unsearchable the judgments of him, and untrace-

ριαστοὶ αἱ ὁδοὶ αὐτοῦ. 34 Τίς γὰρ ἐγνώκει  
this the ways of him. Who for knew mind

κυρίου; ἢ τίς συμβούλος αὐτοῦ ἐγενέτο; 35 ἢ  
of Lord? or who a counsellor of him became? or

τίς προέδωκεν αὐτῷ, καὶ ἀναποδοθησεται  
who first gave to him, and it shall be given in return

αὐτῷ; 36 Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς  
to him? Because out of him, and through him, and for

αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας.  
him the things all; to him the glory for the ages.

Ἀμήν.  
So be it.

## ΚΕΦ. ΙΒ'. 12.

1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν  
I entreat therefore you, brethren, through the

οἰκτιρισμῶν τοῦ θεοῦ, παραστήσαι τὰ ἥματα  
tender compassions of the God, to present the bodies

ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐαρεστον τῷ θεῷ,  
of you a sacrifice living, holy, well-pleasing to the God,

written, † "The DELIV-  
"ERER shall come out of  
"Zion, and shall turn  
"away Ungodliness from  
"Jacob;"

27 And † "this is the  
"Covenant with them  
"FROM ME, when I shall  
"take away their SINS."

28 In relation to the  
GLAD TIDINGS, indeed,  
they are ENEMIES on your  
account; but in regard to  
the ELECTION, they are  
† Beloved on account of  
the FATHERS;

29 because the GRACI-  
OUS GIFTS and CALLING  
of GOD are † not things  
to be repented of.

30 Besides, as you  
† once disobeyed GOD, but  
now obtained mercy by  
their Disobedience;

31 so also, now, these  
disobeyed, so that thrō  
\* may obtain mercy by  
your Mercy.

32 For † GOD shut up  
together ALL for Disobe-  
dience, that he might have  
mercy on ALL.

33 O the Depth of the  
Riches and Wisdom and  
Knowledge of God! † How  
unsearchable his JUDG-  
MENTS, and † untraceable  
his WAYS!

34 † For who knew the  
Mind of the Lord? or  
who was his Counsellor?

35 or † who first gave to  
him, and it shall be given  
to him again?

36 † Because out of him,  
and through him, and for  
him, are ALL things. To  
him be the GLORY for the  
AGES. Amen.

## CHAPTER XII.

1 I entreat you, there-  
fore, Brethren, by the  
TENDER COMPASSIONS of  
God, to present your † BO-  
DIES a living Sacrifice,  
holy, well-pleasing to God

\* VATICAN MANUSCRIPT.—31. may now obtain mercy.

† Ps. lxx. 20. See Ps. xiv. 7. † 27. Isa. xxvii. 9; Jer. xxxi. 31—34; Heb. viii.  
8; x. 16. † 28. Deut. vii. 8; 1x. 5; x. 15. † 29. Num. xxiii. 19. † 30. Eph.  
ii. 2; Col. iii. 7. † 32. Rom. iiii. 9; Gal. iii. 29. † 33. Ps. xxxvi. 6. † 34. Job  
xl. 7; Ps. xcii. 5. † 34. Job xv. 8; 1x. xl. 15; Jer. xxxiii. 18; 1 Cor. ii. 16. † 35  
Job xxxv. 7; xli. 11. † 36. 1 Cor. viii. 6; Col. i. 16. † 1. Rom. vi. 12, 16, 19.



την λογικην λατρειαν ὑμων<sup>2</sup> και μη συσχημα-  
the rational religious service of you; and not conform your-  
τιζεσθε τῷ αἰωνι τούτῳ, αλλα μεταμορφουσθε  
selves to the age this, but transform yourselves  
τη ανακαινωσει του νοου<sup>\*</sup> [ὑμων,] eis το  
by the renovation of the mind [of you,] in order that  
δοκιμαζειν ὑμας, τι το θελημα του θεου, το  
to prove you, what the will of the God, the

αγαθον και ευαρεστον και τελειον. <sup>3</sup> Λεγω γαρ  
good and well-pleasing and perfect. I say for

δια της χαριτος της δοθεισης μοι, παντι  
through the favor of that having been given to me, to all  
τῶν οντι εν ὑμιν, μη υπερφρονειν παρ' ο  
to him being among you, not to think above beyond what  
δει φρονειν, αλλα φρονειν eis το σωφρονειν,  
it behooves to think, but to think in order that to be of sound mind,  
επει- ους ο θεος εμερισε μετρον πιστεως.  
to compare one as the God divided a measure of faith.

<sup>4</sup> Καθ'απερ γαρ εν ἐνι σωματι μελη πολλα εχου-  
just as for in one body members many we  
μεν, τα δε μελη παντα ου την αυτην εχει  
have, the but members all not the same has  
πρωτην. <sup>5</sup> οὕτως οἱ πολλοι ἐν σωμα εσμεν εν  
operation; thus the many one body we are in  
Χριστῳ, ο δε καθ' εἰς, αλληλων μελη. <sup>6</sup> Εχον-  
Anointed, the but each one, of each other members. Having

τες δε χαρισματα κατα την χαριν την δοθει-  
but gracious gifts according to the favor that having  
σιν ἡμιν διαφορα· εἴτε προφητειαν, κατα  
been given to us of different kinds; if prophets, according to  
την αναλογιαν της πιστεως. <sup>7</sup> εἴτε διακονιαν, εν  
the analogy of the faith; if service, in  
τη διακονιᾳ· εἴτε ο διδασκων, εν τη διδασκαλιᾳ·  
the service; if the teaching, in the act of teaching.

<sup>8</sup> εἴτε ο παρακαλων, εν τη παρακλησει· ο μεταδι-  
if the exhorting, in the exhortation; the one  
δους, εν ἀπλοτητι· ο προϊσταμενος, εν σπουδῃ·  
giving with simplicity; the one presiding, with diligence;  
ο ελεων, εν ἡλαροτητι. <sup>9</sup> Ἡ ἀγάπη, ἀνυποκ-  
the one pitying, with cheerfulness. The love, unfeigned;  
ριτος· αποστυγουντες το πονηρον, κολλημενοι  
detesting the evil, adhering

τῷ αγαθῳ. <sup>10</sup> τη φιλαδελφια, eis αλληλους  
to the good; in the brotherly kindness, towards each other  
φιλοστοργοι· τη τιμῃ αλληλους προηγουμενοι·  
tender affections; in the honor each other going before;

—your RATIONAL religious service.

<sup>2</sup> † And do not conform yourselves to this AGE, but transform yourselves by the RENOVATION of your MIND, that you may ASCERTAIN what is the WILL of GOD,—the GOOD, and well-pleasing, and perfect.

<sup>3</sup> For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, † not to think beyond what he ought to think; but to think so as to be SOBER-MINDED, as GOD to Each distributed a Measure of Faith.

<sup>4</sup> For, † just as in One Body we have many Mem- bers, but all the MEMBERS have not the SAME Action;

<sup>5</sup> so † we, the MANY, are One Body in Christ, and INDIVIDUALLY Mem- bers of each other.

<sup>6</sup> † Now having differ- ent Gracious gifts, accord- ing to THAT FAVOR which is IMPARTED to us;—† if Prophecy, speak according to the ANALOGY of the FAITH;

<sup>7</sup> or if a Service, per- form that SERVICE. The TEACHER, in the TEACH- ING;

<sup>8</sup> † the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Dilig- ence; the SYMPATHIZER, with Cheerfulness.

<sup>9</sup> † Let LOVE be un- feigned. Detest the EVIL; adhere to the GOOD.

<sup>10</sup> † With BROTHERLY KINDNESS towards each other be tenderly affection- ate; † in HONOR preferring one another.

\* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15.  
17. † 3. Rom. xi. 30.  
xii. 20, 27; 1 Ph. i. 23; iv. 28.  
10, 24; xii. 2; xiv. i. 6, 29, 31.  
xii. 1; 1 Pet. i. 23; ii. 17; iii. 8; 2 Pet. i. 7.

† 2. Eph. iv. 23; Col. iii. 10.  
† 4. 1 Cor. xii. 13; Eph. iv. 16.  
† 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11.  
† 8. 1 Cor. xiv. 3. † 9. 1 Tim. i. 5.  
† 10. 1 Pet. v. 3.

† 2. Eph. v. 10.  
† 5. 1 Cor. x. 17;  
† 6. 1 Cor. xii.  
† 10. Heb.

11 **τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζῶντες·**  
in the industry not idle ones; in the spirit being fervent;  
**τῷ καιρῷ δουλεύοντες·** 12 **τῇ ἐλπίδι χαίροντες·**  
in the season serving; in the hope rejoicing;  
**τῇ θλίψει ὑπομένοντες· τῇ προσυχῇ προσκαρ-**  
in the affliction being patient; in the prayer constantly  
**τερούντες·** 13 **ταῖς χρείαις τῶν ἁγίων κοινῶνουν-**  
attending; to the wants of the holy ones contributing;  
**τες· τὴν φιλοξενίαν διωκόντες.** 14 **Εὐλογεῖτε**  
the hindmost to strangers following. Bless you

**τοὺς διωκόντας \* [ὑμᾶς]· εὐλογεῖτε, καὶ μὴ**  
those persecuting [you]; bless you, and not  
**καταρασθε.** 15 **Χαίρειν μετὰ χαίροντων, καὶ**  
curse you. To rejoice with rejoicing ones, and

**κλαίειν μετὰ κλαιόντων.** 16 **Τὸ αὐτὸ εἰς ἀλλή-**  
to weep with weeping ones. The same for each other

**λους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες,**  
minding; not the things high minding,

**ἀλλὰ τοῖς ταπεινοῖς συναπαγομένοι.** **Μὴ**  
but to the low ones conform yourselves. Not

**γίνεσθε φρονιμοὶ παρ' ἑαυτοῖς.** 17 **Μὴ ζην κακόν**  
become you wise with yourselves. To no one evil

**ἀντὶ κακοῦ ἀποδίδοντες· προσοφειμένοι κα-**  
in return for evil giving back; providing honorable

**λὰ ἐμπροσθεν πάντων ἀνθρώπων·** 18 **εἰ δυνατόν**  
things in presence of all men; if able

**το εἶναι ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύον-**  
that from of you, with all men being at peace;

**τες·** 19 **μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοί· ἀλλὰ**  
not yourselves avenging, beloved ones, but

**δοτε τόπον τῇ ὀργῇ· γεγραπταὶ γὰρ· Ἐμοὶ**  
give you a place to the wrath; it has been written for; To me

**ἐκδικήσεις· ἐγὼ ἀνταποδώσω, λέγει κύριος.**  
vengeance, will repay, says Lord.

20 **Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν·**  
If therefore may hunger the enemy of thee, do thou feed him;

**εἰ δὲ διψᾷ, ποτίζε αὐτόν.** **Τοῦτο γὰρ**  
if he may thirst, give drink to him. This for

**ποιεῖν, ἀνθράκας πυρὸς σπείρεις ἐπὶ τὴν κεφαλ-**  
doing, coals of fire thou wilt pile on the head

**αὐτοῦ.** 21 **Μὴ νικᾷ ὑπὸ τοῦ κακοῦ, ἀλλὰ**  
of him. Not be overcome by the evil, but

**νικᾷ ἐν τῷ αγαθῷ τὸ κακόν.**  
overcome by the good the evil.

ΚΕΦ. ιγ'. 13.

1 **Πᾶσα ψυχὴ ἐξουσίας ὑπερεχουσais ὑποτασ-**  
Every soul to authorities being above let be sub-  
**σέσθω.** **Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ·**  
submit. Not for is authority if not from God;

11 IN DUTY be not sloth-  
ful. In the SPIRIT be fer-  
vent, \* serving the LORD.

12 † In the HOPE be  
joyful; † in AFFLICTION  
patient; † in PRAYER per-  
severing.

13 † Contributing to the  
WANTS of the SAINTS,—  
† pursuing HOSPITALITY.

14 † Bless THOSE who  
PERSECUTE you; bless  
and curse not.

15 † Rejoice with the  
joyful, and weep with the  
sorrowful.

16 † Be of the SAME  
Disposition towards each  
other. Regard not HIGH  
things, but conform your-  
selves to the lowly. † Do  
not become wise in your  
own estimation.

17 † To no one return  
Evil for Evil. † Provide  
honorable things in the  
presence of All Men.

18 If possible, on YOUR  
part, † live peaceably with  
All Men;

19 † Not avenging Your-  
selves, Beloved, but give  
Place to the WRATH [of  
God;] for it has been writ-  
ten, † "Vengeance belongs  
to me; † I will repay,"  
says the Lord.

20 Therefore, † "if thine  
"ENEMY is hungry, give  
"him food; if he is  
"thirsty, give him drink;  
"for, doing this, thou wilt  
"heap Coals of Fire on his  
"HEAD."

21 Be not subdued by  
EVIL, but subdue EVIL by  
GOOD.

## CHAPTER XIII.

1 Let Every person † be  
submissive to the superior  
Authorities; † for there  
is not an Authority, except  
from God; and THOSE

\* VATICAN MANUSCRIPT.—11. serving the LORD.

14 you—omit.

† 12. Phil. III. 1; 1v. 4; Heb. III. 6. † 12. Heb. x. 36; xii. 1. † 12. Col. iv. 2;  
Eph. vi. 13; 1 Thess. i. 17. † 13. Heb. vi. 10; xiii. 16; 1 John III. 17. † 13. Heb.  
xiii. 2. † 14. Matt. v. 44; 1 Pet. II. 23-III. 9. † 15. 1 Cor. xii. 26. † 16. Rom.  
xv. 15. † 16. Prov. III. 7. † 17. Matt. v. 30; 1 Thess. v. 15. † 17. 2 Cor.  
viii. 21. † 18. Heb. xii. 14. † 19. Prov. xxiv. 29. † 19. Deut. xxxii. 25.  
† 20. Prov. xxv. 21, 22. † 1. Tit. III. 1; 1 Pet. II. 13. † 1. Dan. II. 21; 1v. 32; John xix. 11.

την λογικην λατρειαν ὑμων· <sup>2</sup> και μη συσχημα-  
the rational religious service of you; and not conform your-  
τιζεσθε τῷ αἰωνι τούτῳ, αλλα μεταμορφουσε-  
selves to the age this, but transform yourselves  
τη ανακαινισει του νοου \* [ὑμων,] εἰς το  
by the renovation of the mind [of you,] in order that  
δοκιμαζειν ὑμας, τι το θελημα του θεου, το  
to prove you, what the will of the God, the

αγαθον και ευαγεστον και τελειον. <sup>3</sup> Λεγω γαρ  
good and well-pleasing and perfect. I say for

δια της χαριτος της δοθεισης μοι, παρτι  
through the favor of that having been given to me, to all  
τω οντι εν ὑμιν, μη υπερφρονειν παρ' ὃ  
to him being among you, not to think above beyond what  
δεν φρονειν, αλλα φρονειν εἰς το σωφρονειν,  
it behooves to think, but to think in order that to be of sound mind,  
ἐκαστος ὡς ὁ θεος ἐμερισε μετρον πιστεως.  
to each one as the God divided a measure of faith.

<sup>4</sup> Καθaper γαρ εν ἐνι σωματι μελη πολλα εχο-  
just as for in one body members many we

μεν, τα δε μελη παντα ου την αυτην εχει  
have, the but members all not the same has  
πιστην· <sup>5</sup> οὕτως οἱ πολλοι εν σωμα εσμεν εν  
operation; thus the many one body we are in

Χριστω, ὃ δε καθ' εἰς, αλληλων μελη. <sup>6</sup> Εχον-  
Anointed, the but each one, of each other members. Having

τες δε χαρισματα κατα την χαριν την δοθει-  
but gracious gifts according to the favor that having

σιν ἡμιν διαφορα· εἴτε προφητειαν, κατα  
been given to us of different kinds; if propheta, according to

την αναλογιαν της πιστεως· <sup>7</sup> εἴτε διακονιαν, εν  
the analogy of the faith; if service, in

τη διακονιᾳ· εἴτε ὁ διδασκων, εν τη διδασκαλιᾳ·  
the service; if the teaching, in the act of teaching;

<sup>8</sup> εἴτε ὁ παρακαλων, εν τη παρακλησει· ὁ μεταδι-  
if the exhorting, in the exhortation; the one

δους, εν ἀπλοτητι· ὁ προϊσταμενος, εν σπουδῃ·  
giving with simplicity; the one presiding, with diligence;

ὁ ελεων, εν ἰλαροτητι. <sup>9</sup> Ἡ αγαπη, ανυποκ-  
the one pitying, with cheerfulness. The love, unfeigned;

ριτος· αποστνγουντες το πονηρον, κολλωμενοι  
detesting the evil, adhering

τω αγαθῳ. <sup>10</sup> τη φιλαδελφια, εἰς αλληλους  
to the good; in the brotherly kindness, towards each other

φιλοστοργιοι· τη τιμῃ αλληλους προηγουμενοι·  
tender affections; in the honor each other going before;

—YOUR RATIONAL religious service.

<sup>2</sup> † And do not conform yourselves to this A. E. † but transform yourselves by the RENOVATION of your MIND, that you may † ASCERTAIN what is the WILL of GOD.—the GOOD, and well-pleasing, and perfect.

<sup>3</sup> For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, † not to think beyond what he ought to think; but to think so as to be SOBER-MINDED, as GOD to Each distributed a Measure of Faith

<sup>4</sup> For, † just as in One Body we have many Mem- bers, but all the MEMBERS have not the SAME Action;

<sup>5</sup> so † we, the MANY, are One Body in Christ, and INDIVIDUALLY Mem- bers of each other.

<sup>6</sup> † Now having differ- ent Gracious gifts, accord- ing to THAT FAVOR which is IMPARTED to us;—† if Prophecy, speak according to the ANALOGY of the FAITH;

<sup>7</sup> or if a Service, per- form that SERVICE. The TEACHER, in the TEACH- ING;

<sup>8</sup> † the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Dilig- ence; the SYMPATHIZER, with Cheerfulness.

<sup>9</sup> † Let LOVE be un- feigned. Detest the EVIL; adhere to the GOOD.

<sup>10</sup> † With BROTHERLY KINDNESS towards each other be tenderly affection- ate; † in HONOR preferring one another.

\* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15.  
17. † 3. Rom. xi. 30.  
xii. 20, 27; Eph. i. 23; iv. 25.  
10, 24; xii. 9; xiv. 1, 6, 20, 31.  
xii. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7.

† 2. Eph. iv. 23; Col. iii. 10.  
† 4. 1 Cor. xii. 12; Eph. iv. 16.  
† 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11.  
† 8. 1 Cor. xiv. 2.  
† 10. 1 Pet. v. 3.

† 2. Eph. v. 10.  
† 5. 1 Cor. x. 17;  
† 6. 1 Cor. xii. 4.  
† 10. Heb.

<sup>11</sup> τῇ σπουδῇ μὴ ἄκηροι· τῷ πνεύματι ζέοντες·  
in the industry not idle ones; in the spirit being fervent;  
τῷ καίρῳ δουλεύοντες· <sup>12</sup> τῇ ἐλπίδι χαίροντες·  
in the season serving; in the hope rejoicing;  
τῇ ὀλίψει ὑπομενοντες· τῇ προσυχῇ προσηκάρ-  
in the affliction being patient; in the prayer constantly  
τουντες· <sup>13</sup> ταῖς χρείαις τῶν ἁγίων κοινανουν-  
attending; to the wants of the holy ones contributing;  
τες· τὴν φιλοξενίαν διωκοντες· <sup>14</sup> Εὐλογεῖτε  
the kindness to strangers following. Bless you

τούς διωκοντας \* [ὑμᾶς] εὐλογεῖτε, καὶ μὴ  
these persecuting [you:] bless you, and not  
καταρασθε· <sup>15</sup> Χαίρειν μετὰ χαίροντων, καὶ  
curse you. To rejoice with rejoicing ones, and

κλαίειν μετὰ κλαιόντων· <sup>16</sup> Το αὐτο εἰς ἀλλή-  
to weep with weeping ones. The same for each other

λους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες,  
minding, not thoughts high minding,

ἀλλὰ τοῖς ταπεινοῖς συναπαγομενοί· Μὴ  
but to the low ones conform yourselves. Not

γίνεσθε φρονιμοὶ παρ' ἑαυτοῖς· <sup>17</sup> Μὴ ἐνὶ κακῷ  
become you wise with yourselves. To no one evil

ἀντὶ κακοῦ ἀποδίδοντες· προνοοῦντες κα-  
in return for evil giving back; providing honorable

λὰ ἐμπροσθεν πάντων ἀνθρώπων· <sup>18</sup> εἰ δυνατόν  
things in presence of all men; if able

το εἰ ἂν, μετὰ πάντων ἀνθρώπων εἰρηνεύον-  
that from of you, with all men being at peace;

τες· <sup>19</sup> μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοί· ἀλλὰ  
not yourselves avenging, beloved ones, but

δοτε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοί  
give you a place to the wrath; it has been written for; To me

ἐκδικήσεις· ἐγὼ ἀνταποδώσω, λέγει κύριος.  
vengeance, will repay, says Lord.

\* Ἐὰν ὅν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν·  
If therefore may hunger the enemy of thee, do thou feed him;

εἰ δὲ διψᾷ, ποτίζε αὐτόν· Τοῦτο γὰρ  
if he may thirst, give drink to him. This for

ποιῶν, ἀνθράκας πυρὸς σπένδεις ἐπὶ τὴν κεφαλ-  
doing, coals of fire thou wilt pile on the head

λὴν αὐτοῦ· <sup>21</sup> Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ  
of him. Not be overcome by the evil, but

νικᾷ ἐν τῷ ἀγαθῷ τὸ κακόν· .  
overcome by the good the evil.

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Πᾶσα ψυχὴ ἐξουσίας ὑπερεχουσais ὑποτασ-  
Every soul to authorities being above let be sub-  
σεσθω· Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ·  
minore. Not for is authority if not from God;

<sup>11</sup> IN DUTY be not sloth-  
ful. IN THE SPIRIT be ferv-  
ent, \* serving the LORD.

<sup>12</sup> † IN THE HOPE be  
joyful; † IN AFFLICTION  
patient; † IN PRAYER per-  
severing.

<sup>13</sup> † Contributing to the  
WANTS OF THE SAINTS,—  
† pursuing HOSPITALITY.

<sup>14</sup> † Bless THOSE who  
PERSECUTE you; bless  
and curse not.

<sup>15</sup> † Rejoice with the  
joyful, and weep with the  
sorrowful.

<sup>16</sup> † Be of the SAME  
Disposition towards each  
other. Regard not HIGH  
things, but conform your-  
selves to the lowly. † Do  
not become wise in your  
own estimation.

<sup>17</sup> † To no one return  
Evil for Evil. † Provide  
honorable things in the  
presence of ALL Men.

<sup>18</sup> If possible, on YOUR  
part, † live peaceably with  
ALL Men;

<sup>19</sup> † not avenging Your  
selves, Beloved, but give  
Place to the WRATH [of  
God;] for it has been writ-  
ten, † "Vengeance belongs  
to me; † I will repay,"  
says the Lord.

<sup>20</sup> Therefore, † "if thine  
"ENEMY is hungry, give  
"him food; if he is  
"thirsty, give him drink;  
"for, doing this, thou wilt  
"heap Coals of Fire on his  
"HEAD."

<sup>21</sup> Be not subdued by  
EVIL, but subdue EVIL by  
GOOD.

# CHAPTER XIII.

<sup>1</sup> Let Every person † be  
submissive to the superior  
Authorities; † for there  
is not an Authority, except  
from God; and THOSE

\* VATICAN MANUSCRIPT.—11. serving the LORD.

14. you—omit.

† 12. Phil. iii. 1; 1v. 4; Heb. iii. 6. † 13. Heb. x. 36; xii. 1. † 12. Col. iv. 2;  
Eph. vi. 13; 1 Thess. i. 17. † 13. Heb. vi. 10; xii. 16; 1 John iii. 17. † 13. Heb.  
xiii. 2. † 14. Matt. v. 44; 1 Pet. ii. 23. † 15. 1 Cor. xii. 26. † 16. Rom.  
xv. 15. † 16. Prov. iii. 7. † 17. Matt. v. 30; 1 Thess. v. 15. † 17. 2 Cor.  
viii. 21. † 18. Heb. xii. 14. † 19. Prov. xxiv. 29. † 19. Deut. xxxii. 34.  
† 20. Prov. xxv. 21, 22. † 1. Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; iv. 31; John xii. 11.

αἱ δὲ οὐσαι, ὑποθετοῦνται ὑπὸ τοῦ θεοῦ. <sup>2</sup> Ὡς-  
thee and being, under God having been arranged are. So

τὸ δὲ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ  
the one setting himself in opposition to the authority, to the of the

θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστήκο-  
God institution has been opposed; they but having been set in

τες, ἑαυτοὺς κρίμα ληφόνται. <sup>3</sup> Οἱ γὰρ ἀρ-  
opposition, to themselves judgment will receive. The for re-  
χοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ

ers not are a terror of the good works, but

τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξου-  
of the evil ones. Wilt thou and not to fear the autho-  
σίαν; τὸ ἀγαθὸν ποιεῖς καὶ ἔξεις ἐπαινον ἐξ

rit? the good do thou; and thou wilt have praise from

αὐτῆς. <sup>4</sup> Θεοῦ γὰρ διακονὸς ἐστὶ, σοὶ εἰς τὸ  
her; of God for a servant he is, to thee for the

ἀγαθόν. Ἐάν δὲ τὸ κακὸν ποιῇς, φόβου· οὐ  
good. If but the evil thou shouldst do, fear thou; not

γὰρ εἰκὴ τὴν μαχαίραν φορεῖ· θεοῦ γὰρ διακο-  
for in vain the sword he bears; of God for a servant

νός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πράσ-  
he is, an avenger for wrath to him the evil practi-  
σόντι. <sup>5</sup> Διὸ ἀναγκὴ ὑποτασσέσθαι, ὡς

ing. Wherefore necessarily to be submissive, not

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συν-  
only on account of the wrath, but also on account of the con-  
νειδήσιν. <sup>6</sup> Διὰ τοῦτο γὰρ καὶ φόρους τελεί-  
science. On account of this for also taxes pay

τε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο  
you; public ministers for of God they are, to same this

προσκαρτεροῦντες. <sup>7</sup> Ἀποδοτε \* [οὖν] πᾶσι  
constantly attending. Render [therefore] to all

τὰς οφείλας· τῷ τὸν φόρον, τὸν φόρον· τῷ  
the dues; to him the tax, the tax; to him

τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον·  
the custom, the custom; to him the fear, the fear;

τῷ τὴν τιμὴν, τὴν τιμὴν. <sup>8</sup> Μὴδενὶ μὴδεν  
to him the honor, the honor. To no one nothing

οφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ  
owe you, if not that each other you should love; the for

ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. <sup>9</sup> Ὅτι  
loving the other, a law has fulfilled. That

γὰρ· οὐ μοιχεύσεις· οὐ φονεύσεις·  
for; Not thou shalt commit adultery; Not thou shalt commit murder,

οὐ κλέψεις· οὐκ ἐπιθυμήσεις· καὶ εἰ τις  
Not thou shalt steal; Not thou shalt covet; and if any

ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαι-  
other commandment, in this the word it is brought under

EXISTING have been ar-  
ranged under God;

2 so that he who sets  
himself in opposition to  
the AUTHORITY, opposes  
the INSTITUTION of GOD;  
and the OPPONENTS will  
procure Punishment for  
themselves.

3 For RULERS are not  
a terror \* to a GOOD Work,  
but to an EVIL. And dost  
thou wish not to be afraid  
of the AUTHORITY? † Do  
good, and thou shalt have  
Praise, from it;

4 for he is God's Ser-  
vant for thy \* Good. But  
if thou do EVIL, be afraid;  
for he bears the sword  
not in vain; since he is  
God's avenging Servant  
for Wrath on him doing  
EVIL.

5 Wherefore it is neces-  
sary to be subordinate,  
not only on account of the  
WRATH, ‡ but also on ac-  
count of CONSCIENCE.

6 For on this account  
also you pay Taxes; be-  
cause they are God's pub-  
lic Ministers, constantly  
attending to this very  
thing.

7 † Render, therefore,  
to all their DUES; to  
WHOM TAX is due, TAX;  
to WHOM CUSTOM, CUS-  
TOM; to WHOM FEAR,  
FEAR; to WHOM HONOR,  
HONOR.

8 Owe Nothing to any  
one—unless LOVE to each  
other; for ‡ HE who  
LOVES ANOTHER has ful-  
filled the Law.

9 For this, † "Thou  
"shalt not commit adul-  
"tery, Thou shalt not  
"commit murder, Thou  
"shalt not steal, Thou  
"shalt not covet," and if  
Any Other Commandment,  
it is briefly summed up in  
This PRECEPT, namely,

\* VAR. MANUSCRIPT.—3. a good Work, but to an evil. 4. Go d. 7. therefore—ex 2:

: 3. 1 Pet. ii. 14; iii. 13. : 5. 1 Pet. ii. 10. : 7. Matt. xxii. 21; Mark xii. 17  
Luke xx. 25. : 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. : 9. Exod  
xx. 13; Deut. v. 17; Matt. xix. 18.

σοται, εν τῷ Ἀγαπήσεις τον πλησιον σου ὡς  
one head, in this; Thou shalt love the neighbor of thee as  
ἑαυτον. <sup>10</sup> Ἡ ἀγάπη τῷ πλησιον κακον ουκ  
thyself. The love to the neighbor evil not

εργάζεται πληρωμα ουν νομου ἡ ἀγάπη. <sup>11</sup> Καὶ  
works; a fulfilling then of law the love. And

τοῦτο, εἰδοτες τον καιρον, ὅτι ὥρα ἡμας ἦδη  
this, knowing the season, that an hour us already

εξ ὕπνου ἐγερθηναί· (νυν γαρ ἐγγυτερον ἡμῶν  
out of sleep to be aroused; (now for nearer of us  
ἡ σωτηρία, ἡ ὅτε ἐπιστευσαμεν· <sup>12</sup> ἡ νυξ προε-  
the salvation, than when we believed; the night is far

κοσεν, ἡ δε ἡμερα ἡγγικεν·) αποθωμεθα ουν  
advanced, the and day has approached;) we should put off therefore

τι εργα του σκοτους, και ἐνδυσωμεθα τα ὄπλα  
the works of the darkness, and should put on the weapons

του φωτος. <sup>13</sup> Ὡς εν ἡμέρᾳ, εὐσχημονως περι-  
of the light. As in day, decently we

πατησωμεν, μη κωμοις και μεθαις, μη κοιταίς  
about walk, not in revellings and in drinkings, nor in whomsome

και ἀσελγείαις, μη ἐριδι και ζήλῳ· <sup>14</sup> ἀλλ'  
and in debaucheries, not in strife and in rage; but

ἐνδυσασθε τον κυριον Ἰησουν Χριστον, και της  
put you on the Lord Jesus Anointed, and of the

σαρκος προνοίαν μη ποιείσθε εἰς ἐπιθυμίας.  
flesh provision not make you for lusts.

# ΚΕΦ. ιδ'. 14.

<sup>1</sup> Τον δε ασθενοντα τη πιστει, προσλαμβά-  
The but weak in the faith, take to your-

νεσθε, μη εἰς διακρίσεις διαλογισμῶν. <sup>2</sup> Ὅς  
serve, not for differences of reasonings. Who

μὲν πιστεύει φαγεῖν παντὰ ὁ δε ασθενῶν  
indeed believes to eat all things; the but one being weak

λαχана εσθiei. <sup>3</sup> Ὁ εσθίων, τον μη εσθιοντα  
herbs eats. The one eating, the not one eating

καὶ ἐξουθενεῖτω· και ὁ μη εσθίων, τον εσθιοντα  
not despise; and the not eating, the one eating

μη ἀριετω· ὁ θεος γαρ αὐτον προσελα-  
not judge; the God for him received to

βετο. <sup>4</sup> Σὺ τις εἰ ὁ κρινῶν αλλοτριον οἰκε-  
himself. Thou who art the judging to another household

την; τῷ ἰδῷ κυριῳ στηκει ἡ πῖπτει· σταθ-  
servant? to the own lord he stands or he falls; he shall be

σεται· δε· δυνατος γαρ ἐστιν ὁ θεος στησαι  
made to stand and; able for is the God to make stand

† "Thou shalt love thy  
"NEIGHBOR as thyself."

10 LOVE to the NEIGH-  
BOR works no Evil;  
† LOVE, then, is the Ful-  
filling of the Law.

11 And do this, know-  
ing the season, That it is  
already the Hour for us † to  
wake up from Sleep; for  
now is Our SALVATION  
nearer than when we be-  
lieved.

12 The NIGHT is far ad-  
vanced, and the DAY has  
approached; † we should,  
therefore, lay aside the  
WORKS OF DARKNESS, and  
† should put on the ARMOR  
of LIGHT.

13 As in the Day, † we  
should walk becomingly;—  
† not in Revelries and  
Carousings; not in Whore-  
doms and Debaucheries;  
not in \* Strifes and Envy-  
ings;

14 but † put you on the  
\* ANOINTED Jesus, and  
† make no Provision for  
the Lusts of the FLESH.

## CHAPTER XIV.

1 Now † receive to your-  
selves the WEAK in the  
FAITH; not, however, for  
Doubtful Reasonings.

2 One, indeed, believe s  
he may eat all things; but  
the WEAK eats Vegetables  
only.

3 Let not HIM who  
EATS despise HIM who  
EATS not; and let not  
HIM who EATS not con-  
demn HIM who EATS; for  
GOD received him.

4 Who art THOU CON-  
DEMNING the Domestic of  
Another? To his OWN  
Master he stands or falls;  
and he shall be made to  
stand, for \* GOD is able to  
make him stand.

\* VATICAN MANUSCRIPT.—12. Strifes and Envyings.  
the LOUS.

14. ANOINTED JESUS. 4-

† 8. Lev. xii. 18; Matt. xlii. 30; Mark xii. 31; Gal. v. 14; James ii. 8. † 10. Matt.  
xlii. 30. † 11. 1 Cor. xv. 24; Eph. v. 14; 1 Thess. v. 5, 6. † 12. Eph. v. 11; Col.  
iii. 8. † 13. Eph. vi. 13; 1 Thess. v. 8. † 13. Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12.  
† 13. 1 Pet. iv. 8. † 14. Eph. iv. 24; Col. iii. 10. † 14. Gal. v. 16; 1 Pet. ii. 12.  
† 1. Rom. xv. 1, 7; 1 Cor. viii. 9, 11; 12. 22.

αυτον. <sup>5</sup> Ὅς μὲν κρίνει ἡμέραν πρὸς ἡμέραν,  
him. One indeed esteems a day from a day,

ὃς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῇ  
another but esteems every day; each in the

ἰδίῳ νοί πληροφορεῖσθω. <sup>6</sup> Ὁ φρονῶν τὴν  
own mind let be fully assured. He minding the

ἡμέραν, κυριῷ φρονεῖ. \* [καὶ ὁ μὴ φρονῶν τὴν  
day, to Lord minds; [and he not minding the

ἡμέραν, κυριῷ οὐ φρονεῖ.] Καὶ ὁ ἐσθίων, κυριῷ  
day, to Lord not minds.] And he eating, to Lord

ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσ-  
eats, he gives thanks for to the God; and he not eat-

θίων, κυριῷ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.  
ing, to Lord not eats, and he gives thanks to the God.

<sup>7</sup> Οὐδεὶς γὰρ ἑαυτῷ ἑαυτῷ ζῇ. καὶ οὐδεὶς ἑαυτῷ  
No one for of you to himself lives, and no one to himself

ἀποθνήσκει. <sup>8</sup> Ἐὰν τε γὰρ ζῶμεν, τῷ κυριῷ  
dies. If both for we live, to the Lord

ζῶμεν· ἐὰν τε ἀποθνήσκωμεν, τῷ κυριῷ ἀποθ-  
w alive; if and we die, to the Lord we

νήσκομεν. Ἐὰν τε οὖν ζῶμεν, ἐὰν τε ἀποθνήσ-  
die. If both therefore we live, if and we die,

κώμεν, τοῦ κυρίου ἐσμεν. <sup>9</sup> Εἰς τοῦτο γὰρ  
of the Lord we are. To this for

Χριστὸς \* [καὶ] ἀπέθανε καὶ ἐζησεν, ἵνα καὶ  
Anointed [both] died and lived, so that both

νεκρῶν καὶ ζωντῶν κυριεύσῃ. <sup>10</sup> Σὺ δέ, τι κρί-  
of dead ones and living he might be lord. Thou but, why judgest

νεις τὸν ἀδελφόν σου; ἢ καὶ σὺ, τι ἐξουθενεῖς  
the brother of thee? or also thou, why esteemest at nought

τὸν ἀδελφόν σου; πάντες γὰρ παραστήσομεθα  
the brother of thee? all for shall stand before

τῷ βήματι τοῦ Χριστοῦ. <sup>11</sup> Γεγραπται γὰρ  
the judgment-seat of the Anointed. It has been written for;

Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ καμψέει παν  
Live I, says Lord, because to me shall bend every

γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ  
knee, and every tongue shall confess to the

Θεῷ. <sup>12</sup> Ἀρα \* [οὖν] ἕκαστος ἡμῶν περὶ ἑαυ-  
God. So [then] each one of us concerning him-

του λόγον δώσει σὺ θεῷ. <sup>13</sup> Μῆκετι οὖν  
an account shall give to the God. No longer therefore

ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλ-  
each other we should judge; but this judge you rather,

λον, τὸ μὴ τιθεῖναι προσκόμμα τῷ ἀδελφῷ \* [ἢ  
that not to place a stumbling-block to the brother [or

σκανδαλον.] <sup>14</sup> Οἶδα, καὶ πεπεισμαι ἐν κυρίῳ  
a cause of fall.] I know, and have been persuaded in Lord

<sup>5</sup> † One indeed esteems one Day better than another Day; but another esteems Every Day. Let each one be fully assured in his own Mind.

<sup>6</sup> † HE who MINDS the DAY, minds it for the Lord; and HE who MINDS NOT the DAY, minds it not for the Lord. And HE who EATS, eats in regard to the Lord, for † he gives thanks to God; and HE who EATS not, eats not in regard to the Lord, and gives thanks to God.

<sup>7</sup> For † no one of us lives for Himself, and no one dies for Himself;

<sup>8</sup> For both, if we live, we live for the LORD, and if we die, we die for the LORD; whether, therefore, we live, or die, we are the LORD'S.

<sup>9</sup> † For Christ died and lived for this end, that † he might rule over both the Dead and the Living.

<sup>10</sup> But thou, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? † for we shall all be placed before the TRIBUNAL of CHRIST.

<sup>11</sup> For it has been written, † "I live, says the Lord, Because to Me "shall bend Every Knee. "and Every Tongue shall "confess to God."

<sup>12</sup> † Each one of us, therefore, shall \* give an Account concerning himself to God.

<sup>13</sup> No longer, then, we should judge each other; but judge you this rather, † not to PLACE a Stumbling-block before a BROTHER.

<sup>14</sup> I know, and have been assured by the Lord

\* VATICAN MANUSCRIPT.—6. and he who minds not the DAY, minds it not for the Lord—omit. 9. both—omit. 12. then—omit. 13. render an Account. 13. or a cause of fall—omit.

† 5. Gal. iv. 10; Col. ii. 10. † 6. 1 Cor. x. 31; 1 Tim. iv. 3. † 7. 1 Cor. vi. 19, 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. † 8. 2 Cor. v. 15. † 9. Acts x. 25. † 10. Matt. xxv. 31, 32; Acts x. 43; xvii. 31; 2 Cor. v. 10; Jude 14, 15. † 11. Isa. xlv. 25; 1 Phil. ii. 10. † 12. Matt. xii. 20; Gal. vi. 5; 1 Pet. iv. 5. † 13. 1 Cor. viii. 9, 13; x. 33.

Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ  
Jesus, that nothing common through itself, if not to him

λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν·  
regarding anything common to be, to him common;

14 Εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυγείται,  
If but through food the brother of thee is grieved,

οὐκετι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρῶ-  
no longer according to love dost thou walk. Not with the food

ματι σου ἐκείνον ἀπολλύει, ὑπὲρ οὗ Χριστὸς  
of thee him do thou destroy, on behalf of whom Anointed

ἀπέθανε. 16 Μὴ βλασφημίσῃς οὖν ὑμῶν τὸ  
died. Not let be evil spoken of therefore of you the

ἀγαθόν. 17 Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ  
good. Not for is the kingdom of the God

βρῶσις καὶ ποσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη  
eating and drinking, but righteousness and peace

καὶ χαρὰ ἐν πνεύματι ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ  
and joy in spirit holy; he for in this

δουλεύων τῷ Χριστῷ, εὐαρεστος τῷ θεῷ, καὶ  
doing service for the Anointed, well-pleasing to the God, and

δοκιμὸς τοῖς ἀνθρώποις. 19 Ἀρα οὖν τὰ τῆς  
approved by the men. So then the things of the

εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδόμησιν τῆς  
peace we should pursue, and the things of the building up of that

εἰς ἀλλήλους. 20 Μὴ ἐνεκεν βρωμάτων καταλύ-  
for each other. Not on account of food demolish

τὸ ἔργον τοῦ θεοῦ. Πάντα μὲν καθάρᾳ· ἀλλὰ  
the work of the God. All things indeed pure; but

κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκομματός ἐσ-  
evil forbids man for that through a stumbling-block eat-

θιόντι. 21 Καλὸν τὸ μὴ φαγεῖν κρεᾶ, μὴδὲ πίνειν  
ing. Good the not to eat flesh, nor to drink

οἶνον, μὴδὲ ἐν ᾧ ὁ ἀδελφός σου προσκνέται,  
wine, nor by which the brother of thee stumbles,

ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. 22 Σὺ πιστὸν  
or is ensnared, or is weakened. Thou faith

ἔχεις· κατὰ σεαυτὸν ἔχεις ὡς πρὸς τὸν θεόν.  
hast, according to thyself hold it in presence of the God.

Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.  
Blessed he not judging himself in what he approves.

23 Ὁ δὲ διακρινόμενος, εἰ μὴ φάγῃ, κατακεκρι-  
He but discerning a difference, if he should eat, has been con-

ταί, ὅτι οὐκ ἐκ πίστεως· πάντες δὲ ὁ οὐκ ἐκ  
demanded, because not from faith; every thing and which not from

πίστεως, ἁμαρτία ἐστίν. †  
faith, sin is.

Jesus, † That nothing is common of itself; yet † to him who regards anything to be common, to him it is common.

15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love. † Do not, with thy food, ruin him on whose behalf Christ died.

16 Let not, then, Your good be evil spoken of.

17 For the KINGDOM of God is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SERVES the ANOINTED one, is well-pleasing to God, and approved by MEN.

19 † So then we should pursue the THINGS of PEACE, and THINGS for † the EDIFICATION of each other.

20 Do not, on account of Food, demolish the work of GOD. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT † Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.

22 \* Thou hast Faith; with respect to thyself hold it fast in the presence of GOD. † Happy is HE who does not CONDEMN himself in what he approves!

23 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

\* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25—27; but as it is not authorized by the Vatican MS. nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Weistein, Maithiz, Knatchbull and Clarke approve of its insertion here; while on the other hand, Knapp, Estius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. 14. 1 Cor. viii. 7, 10. 15. 1 Cor. viii. 11. 10. Psal. xxiv. 14; xii. 18. 19. Rom. xv. 2; 1 Cor. xiv. 13; 1 Thess. v. 11. 21. 1 Cor. viii. 13. 22. 1 John iii. 21.



ΚΕΦ. ιε'. 15.

<sup>1</sup> Ὁφειλομεν δε ἡμεῖς οἱ δυνατοὶ τα ἀσθενή-  
Are bound and we the strong ones the infirmities  
ματα τῶν ἀδυνατῶν βασταζειν, καὶ μὴ ἑαυτοῖς  
of those without strength to bear, and not ourselves  
ἀρεσκεῖν· <sup>2</sup> ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκεται  
to please; each one of us to the neighbor let please  
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν. <sup>3</sup> Καὶ γὰρ ὁ  
for the good to building up. Also for the  
Χριστὸς οὐχ ἑαυτῷ ἡρέσεν, ἀλλὰ, καθὼς γεγ-  
Anointed one not himself pleased, but, as it has  
ραπται· Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε,  
been written, The reproaches of those reproaching thee,  
ἐπεπεσον ἐπ' ἐμέ. <sup>4</sup> Ὅσα γὰρ \*[προ]ε-  
fell on me. As many things as for was [fore]  
γραφή, εἰς τὴν ἡμετέραν διδασκαλίαν \*[προ]ε-  
written, for the our instruction was [fore]  
γραφή· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-  
written; so that through the patience and of the conso-  
λήσεως τῶν γραφῶν, τὴν ἐλπίδα ἐχῶμεν. <sup>5</sup> Ὁ  
lation of the writings, the hope we might have. The  
θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλησεως  
and God of the patience and of the consolation  
δὸν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις,  
may give to you the same to be minded among each other,  
κατὰ Χριστὸν Ἰησοῦν· <sup>6</sup> ἵνα ὁμοθυμαδὸν ἐν  
according to Anointed Jesus; that with one mind with  
ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ  
one mouth you may glorify the God and Father of the  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>7</sup> Διὸ προσλαμ-  
Lord of us Jesus Anointed. Wherefore take to your-  
βανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσ-  
selves each other, as also the Anointed took to  
ἐλάβετο ὑμᾶς εἰς δόξαν θεοῦ. <sup>8</sup> Λέγω δε, \*[Ἰη-  
himself as for glory of God. I say but, [Je-  
σοῦν] Χριστὸν διακονοῦν γεγενῆσθαι περιτομῆς,  
sus] Anointed a servant became of circumcision,  
ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς  
on behalf of truth of God, in order that to confirm the  
ἐπαγγελίας τῶν πατέρων· <sup>9</sup> τὰ δὲ ἔθνη ὑπὲρ  
promises of the fathers; the and nations on account of  
ἐλεους δοῦναι τὸν θεόν, καθὼς γεγραπται·  
mercy to praise the God, as it has been written;  
Διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσι,  
Because of this I will confess to thee among nations,

CHAPTER XV.

<sup>1</sup> Now we, the strong, are bound to bear the infirmities of the weak, and not to seek to please Ourselves.  
<sup>2</sup> Let each one of us please his neighbor, so far as is good for Edification;  
<sup>3</sup> For even the ANOINTED one sought not to please Himself, but, as it has been written, "The REPROACHES OF THOSE WHO REPROACHED thee "FELL ON ME."  
<sup>4</sup> For what things were before written for OUR Instruction, were written that we through the PATIENCE and the CONSOLATION of the SCRIPTURES might possess the HOPE.  
<sup>5</sup> And may the GOD of that PATIENCE and that CONSOLATION give you the SAME DISPOSITION towards each other, according to the Anointed Jesus;  
<sup>6</sup> So that with one mind, and with One Mouth, you may glorify the GOD and Father of our LORD Jesus Christ.  
<sup>7</sup> Therefore kindly receive each other, even as the ANOINTED one also kindly received you, to the Glory of GOD.  
<sup>8</sup> For I affirm, that Jesus Christ became a Servant of the Circumcision, on account of the Truth of God, in order to CONFIRM the PROMISES of the FATHERS;  
<sup>9</sup> and that the GENTILES should glorify GOD on account of Mercy; as it has been written, "Be- cause of this I will confess to thee among the

\* VATICAN MANUSCRIPT.—4. all things whatever were written.  
4. fore—omit.  
4. through CONSOLATION of the SCRIPTURES might have the HOPE of  
CONSOLATION. 7. us. 8. For. 8. Jesus—omit.

4. fore—omit.  
4. through CONSOLATION of the SCRIPTURES might have the HOPE of  
CONSOLATION. 7. us. 8. For. 8. Jesus—omit.

1. 1. Gal. vi. 1. 1. 1. Rom. xiv. 1. 2. 1 Cor. ix. 13, 21; x. 24, 27; xii. 5; Phil. ii. 4, 5.  
3. Matt. xxvi. 20; John v. 30; vi. 38. 3. Psa. lxxix. 9. 4. Rom. iv. 2, 24;  
1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. 5. Rom. xii. 10; 1 Cor. i. 10; Phil. i. 14.  
6. Matt. xv. 24; John i. 11; Acts iii. 23, 26; xlii. 40. 9. Psa. cxviii. 42.

και τῷ ὀνόματι σου ψάλω. <sup>10</sup> Καὶ πάλιν λέγει·  
and to the name of thee sing praises. And again it says;

Εὐφρανθήτε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. <sup>11</sup> Καὶ  
Rejoice you nations, with the people of him. And

πάλιν· Αἰνεῖτε τὸν κυρίον πάντα τὰ ἔθνη, καὶ  
again; Praise you the Lord all the nations, and

ἐκτίνατε αὐτὸν πάντες οἱ λαοί. <sup>12</sup> Καὶ πάλιν  
extol you him all the peoples. And again

Ἡσαίας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ  
Isaiah says; Shall be the root of the Jesse, and he

ἀνίσταμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπίζου-  
standing up to rule nations, on him nations shall

σιν. <sup>13</sup> Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι  
hope. The and God of the hope to fill

ὑμᾶς πάσης χάρας καὶ εἰρήνης ἐν τῷ πιστεῦναι,  
you all of joy and of peace in the believing,

\*[εἰς τὸ περισσεῦναι, ὑμᾶς] ἐν τῇ ἐλπίδι, ἐν  
[in order that to abound, you] in the hope, in

δυνάμει πνεύματος ἁγίου. <sup>14</sup> Πεισισμαι δέ,  
power of spirit holy. I have been persuaded but,

ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι  
brethren of me, and myself I concerning you, that

καὶ αὐτοὶ μέστοι εἴτε ἀγαθῶσυνης, πεπληρω-  
also yourselves full you are of goodness, having been

μένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους  
filled all of knowledge, being able also each other

νοθετεῖν. <sup>15</sup> Τολμηροτέρου δὲ ἐγράψα ὑμῖν,  
to admonish. More boldly but I wrote to you,

ἀδελφοί, ἀπὸ μερῶν, ὡς ἐπαναμνησκῶν ὑμᾶς,  
brethren, from of a part, as reminding you,

διὰ τὴν χάριν τὴν δοθεῖσαν μοι ὑπὸ τοῦ θεοῦ,  
through the favor that having been given to me by the God,

<sup>16</sup> εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ  
in order that to be me a public servant of Jesus Anointed

\*[εἰς τὰ ἔθνη,] λειτουργοῦντα τὸ εὐαγγέλιον  
[for the nations,] administering as a priest the glad tidings

τοῦ θεοῦ, ἵνα γενῆται ἡ προσφορά τῶν ἐθνῶν  
of the God, so that may be the oblation of the nations

εὐπροσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.  
well-pleasing, having been sanctified by a spirit holy.

<sup>17</sup> Ἐχῶ οὖν καυχῆσιν ἐν Χριστῷ Ἰησοῦ τὰ  
I have then a ground for boasting in Anointed Jesus the things

πρὸς θεόν· <sup>18</sup> οὐ γὰρ τολμήσω λαλεῖν τι ὧν  
to God; not for I will dare to speak any of those things

οὐ κατεργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὥτα  
not worked out Anointed through me, for ob-

"Nations, and sing to thy  
"NAME."

<sup>10</sup> And again it says,  
"Rejoice, you NATIONS,  
"with his PEOPLE."

<sup>11</sup> And again, "Praise  
"the LORD, ALL NATIONS;  
"and \*extol him, All PEOPLES."

<sup>12</sup> And again Isaiah  
says, "There shall be  
"a ROOT of JESSE, even  
"HE who shall STAND UP  
"to rule Nations; in him  
"shall Nations hope."

<sup>13</sup> And may the God of  
that HOPE \*fully establish  
you with ‡All Joy and  
Peace in BELIEVING, in  
order that you may A-  
BOUND in that HOPE, by  
the ENERGY of the holy  
Spirit.

<sup>14</sup> And I am assured,  
my Brethren, ‡even I my-  
self, concerning you, that  
you also are full of Good-  
ness, having been filled  
with \*All KNOWLEDGE,  
being able also to admon-  
ish each other.

<sup>15</sup> \*But I have written  
to you, with more free-  
dom, partly as reminding  
you, ‡through THAT FA-  
VOR which has been IM-  
PARTED to me \*from God,

<sup>16</sup> in order to my BE-  
ING ‡a public Servant of  
the \*Anointed Jesus to  
the GENTILES, ministering  
the GLAD TIDINGS of God,  
that the OBLATION of the  
GENTILES \*might become  
acceptable, having been  
sanctified by the holy  
Spirit.

<sup>17</sup> I have, therefore,  
\*cause of boasting in the  
Anointed Jesus, as to the  
THINGS pertaining to God.

<sup>18</sup> For I will not pre-  
sume to speak anything of  
‡what Christ did not work

\* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him. 13. fully establish you with All Joy. 13. that you may ABOUND—omit. 14. All KNOWLEDGE. 14. But I have written. 15. from God. 16. Anointed Jesus. 16. to the GENTILES—omit. 16. might become acceptable. 17. CAUSE OF BOASTING. : 10. Deut. xxxii. 43. ‡ 11. Psa. cxvii. 1. ‡ 12. Isa. xi. 1, 10; Rev. v. 6; xxii. 16. ‡ 13. Rom. xii. 13; xiv. 17. ‡ 14. 2 Pet. i. 12; ‡ John ii. 21. ‡ 15. Rom. i. 8; xii. 3; Gal. i. 15; Eph. iii. 7, 8. ‡ 16. Rom. xi. 13; Gal. ii. 7—9; ‡ Tim. i. 11; Phil. ii. 17. ‡ 17. 18. Acts xxi. 19; Gal. ii. 8.

κοινῶν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων  
dience of nations, in word and work, by power of signs

καὶ τερατῶν, <sup>19</sup> ἐν δυνάμει πνεύματος \* [ἁγίου]  
and of wonders, by power of spirit [holy:]

ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κυκλῶ, μέχρι τοῦ  
so that me from Jerusalem and in a circuit, even to the

Ἰλλυρικου, πεπληρωκεναι τὸ εὐαγγέλιον τοῦ  
Illyricum, to have fully set forth the glad tidings of the

Χριστοῦ. <sup>20</sup> οὕτως δὲ φιλοτιμουμένον εὐαγγελί-  
Anointed; thus and being ambitious to announce

ζεσθαι, οὐχ ὅπου ὠνομασθη Χριστός, ἵνα μὴ  
glad tidings, not where was named Anointed, so that not

ἐπ' ἄλλοτριον θεμέλιον οἰκοδομῶ. <sup>21</sup> ἀλλὰ,  
on another foundation I should build; but,

καθὼς γεγραπται· Οἷς οὐκ ἀνηγγέλῃ περὶ  
as it has been written; To those not it was told concerning

αὐτοῦ, οὐκ ὄντι· καὶ οἱ οὐκ ἀκηκοασί, συνήσου-  
him, shall see; and those not had heard, shall under-

σι. <sup>22</sup> Διό καὶ ἐνεκοπτομην τὰ πολλὰ  
stand. Wherefore also I was hindered the things many

τοῦ ελθεῖν πρὸς ὑμᾶς. <sup>23</sup> Νυνὶ δὲ μᾶλλον τόπον  
of the to come to you. Now but no longer a place

ἔχων ἐν τοῖς κήμασι τούτοις, ἐπιποθῶν δὲ  
having in the regions these, a great desire and

ἔχων τοῦ ελθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·  
having of the to come to you from many years;

<sup>24</sup> ὥς εἰν πορεύεσθαι εἰς τὴν Ἰσπανίαν, ἐλπίζω  
whenever I may go to the Spain, I hope

διαφορεῦσθαι ὑμᾶς, καὶ ὑφ' ὑμῶν  
passing through to see you, and by you

προπεμφθῆναι ἐκεῖ, εἰν ὑμῶν πρῶτον ἀπὸ μέρους  
to be sent on my way there, if of you first from a part

ἐμπλησθῶ.  
I should be filled.

<sup>25</sup> Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακο-  
Now but I am going to Jerusalem, minis-

των τοῖς ἁγίοις. <sup>26</sup> Εὐδοκῆσαν γὰρ Μακεδονία  
tering to the saints. Were pleased for Macedonia

καὶ Ἀχαΐα κοινῶν τινα ποιήσασθαι εἰς τοὺς  
and Achaia contribution some to make for the

πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.  
poor ones of the saints of those in Jerusalem.

<sup>27</sup> Εὐδοκῆσαν γὰρ, καὶ οφείλεται αὐτῶν εἰσιν.  
They were pleased for, and debtors of them they are.

Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν  
If for in the spiritual things of them became sharers

τὰ ἐθνη, οφείλουσι καὶ ἐν τοῖς σαρκικοῖς λεί-  
the Gentiles, they are bound also in the fleshly things to ren-

\* through me. ‡ for the Obedience of the Gentiles, by Word and by Work; ‡ by the Power of Signs and Prodigious;

<sup>19</sup> by the Energy of the Spirit; so that, from Jerusalem, and in a Circuit as far as ILLYRICUM, I have fully set forth the GLAD TIDINGS of the ANOINTED ONE.

<sup>20</sup> And I was thus ambitious to evangelize where Christ was not named, ‡ so that I might not build on Another's Foundation;

<sup>21</sup> but as it has been written, ‡ "They shall see "to whom nothing was "told concerning him; and "those who had not heard "shall understand."

<sup>22</sup> Wherefore, also, ‡ I was \* frequently hindered from coming to you.

<sup>23</sup> But now having no longer a Place in these REGIONS, and having for Many Years a Strong desire to come to you.

<sup>24</sup> whenever I may go into SPAIN, I hope, passing through, to see you, and ‡ to be sent forward \* by you there, if first I should be partly satisfied with your society.

<sup>25</sup> But now ‡ I am going to Jerusalem, ministering to the SAINTS.

<sup>26</sup> For Macedonia and Achaia ‡ were pleased to make some Contribution for the POOR of THOSE SAINTS who are in Jerusalem.

<sup>27</sup> They were pleased [I say,] and their Debtors they are; for if the GENTILES have ‡ participated in their SPIRITUAL things, ‡ they are obligated also to serve them in things pertaining to the FLESH.

\* VATICAN MANUSCRIPT.—13. by my Word. hindered.

19. holy—omit.

22. frequently

‡ 18. Rom. i. 5; xvi. 20. u.

‡ 19. Acts xix. 11; 3 Cor. xii. 13.

‡ 20. 3 Cor. x. 13, 15.

‡ 21. Rom. i. 14; 1 Thess. ii. 17, 18.

‡ 24. Acts xv. 2.

‡ 25. Acts xix. 21; xx. 92; xxiv. 17.

‡ 26. 1 Cor. xvi. 1, 2; 2 Cor. viii. 1; ix. 2, 12.

‡ 27. Rom. xi. 17.

‡ 27. 1 Cor. ix. 11; Gal. vi. 6.

τουρησαι αυτοις. <sup>28</sup> Τούτο οὖν ἐπιτελεσας,  
do service to them. This then having finished,

καὶ σφραγισαμενος \* [αὐτοῖς] τὸν καρπὸν τοῦ  
and having sealed [to them] the fruit this,

τον, ἀπελευσμαι δι' ὑμῶν εἰς τὴν Ἰσπανίαν.  
I will go through of you into the Spain.

<sup>29</sup> Οἶδα δε, ὅτι ἐρχομενος πρὸς ὑμᾶς, ἐν πληρῶ  
I know and, that coming to you, in fullness

ματι εὐλογίας Χριστοῦ ἐλευσμαι.  
of blessing of Anointed I will come.

<sup>30</sup> Παρακαλῶ δε ὑμᾶς, \* [ἀδελφοί.] διὰ τοῦ  
I entreat and you, [brethren,] by the

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγα-  
Lord of us Jesus Anointed, and by the love

πῆς τοῦ πνεύματος, συναγωνισασθαι μοι ἐν ταῖς  
of the spirit, to strive together with me in the

προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ἵνα  
prayers on behalf of me to the God; that

ῥησθῶ ἀπο τῶν ἀπειθουσῶν ἐν τῇ Ἰουδαίᾳ,  
I may be delivered from those being disobedient in the Judea,

καὶ ἵνα ἡ διακονία μου, ἡ εἰς Ἱερουσαλὴμ, εὐ-  
and that the service of me, that for Jerusalem, well-

προσδεκτὸς γένηται τοῖς ἁγίοις. <sup>31</sup> ἵνα ἐν χαρᾷ  
pleasing may be to the saints; so that with joy

ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ, \* [καὶ  
I may come to you through will of God, [and

συναναπαύσωμαι ὑμῖν.] <sup>32</sup> Ὁ δε θεὸς τῆς εἰρη-  
may take rest together with you.] The and God of the peace

ῆς μετὰ πάντων ὑμῶν. Ἀμήν. ΚΕΦ. 15'. 16.  
with all of you. So be it.

<sup>1</sup> Συνιστῆμι δε ὑμῖν Φοίβην, τὴν ἀδελφὴν ἡμῶν,  
I recommend and to you Phebe, the sister of us,

οὐσαν διακονοῦν τῆς ἐκκλησίας τῆς ἐν Κεγχρε-  
being a servant of the congregation of that in Cenchrea;

αἰς. <sup>2</sup> ἵνα αὐτὴν προσδεξῆσθε ἐν κυρίῳ ἀξίως  
that her you may receive in Lord worthily

τῶν ἁγίων, καὶ παραστήτε αὐτὴν ἐν ᾧ αὐτῶν  
of the saints, and you may assist her in which of you

χρητὴ πραγματῶν· καὶ γὰρ αὕτη προστατίς  
one may need business; also for she a patroness

πλλων ἐγενήθη, καὶ αὐτὸν ἐμοῦ. <sup>3</sup> Ἀσπασασ-  
of many became, and myself of me. Salute you

θε Πρίσκαν καὶ Ἀκυλάν, τοὺς συνεργοὺς μου ἐν  
Prisca and Aquila, the fellow-workers of me in

<sup>28</sup> Having, then, com-  
pleted this, and having se-  
cured to them this I will go  
through your country into \*Spain;

<sup>29</sup> † and I know that  
when I come to you, I  
shall come with the Full-  
ness of the Blessing of  
Christ.

<sup>30</sup> And I entreat you,  
Brethren, by our LORD  
Jesus Christ, and by the  
LOVE of the SPIRIT, † to  
strive together with me in  
your PRAYERS to God on  
my behalf;

<sup>31</sup> † that I may be de-  
livered from THOSE that  
OBEY NOT in JUDEA; and  
that \* THAT GIFT-BEAR-  
ING of mine may be ac-  
ceptable to the SAINTS in  
Jerusalem;

<sup>32</sup> so that with Joy I  
may come to you † through  
the will of \* God, and be  
refreshed together with  
you.

<sup>33</sup> And † the GOD of  
PEACE be with you all.  
Amen.

# CHAPTER XVI.

<sup>1</sup> I now recommend to  
you Phebe, our SISTER, be-  
ing \* also a Servant of the  
CONGREGATION in †† Cen-  
chrea,

<sup>2</sup> † that you may receive  
her in the LORD, in a man-  
ner worthy of the SAINTS,  
and assist her in the Busi-  
ness in which she may  
have need of you; for she  
also has been an Assist-  
ant of Many, and especially  
of me.

<sup>3</sup> Salute † Priscilla and  
Aquila my FELLOW-LABO-  
RERS in the Anointed Je-  
sus.

\* VATICAN MANUSCRIPT.—28. to them—omit. 28. Spain. 30. Brethren—omit.  
31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32.  
the LORD Jesus. And. 32. and may take rest together with you—omit. 1 also  
a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and  
situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was  
on the west side of the same isthmus, here about six miles wide. It was between these two  
ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

: 29. Rom. i. 11. † 30. † Cor. i. 11; Col. iv. 12. † 31. 2 Thess. iii. 2. : 32.  
Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 33. Rom. xvi. 20; 1 Cor. xiv. 33; 2 Cor.  
xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. : 1. Acts xviii. 13.  
; 2. Phil. ii. 29; 3 John 5. 6. : 3. Acts xviii. 2, 18, 30; 2 Tim. iv. 19.

Χριστῷ Ἰησοῦ· <sup>4</sup> (οἵτινες ὑπὲρ τῆς ψυχῆς μου  
Anointed Jesus; (who on behalf of the life of me  
τον ἑαυτῶν τραχήλον ὑπέθηκαν οἱς σὺκ εγώ  
the of them: thro' neck they placed under; to whom not I  
μόνος ευχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι  
alone give thanks, but also all the congregations  
τῶν ἐθνῶν·) <sup>5</sup> καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-  
of the Gentiles;) also the in house of them congrega-  
σιαν. Ἀσπασασθε Ἐπεινετον, τὸν ἀγαπητὸν  
tion. Salute you Epenetus, the beloved one  
μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.  
of me, who is a first-fruit of the Asia into Anointed.

<sup>6</sup> Ἀσπασασθε Μαρίαν, ἥτις πολλὰ ἐκοπίασεν  
Salute you Mary, who much labored  
εἰς ἡμᾶς. <sup>7</sup> Ἀσπασασθε Ἀνδρονίκον καὶ Ἰουνίαν,  
for us. Salute you Andronicus and Junia,  
τούς συγγενεῖς μου καὶ συναϊχμαλωτούς μου,  
the relatives of me and fellow-prisoners of me.  
οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ  
who are noted among the apostles, who  
καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. <sup>8</sup> Ἀσπα-  
and before me have been in Anointed. Salute  
σασθε Ἀμπλίαν, τὸν ἀγαπητὸν μου ἐν κυρίῳ.  
you Amplias, the beloved one of me in Lord.

<sup>9</sup> Ἀσπασασθε Οὐρβανόν, τὸν συνεργὸν ἡμῶν ἐν  
Salute you Urbanus, the fellow-worker of us in  
Χριστῷ, καὶ Στάχυν, τὸν ἀγαπητὸν μου.  
Anointed, and Stachys, the beloved one of me.

<sup>10</sup> Ἀσπασασθε Ἀπέλλην, τὸν δοκιμὸν ἐν Χριστῷ.  
Salute you Apelles, the approved one in Anointed.

Ἀσπασασθε τοὺς ἐκ τῶν Ἀριστοβουλῶν. <sup>11</sup> Ἀσ-  
Salute you those from of the Aristobulus. Sa-

πασασθε Ἡρωδιᾶνα, τὸν συγγενὴ μου. Ἀσ-  
lute you Herodian, the relative of me. Sa-

πασασθε τοὺς ἐκ τῶν Ναρκισσοῦ, τοὺς ὄντας ἐν  
lute you those from of the Narcissus, those being in  
κυρίῳ. <sup>12</sup> Ἀσπασασθε Τρυφάιναν καὶ Τρυφῶ-  
Lord. Salute you Tryphena and Trypho-

σαν, τὰς κοπιώσας ἐν κυρίῳ. Ἀσπασασθε Περ-  
those laboring in Lord. Salute you Per-

σιδα, τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν  
she, the beloved one, who much labored in  
κυρίῳ. <sup>13</sup> Ἀσπασασθε Ῥούφον, τὸν ἐκλεκτὸν  
Lord. Salute you Rufus, the chosen

ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.  
in Lord, and the mother of him and of me.

<sup>14</sup> Ἀσπασασθε Ἀσυγκρίτον, Φλεγόντα, Ἑρμᾶν,  
Salute you Asyncritus, Phlegon, Hermas,

Πατροβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελ-  
Patrobas, Hermes, and the with them brethren

4 These persons on be-  
half of my LIFE, laid down  
their own Neck; to whom  
not I alone give thanks,  
but also All the CONGREGA-  
TIONS of the GENTILES.

5 Salute also the con-  
gregation at their House.  
Salute Epenetus, my BE-  
LOVED, who is the First-  
fruit of Asia to Christ.

6 Salute Mary, who  
labored much for us.

7 Salute Andronicus  
and Junias, my RELA-  
TIVES, and Fellow-prison-  
ers, who are highly es-  
teemed among the APOS-  
TLES, and who were in  
Christ before me.

8 Salute THAT Am-  
plias who is BELOVED in  
the Lord.

9 Salute Urbanus, our  
Fellow-laborer in Christ,  
and Stachys, my BELOVED.

10 Salute THAT Apelles  
who is approved in Christ.  
Salute THOSE who are of  
the family of ARISTOBU-  
LUS.

11 Salute Herodian, my  
RELATIVE. Salute THOSE  
of the family of NARCIS-  
SUS, THOSE BEING in the  
Lord.

12 Salute Tryphema and  
Tryphosa, THOSE SISTERS  
LABORING in the Lord.  
Salute Persis, the BE-  
LOVED, her who labored  
much in the Lord.

13 Salute THAT Rufus  
who was CHOSEN in the  
Lord, and his MOTHER and  
mine.

14 Salute Asyncritus,  
Phlegon, Hermas, Patro-  
bas, Hermes, and the BROTHER-  
THREN with them.

\* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important change, as helping to prove that the persons here greeted dwell in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquila in particular dwell in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

† 5. 1 Cor. xvi. 19, Col. iv. 15; Philemon 2.  
; 13. 2 John 1.

† 5. 1 Cor. xvi. 15.

† 7. Gal. i. 22.

φους. <sup>15</sup> Ἀσπασασθε φιλόλογον και Ἰουλιαν,  
Salute you Philologus and Julia,  
Νηρεα και την αδελφην αυτου, και Ολυμπαν,  
Nereus and the sister of him, and Olympas,  
και τους συν αυτοις παντας ἁγιους. <sup>15</sup> Ἀσπα-  
and the with them all saints. Salute  
σασθε αλληλους εν φιληματι ἁγιῳ. Ἀσπαζον-  
you each other with a kiss holy. Salute  
ται ὑμας αἱ ἐκκλησiai πασαι του Χριστου.

<sup>17</sup> Παρακαλω δε ὑμας, ἀδελφοι, σκοπειν τους  
I entreat now you, brethren, to watch those  
τας διχοστασιας και τα σκανδαλα, παρα την  
the separations and the stumbling-blocks, contrary to the  
διδασχην ἣν ὑμεις ἐμαθετε, ποιουντας· και εκ-  
teaching which you learned, are making; and turn  
κλινατε απ' αυτων. <sup>18</sup> Οἱ γαρ τοιοιτοι τῷ  
away from them. They for such like ones to the

κυριῳ ἡμων Χριστῳ ου δουλευουσιν, αλλα τη  
Lord of us Anointed not are in subjection, but to the  
ἐαυτων κυρια· και δια της χρηστολογιας και  
of themselves belly; and through the false speaking and  
εὐλογιας ἐξαπατωσι τας καρδιας των ἀκακων.

<sup>19</sup> Ἡ γαρ ὑμων ὑπακοη εις παντας ἀφικετο  
The for of you obedience for all went abroad.  
Χαιρω ουν \* [το] ἐφ' ὑμιν θελω δε ὑμας  
I rejoice therefore [that] in respect to you; I wish but you  
σοφους \* [μεν] εἶναι εις το αγαθον, ἀκεραιους  
wise ones [indeed] to be in respect to the good, blameless ones  
δε εις το κακον. <sup>20</sup> Ὁ δε θεος της ειρηνης  
both in respect to the evil. The and God of the peace

συντριψει τον σαταναν ὑπο τους ποδας ὑμων εν  
will crush the adversary under the feet of you in  
ταχει. Ἡ χαρις του κυριου ἡμων Ἰησου  
a short time. The favor of the Lord of us Jesus  
\* [Χριστου] μεθ' ὑμων. <sup>21</sup> Ἀσπάζονται ὑμας  
[Anointed] with you. Salute you

Τιμοθεος, ὁ συνεργος μου, και Λουκιος και  
Timothy, the fellow-worker of me, and Lucius and  
Ἰασων και Σωσιπατρος, οἱ συγγενεις μου. <sup>22</sup> Ἀσ-  
Jason and Sosipater, the relatives of me. Sa-

παζομαι ὑμας εγω Τερτιος, ὁ γραψας την  
I salute you I Tertius, the one having written the  
επιστολην, εν κυριῳ. <sup>23</sup> Ἀσπάζεταιται ὑμας  
letter, in Lord. Salutes you

Γαιος, ὁ ξενος μου και της ἐκκλησιας ὅλης.  
Gaius, the host of me and of the congregation whole.

Ἀσπάζεταιται ὑμας Εραστος, ὁ οικονομος της  
Salutes you Erastus, the treasurer of the  
πολεως, και Κουαρτος ὁ ἀδελφος. \* [ <sup>24</sup> Ἡ  
city, and Quartus the brother. [The

<sup>15</sup> Salute Philologus and Julia, Nereus and his sister, and Olympas, and ALL the SAINTS with them.

<sup>16</sup> † Salute each other with a holy Kiss. All the CONGREGATIONS of the ANOINTED one salute you.

<sup>17</sup> Now I entreat you, Brethren, to watch those who are † MAKING FAC-TIONS and laying SNARES, contrary to the TEACH-ING which you have learned, and † turn away from them.

<sup>18</sup> For SUCH LIKE ones as THEY are not in subjec-tion to our Anointed LORD, but to their own † Appe-tite; and by KIND and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

<sup>19</sup> YOUR Obedience, in-deed, is reported to all. Therefore, I rejoice on your account; but I wish you to be † wise with respect to THAT which is GOOD, and HARMLESS with respect to THAT which is EVIL.

<sup>20</sup> And the GOD of PEACE will soon bruise the ADVERSARY under your FEET. The FAVOR of our LORD Jesus Christ be with you.

<sup>21</sup> † Timothy, my FEL-Low-LABORER, and † Lu-cius, and † Jason, and † Sosipater, my RELA-TIVES, salute you.

<sup>22</sup> †, Tertius, who WROTE this LETTER, sa-lute you in the Lord.

<sup>23</sup> † Gaius, the HOSPI-TABLE friend of me and of the whole CONGREGATION, salutes you. † Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

\* VATICAN MANUSCRIPT.—19. that—omit. 24. omit.

19. indeed—omit.

20. Anointed—

† 16. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. † 17. Acts xv. 1, 5; 24; 1 Tim. iv. 2. † 18. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 3 Tim. iii. 5; Titus iii. 10; 3 John 10. † 19. Matt. x. 16; 1 Cor. xiv. 20. † 20. Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 3; Heb. xii. 22. † 21. Acts xiii. 1. † 21. Acts xvii. 5. † 21. Acts xx. 4. † 22. 1 Cor. i. 14. † 23. Acts xix. 22; 3 Tim. iv. 20.

χαρις του κυριου ημων Ιησου Χριστου μετα  
favor of the Lord of us Jesus Anointed with

παντων υμων. Αμην.] 25 Τω δε δυναμεν  
all of us. So be it.] To him now being able

υμας στηριζει κατα το ευαγγελιον μου και  
you to establish according to the glad tidings of me and

το κηρυγμα Ιησου Χριστου, κατα αποκαλυ-  
the proclaiming of Jesus Anointed, according to a revelation

ψιν μυστηριου χρονοις αιωνιοις σεσιγημενου  
of a secret in times of ages has been concealed;

26 φανερωθεντος δε νυν, δια τε γραφων προφη-  
having been manifested but now, through and writings pro-

τικων, κατ' επιταγην του αιωνιου θεου, εις  
phetic, according to an appointment of the age-lasting God, for

υπακοην πιστεως, εις παντα τα εθνη γνωρισ-  
obedience of faith, to all the nations having been

θεντος· 27 μονω σοφω θεω, δια Ιησου Χριστου,  
made known; to only wise God, through Jesus Anointed,

ω η δοξα εις τους αιωνας. Αμην.  
to him the glory for the ages. So be it.

24 \* [The FAVOR of our LORD Jesus Christ be with you all. Amen.]

25 Now † to HIM who is ABLE to establish You according to my GLAD TIDINGS and the PROCLAMATION of Jesus Christ, agreeably to the Revelation of the Secret, † kept concealed in the Times of the Ages,

26 but now having been disclosed; and through the Prophetic Writings, according to the Appointment of the AIonian God, has been made known to All the NATIONS, † in order to the Obedience of Faith;

27 † to the Wise God alone, through Jesus Christ, to him be the GLORY for the AGES. Amen.

\* TO THE ROMANS. WRITTEN FROM CORINTH.

\* VATICAN MANUSCRIPT.—Subscriptions.—TO THE ROMANS. WRITTEN FROM CORINTH.

† 23. Eph. iii. 20; 1 Thess. iii. 13; 9 Thess. ii. 17; iii. 3; Jude 25. † 23. Eph. i. 9; iii. 3—5; Col. i. 27. † 25. 1 Cor. ii. 7; Eph. iii. 5, 6; Col. i. 26. † 23. Eph. i. 9; 2 Tim. i. 10; Titus i. 2, 3; 1 Pet. i. 26. † 26. Acts vi. 7; Rom. i. 16; xv. 13. † 27. 1 Tim. i. 17; vi. 16; Jude 25.

# FIRST TO THE CORINTHIANS.

## ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, κλητός ἀποστόλος Ἰησοῦ Χριστοῦ,  
Paul, called an apostle of Jesus Anointed,  
δια θελήματος θεοῦ, καὶ Σωσθενῆς ὁ ἀδελφός,  
through will of God, and Sosthenes the brother,  
<sup>2</sup> ᾗ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ,  
to the congregation of the God to that being in Corinth,  
ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις  
having been sanctified in Anointed Jesus, called saints  
συν πασὶ τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ  
with all those calling upon the name of the  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί τόπῳ,  
Lord of us Jesus Anointed in every place,  
αὐτῶν \* [τε] καὶ ἡμῶν· <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη  
of them [both] and of us; favor to you and peace  
ἀπο θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χρισ-  
from God father of us, and Lord Jesus Anointed.  
τοῦ. <sup>4</sup> Εὐχαριστῶ τῷ θεῷ \* [μου] πάντοτε  
I give thanks to the God [of me] always  
περὶ ὑμῶν, ἐπὶ τῇ χαρίτι τοῦ θεοῦ τῇ δο-  
concerning you, for the favor of the God for that hav-  
θείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· <sup>5</sup> ὅτι ἐν παντί  
ing been given to you in Anointed Jesus; that in every thing  
ἐπλουτισθῆτε ἐν αὐτῷ, ἐν παντί λόγῳ καὶ  
you were enriched in him, in every word and  
πάσῃ γνώσει, <sup>6</sup> (καθὼς τὸ μαρτυρίον τοῦ Χρισ-  
all knowledge, (whom the testimony of the Anointed  
τοῦ ἐβεβαιώθη ἐν ὑμῖν·) <sup>7</sup> ὥστε ὑμᾶς μὴ ὕστε-  
was confirmed among you,) so that you not to be  
ρεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχόμενους  
inferior in any one gracious gift, waiting for  
τὴν ἀποκαλύψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ-  
the revelation of the Lord of us Jesus Anointed;  
τοῦ· <sup>8</sup> ὅς καὶ βεβαιώσει ὑμᾶς ἕως τελοῦς ἀνεγ-  
who also will confirm you to an end irre-  
κλητοῦς ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ  
preachable ones in the day of the Lord of us Jesus  
Χριστοῦ. <sup>9</sup> Πιστὸς ὁ θεός, δι' οὗ ἐκληθῆτε  
Anointed. Faithful the God, through whom you were called  
εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ,  
into fellowship of the son of him Jesus Anointed,  
τοῦ κυρίου ἡμῶν. <sup>10</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελ-  
the Lord of us. I entreat and you, brethren,  
φοι, δια τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ  
through the name of the Lord of us Jesus

## CHAPTER 1.

<sup>1</sup> Paul, † a Constituted  
Apostle of the \* Anointed  
Jesus, by the Will of God,  
and † Sosthenes, the BRO-  
THER,  
<sup>2</sup> TO THAT CONGREGA-  
TION of GOD which is in  
Corinth, having been sanc-  
tified in the Anointed Jes-  
us, Constituted Holy  
ones, with ALL THOSE  
† INVOKING the NAME of  
our LORD Jesus Christ in  
Every Place,—theirs and  
ours;  
<sup>3</sup> † Favor and Peace be  
with you from God our  
Father, and the Lord Jes-  
us Christ.  
<sup>4</sup> † I give thanks to  
God always concerning  
you, for THAT FAVOR of  
God which has been IM-  
PARTED to you in the  
Anointed Jesus;  
<sup>5</sup> because in every thing  
you were enriched by him,  
† in Every Word, and in  
All Knowledge,  
<sup>6</sup> (: when the TESTI-  
MONY of the ANOINTED  
was confirmed among you,)  
<sup>7</sup> so that you are not  
inferior in Any one Gift,  
† waiting for the REVELA-  
TION of our LORD Jesus  
Christ;  
<sup>8</sup> who also will confirm  
you to the End, Irre-  
proachable in the DAY  
of our LORD Jesus Anoint-  
ed.  
<sup>9</sup> † Faithful is God, by  
whom you were invited  
into † the Fellowship of  
his son Jesus Christ, our  
LORD.  
<sup>10</sup> Now I entreat you,  
Brethren, through the  
NAME of our LORD Jesus

\* VATICAN MANUSCRIPT.—Title—FIRST TO THE CORINTHIANS.  
2. both—omit. 4. of me—omit.

1. Anointed Jesus.

† 1. Rom. I. 1. † 1. Acts xviii. 17. † 2. Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 22.  
† 2. Rom. I. 7; 2 Cor. I. 2; Eph. I. 2; 1 Pet. I. 2. † 4. Rom. I. 8. † 5. 1 Cor. xii. 8; 2  
Cor. viii. 7. † 6. Heb. ii. 3, 4. † 7. Phil. iii. 20; Titus ii. 13; 2 Pet. iii. 12.  
† 9. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. † 9. John xv. 4; xvii. 21;  
1 John I. 3; iv. 13.



Χριστου, ἵνα το αυτο λεγητε παντες, και μη  
Anointed, that the something you speak all, and not

ἢ εν υμιν σχισματα, ητε δε καθηρτισμενοι  
may be among you divisions, you may be but knit together

εν τῃ αυτω νοι και εν τῃ αυτη γνωμη. <sup>11</sup> Εδη-  
in the same mind and in the same sentiment. It was

λωθη γαρ μοι περι υμων, αδελφοι μου, υπο  
declared for to me concerning you, brethren of me, by

των Χλοης, οτι εριδες εν υμιν εισι. <sup>12</sup> Λεγω δε  
those of Chloe, that contentions among you are. I say and

τουτο, οτι εκαστος υμων λεγει· Εγω μεν ειμι  
this, because each one of you says; I indeed am

Παυλου· εγω δε, Απολλω· εγω δε, Κηφα· εγω  
of Paul; I but, of Apollos; I and, of Cephas; I

δε, Χριστου. <sup>13</sup> Μεμερισται ο Χριστος; μη  
and, of Anointed. Has been divided the Anointed? not

Παυλος εσταυρωθη υπερ υμων; η εις το ονομα  
Paul was crucified on behalf of you? or into the name

Παυλου εβαπτισθητε; <sup>14</sup> Ευχαριστω τῷ θεῳ,  
of Paul were you dipped? I give thanks to the God,

οτι ουδενα υμων εβαπτισα, ει μη Κρισπον και  
that no one of you I dipped, if not Crispus and

Γαιον· <sup>15</sup> ἵνα μη τις ειπη, οτι εις το εμον  
Gaius; so that not any one may say, that into the my

ονομα εβαπτισα. <sup>16</sup> Εβαπτισα δε και τον  
name I dipped. I dipped and also the

Στεφανα οικον· λοιπον ουκ οίδα, ει τινα αλλον  
Stephanas house; remainder not I know, if any other

εβαπτισα. <sup>17</sup> Ου γαρ απεστειλε με Χριστος  
I dipped. Not for sent me Anointed

βαπτιζειν, αλλ' ευαγγελιζεσθαι· ουκ εν σοφια  
to dip, but to announce glad tidings; not in wisdom

λογου, ἵνα μη κενωθῃ ο σταυρος του  
of speech, so that not may be of no effect the cross of the

Χριστου. <sup>18</sup> Ο λογος γαρ ο του σταυρου τοις  
Anointed. The word for that of the cross to those

μεν απολλυμενοις μαρια εστι, τοις δε σωζομε-  
indeed being destroyed foolishness is, to those but being saved

νοις ἡμιν δυναμις θεου εστι. <sup>19</sup> Γεγραπται γαρ·  
to us power of God it is. It has been written for;

Απολω την σοφian των σοφων, και την συνε-  
I will destroy the wisdom of the wise, and the learn-

σιν των συνετων αετησω. <sup>20</sup> Που σοφος;  
ing of the intelligent ones I will set aside. Where a wise man?

Christ, † that you all speak the same thing, and that there may be no Divisions among you; but that you may be knit together in the same Mind and in the same Sentiment.

11 For it has been declared to me, my Brethren, by those of the family of Chloe, That there are Contentions among you.

12 And this I say, † Because each one of you says, "I, indeed, am of Paul," but, "I of † Apollos," and, "I of † Cephas," and, "I of Christ."

13 Has the ANOINTED one been divided? Was Paul crucified on your behalf? or were you immersed into the NAME of Paul?

14 \* I give thanks to God that I immersed none of you, except † Crispus and † Gaius;

15 so that no one may say that I immersed into MY OWN Name.

16 And I immersed also the Family of † STEPHANAS; besides, I do not know whether I immersed Any Other.

17 For the ANOINTED one sent me not to immerse, but to announce glad tidings; † not in Wisdom of Speech, so that the CROSS of the ANOINTED one may not be frustrated.

18 For this WORD, (that of the cross,) is indeed Foolishness † to those who are PERISHING; but to those who are † being SAVED, even to us, it is the † Power of God.

19 For it has been written, † "I will destroy the "WISDOM of the WISE, "and I will set aside the "LEARNING of the INTEL- "LIGENT."

\* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

† 10. Rom. xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. † 13. 1 Cor. iii. 4. † 12. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. † 13. John i. 43. † 14. Acts xviii. 8. † 14. Rom. xvi. 23. † 16. 1 Cor. xvi. 18, 17. † 17. 1 Cor. ii. 1, 4 13; 2 Pet. i. 16. † 18. 2 Cor. ii. 15. † 13. Acts ii. 47. † 13. Rom. i. 16. † 12. Isa. xxix. 14.

των γραμματεως; που συζητητης του αιωνος  
where a scribe? where a disputer of the age

τουτο; ουχι εμαρνανε ο θεος την σοφιαν του  
this? Not did make foolish the God the wisdom of the

κοσμου \* [τουτο;] <sup>21</sup> Επειδη γαρ εν τη σοφια  
world [this?] When for in the wisdom

του θεου ουκ εγνω ο κοσμος δια της σοφιας  
of the God not knew the world through the wisdom

τον θεον, ευδοκησεν ο θεος, δια της μωριας του  
the God, was pleased the God, through the foolishness of the

κηρυγματος σωσαι του πιστευοντας. <sup>22</sup> Επειδη  
proclamation to save those believing. Although

και Ιουδαιοι σημεια αιτουσι, και Έλληνες  
and Jews signs are asking, and Greeks

σοφιαν ζητουσιν. <sup>23</sup> ημεις δε κηρυσσομεν Χρισ-  
wisdom are seeking; we yet proclaim as

τον εσταυρωμενον, Ιουδαιοις μεν σκανδαλον,  
Associated having been crucified, to Jews indeed stumbling-block,

εθνεσι δε μωριαν. <sup>24</sup> αυτοις δε τοις κλητοις,  
to Gentiles and foolishness; to those but to the called ones,

Ιουδαιοις τε και Έλλησι, Χριστον θεου δυναμιν  
Jews both and Greeks, Associated of God power

και θεου σοφιαν. <sup>25</sup> Οτι το μωρον του θεου,  
and of God wisdom. Because the foolishness of the God,

σοφωτερον των ανθρωπων εστι· και το ασθενες  
wiser of the men is; and the weakness

του θεου, ισχυροτερον των ανθρωπων \* [εστι.]  
of the God, stronger of the men [is.]

<sup>26</sup> Βλεπετε γαρ την κλησιν υμων, αδελφοι, οτι  
You see for the calling of you, brethren, that

ου πολλοι σοφοι κατα σαρκα, ου πολλοι  
not many wise ones according to flesh, not many

δυνατοι, ου πολλοι ευγενεις. <sup>27</sup> αλλα τα μωρα  
strong ones, not many well-born; but the foolish things

του κοσμου εξελεξατο ο θεος, ινα τους σοφους  
of the world chose the God, that the wise ones

καταισχυνη· και τα ασθενη του κοσμου εξελε-  
he may shame; and the weak things of the world chose

ξατο ο θεος, ινα κατασχυνη τα ισχυρα. <sup>28</sup> και  
the God, that he may shame the powerful ones; and

τα αγενη του κοσμου και τα εξουθενημενα  
the low-born of the world and the things having been despised

εξελεξατο ο θεος, και τα μη οντα, ινα τα  
chose the God, and the things not existing, that the things,

οντα καταργησιν. <sup>29</sup> οπως μη καυχησεται  
existing he may bring to nothing; so that not may boast

20 Where is a Wise man? Where a Scribe? Where a Disputant of this AGE? Did not GOD make foolish the WISDOM of \* this WORLD.

21 For when, in the WISDOM of GOD, the WORLD by WISDOM knew not GOD, GOD was pleased through "the FOOLISHNESS" of this PROCLAMATION, to save the BELIEVERS.

22 And although Jews are demanding Signs, and Greeks are seeking Wisdom;

23 yet we proclaim a crucified Christ, to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

24 but to those who are INVITED, both Jews and Greeks, Christ, the Power of God, and the Wisdom of God.

25 Because "the FOOLISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is stronger than MEN.

26 For behold your INVITATION, Brethren, That not Many are Wise according to the Flesh, not Many Powerful, not Many Noble;

27 but God selected the FOOLISH things of the WORLD, that he may shame the wise; and God selected the WEAK things of the WORLD, that he may shame the POWERFUL;

28 and the IGNOBLE things of the WORLD, and the THINGS that are DESPISED, God selected, and the THINGS not existing, that he may bring to nothing existing THINGS.

29 so that No Flesh

\* VATICAN MANUSCRIPT.—20. this—omit. 25. is—omit.

† 20. Rom. i. 22. † 21. Rom. i. 20, 21, 22. † 22. Matt. xii. 33; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48. † 23. Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; Rom. ix. 23; Gal. v. 11; 1 Pet. ii. 8. † 24. Col. ii. 3. † 25. John vii. 48. † 26. Matt. xi. 26; James ii. 5. † 27. Rom. iv. 17. ~ † 28. 1 Cor. ii. 6.

πασα σαρξ ἐνὸς πατρὸς τοῦ θεοῦ. <sup>30</sup> Ἐξ αὐτοῦ δε  
all flesh in presence of the God. Out of him but  
ὑμεῖς ἐστέ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν  
you are in Anointed Jesus, who became to us  
σοφία ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός  
wisdom from God, righteousness also and sanctification  
καὶ ἀπολυτρώσις. <sup>31</sup> ἵνα, καθὼς γεγραπταὶ· Ὁ  
and redemption; so that, even as it has been written; He  
καυχώμενος, ἐν κυρίῳ καυχασθῶ.  
boasting, in Lord let him boast.

ΚΕΦ. β'. 2.

<sup>1</sup> Καθὼς ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ  
And I having come to you, brethren, came not  
καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων  
according to excellence of speech or of wisdom, declaring  
ὑμῖν τὸ μαρτυριον τοῦ θεοῦ. <sup>2</sup> Οὐ γὰρ ἐκρίνα  
to you the testimony of the God Not for I determined  
τι εἶδεναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν,  
anything to make known among you, if not Jesus Anointed,  
καὶ τόντον ἐσταυρωμένον. <sup>3</sup> Καὶ ἐγὼ ἐν ἀσθε-  
and him having been crucified. And I in weak-  
νείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενο-  
ness, and in fear and in trembling much I was  
μην πρὸς ὑμᾶς. <sup>4</sup> καὶ ὁ λόγος μου καὶ τὸ κηρυγ-  
with you; and the speech of me and the preach-  
μα μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν  
ing of me not in persuasive wisdom of words, but in  
ἀποδείξει πνεύματος καὶ δυνάμεως. <sup>5</sup> ἵνα ἡ πίσ-  
a display of spirit and of power; so that the faith  
τις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν  
of you not may be in wisdom of men, but in  
δυνάμει θεοῦ. <sup>6</sup> Σοφίαν δὲ λαλοῦμεν ἐν τοῖς  
power of God. Wisdom but we speak among the  
τελειοῖς· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ  
perfect ones; wisdom but not of the age this, nor  
τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταρ-  
of the rulers of the age this, of those coming to  
γουμενων. <sup>7</sup> ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν  
an end; but we speak of God wisdom in  
μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προωρί-  
a mystery, that having been hidden, which previously mar-  
σεν ὁ θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν  
hed out the God before the ages, for glory of ours;  
<sup>8</sup> ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου  
which no one of the rulers of the age this  
ἐγνώκεν· (εἰ γὰρ ἐγνώσαν, οὐκ ἂν τοῦ κυρίου  
has known; (if for they knew, not would the Lord

may boast in the presence of God.

<sup>30</sup> But from him you are in the Anointed Jesus, who became \* our † Wis-  
dom from God, † Righteous-  
ness also, and † Sanctifica-  
tion, and † Redemption.

<sup>31</sup> That, as it has been written, † "Let him who  
"BOASTS, boast in the  
"Lord."

CHAPTER II.

<sup>1</sup> And when I came to you, Brethren, † I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY of God;

<sup>2</sup> For I determined to make known Nothing among you, † except Jesus Christ, and him crucified.

<sup>3</sup> † And I, in † Weakness, and in Fear, and in much Trembling, was with you.

<sup>4</sup> And my DISCOURSE and my PROCLAMATION † were not in Persuasive Words of Wisdom, † but with a Demonstration of Spirit and of Power;

<sup>5</sup> so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

<sup>6</sup> Wisdom, however, we speak among the PERFECT; † but Wisdom, not of this AGE, nor of THOSE RULERS of this AGE who † are coming to an end;

<sup>7</sup> but we speak the Wisdom of God, which was HIDDEN in a Mystery, and † which God previously designed, before the AGES, for our Glory;

<sup>8</sup> † which no one of the RULERS of this AGE knew; for if they had known † they

\* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

† 30. ver. 34. † 80. Jer. xxiii. 5, 6, Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. † 24. John xvii. 19. † 30. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 17. † 1. 1 Cor. i. 17; ver. 4, 13; 2 Cor. x. 10; xi. 6. † 2. Gal. vi. 14; Phil. iii. 8. † 2. Acts xviii. 1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 10; xi. 30; xii. 6, 9; Gal. iv. 13. † 4. 1 Cor. i. 17; 2 Pet. i. 16. † 4. Rom. xv. 19; 1 Thess. i. 6. † 6. 1 Cor. xiv. 20; Eph. iv. 13; Phil. iii. 15; Heb. v. 14. † 6. 1 Cor. i. 28. † 7. Rom. xvi. 26, 28; Eph. iii. 6, 9; Col. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14. † 8. Luke xxiii. 24; Acts iii. 17.

της δοξης εσταυρωσαν·) <sup>9</sup> αλλα, καθως γεγραπ-  
of the glory they crucified;) but, even as it has been  
ται· ὁ οφθαλμος οὐκ εἶδε, καὶ οὐς οὐκ  
written; what things eye not saw, and ear not  
ἤκουσε, καὶ ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη,  
heard, and to heart of man not ascended,  
ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.  
what prepared the God for those loving him.  
<sup>10</sup> Ἡμῖν δὲ ἀπεκαλύψεν ὁ θεὸς διὰ τοῦ πνεύματος  
To us but revealed the God through the spirit  
\* [αὐτοῦ]· το γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ  
[of himself], the for spirit all things searches, even the  
βάθος τοῦ θεοῦ. <sup>11</sup> Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ  
depths of the God. Who for knows of men the things of the  
ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν  
man, if not the spirit of the man that in  
αὐτῷ; οὕτω καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ  
him? so also the things of the God no one knows, if not  
τὸ πνεῦμα τοῦ θεοῦ. <sup>12</sup> Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ  
the spirit of the God. We but not the spirit of the  
κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ  
world received, but the spirit that from the  
θεοῦ, ἵνα εἰδῶμεν τὰ ὑποκρυπτοῦ τοῦ θεοῦ χάρισθεν·  
God, that we may know the things by the God having been gra-  
τα ἡμῖν· <sup>13</sup> ἃ καὶ λαλοῦμεν, οὐκ ἐν  
clomly given to us; which things also we speak, not by  
διδασκατοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν  
teachings of human wisdom in words, but by  
διδασκατοῖς πνευματός, πνευματικοῖς πνευματικά  
teachings of spirit, to spiritual ones spiritual things  
συγκρίνομεν. <sup>14</sup> Ψυχικὸς δὲ ἄνθρωπος οὐ δε-  
explaining. An animal but man not re-  
χεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία  
ceives the things of the spirit of the God; foolishness  
γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γινῶναι· ὅτι  
for to him it is, and not he is able to know; because  
πνευματικῶς ἀνακρίνεται. <sup>15</sup> Ὁ δὲ πνευματι-  
spiritually it is examined. The but spiritual  
κὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενός  
man examines indeed all things, himself but by no one  
ἀνακρίνεται. <sup>16</sup> Τίς γὰρ ἐγνώκειν κυρίου, ὃς  
is examined. Who for knew mind of Lord, who  
συμβίβασεν αὐτόν, ἡμεῖς δὲ νοῦν Χριστοῦ  
will instruct him? We but mind of Anointed  
ἔχομεν.  
have.

would not have crucified the LORD OF GLORY;  
<sup>9</sup> but, as it has been written, "Things which Eye has not seen, and Ear has not heard, and to which the Heart of Man has not aspired—things which God has prepared for THOSE who LOVE him;"  
<sup>10</sup> God has revealed even to us through the SPIRIT. For the SPIRIT searches all things, even the DEPTHS of God.  
<sup>11</sup> For Who of Men knows the THOUGHTS of the MAN, except THAT SPIRIT of the MAN which is in him? so also, the THOUGHTS of GOD no one knows, except the SPIRIT of GOD.  
<sup>12</sup> Now we have received, not the SPIRIT of the WORLD, but THAT SPIRIT which is from GOD, that we may know the THINGS GRACIOUSLY GIVEN to us by GOD;  
<sup>13</sup> and which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; \*unfolding spiritual things to spiritual persons.  
<sup>14</sup> Now, an Animal Man does not receive the THINGS of the SPIRIT of GOD, for they are Foolishness to him; and he is not able to understand, because they are spiritually examined.  
<sup>15</sup> But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one.  
<sup>16</sup> For who has known the Mind of the Lord? who will teach it? But we possess the Mind of \* Christ.

\* VATICAN MANUSCRIPT.—10. of himself—omit. spiritually. 16. the Lord.

15. unfolding spiritual things

† 9. Isa. lxi. 4. † 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27.  
† 11. Prov. xi. 27; xxvii. 19; Jer. xvii. 9. † 12. Rom. viii.  
15. † 13. 2 Pet. i. 16. † 14. Matt. xvi. 23. † 15. 1 Cor. i. 18, 23. † 16.  
Rom. viii. 5-7; Jude 19. † 16. 1 John iv. 1. † 16. Rom. xi. 34.

ΚΕΦ. γ'. 3.

CHAPTER III.

<sup>1</sup> Καὶ γὰρ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν  
And I, brethren, not was able to speak to you  
ὡς πνευματικοίς, ἀλλ' ὡς σαρκικοίς, ὡς νηπίοις  
as to spiritual ones, but as to fleshly ones, even as to babes  
ἐν Χριστῷ. <sup>2</sup> Γάλα ὕμας ἐποτίσα, οὐ βρῶμα·  
in Anointed. Milk you I gave to drink, not solid food;  
οὐκ ἔτι γὰρ ἐδυνασθε. Ἀλλ' οὐδὲ \* [ἐτι] νῦν  
not yet for were you able. But not even [yet] now  
δυνασθε. <sup>3</sup> ἔτι γὰρ σαρκικοί ἐστε. Ὅπου γὰρ  
are you able; yet for fleshly ones you are. Where for  
ἐν ὑμῖν ζῆλος καὶ ἐρις \* [καὶ διχοστασίαι,]  
among you envy and strife [and divisions,]  
οὐκ ἔστι σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περι-  
not fleshly ones are you, and according to man, walk  
πατεῖτε; <sup>4</sup> Ὅταν γὰρ λεγῇ τις· Ἐγὼ μὲν εἰμι  
you? When for may say any one; I indeed am  
Παυλοῦ· ἕτερος δὲ· Ἐγὼ, Ἀπολλῶ· οὐκ ἔστι σαρκ-  
of Paul; another and; I, of Apollos; not fleshly  
κικοί ἐστε; <sup>5</sup> Τίς οὖν ἐστὶ Παῦλος, τίς δὲ  
ones are you? Who then is Paul, who and  
Ἀπολλῶς; Διακονοί, δι' ὧν ἐπιστεύσατε, καὶ  
Apollos? Servants, through whom you believed, and  
ἀκαστῶ ὡς ὁ κύριος ἐδωκεν. <sup>6</sup> Ἐγὼ ἐφύτευσα,  
to each as the Lord gave. I planted,  
Ἀπολλῶς ἐποτίσεν, ἀλλ' ὁ θεὸς ἤξανε· <sup>7</sup> ὥστε  
Apollos watered, but the God caused to grow; so  
οὔτε ὁ φυτευὼν ἐστὶ τίς, οὔτε ὁ ποτίζων, ἀλλ'  
neither he planting is anything, nor he watering, but  
ὁ ἀνέξαν· θεός. <sup>8</sup> Ὁ φυτεύων δὲ καὶ ὁ ποτι-  
he causing to grow God. He planting but and he watering  
ζων ἐν εἰσίν· ἕκαστος δὲ τὸν ἰδίον μισθὸν λη-  
one are; each and the own reward will  
ψεται κατὰ τὸν ἰδίον κόπον. <sup>9</sup> Θεοῦ γὰρ  
receive according to the own labor, Of God for  
ἐσμεν συνεργοί· θεοῦ γεωργίον, θεοῦ οἰκοδομὴ  
we are fellow-workers; of God a farm, of God a building  
ἐστε. <sup>10</sup> Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθει-  
you are. According to the favor of the God that having  
σαν μοι, ὡς σοφὸς ἀρχιτεκτὼν θεμελίον  
been given to me, as a wise architect a foundation  
τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ  
I have laid; another but builds up; each one but  
βλέπετω, πῶς ἐποικοδομεῖ. <sup>11</sup> Θεμελίον γὰρ  
let see, how he builds up. Foundation for

1 And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.

2 I Milk I gave you—not solid Food; for you were not then able; nor, indeed, are you even now able;

3 because you are still fleshly. For when as Envy and Strife exist among you, are you not fleshly, and walk according to Man?

4 Besides, when says one, "I, indeed, am of Paul," and another, "I am of Apollos," are you not \* fleshly?

5 \* What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the LORD gave.

6 I I planted. I Apollos watered; but I God caused it to grow.

7 I So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES it TO GROW.

8 Now the PLANTER and the WATERER are one; I and each will receive his PROPER Reward, according to his OWN Labor.

9 I For we are God's Co-workers; you are God's Field; you are I God's Building.

10 According to ΠΑΙΣ FAVOR OF GOD HAVING BEEN IMPARTED to me, as a Skillful Architect, I I have laid a Foundation, and Another person is building up; but let each one see how he builds up.

11 For no one can lay

\* VATICAN MANUSCRIPT.—2. yet—omit.  
5. What then is Apollos, and what is Paul?

3. and Divisions—omit.

4. Men.

1. 2. Heb. v. 13, 15; 1 Pet. ii. 2. 4. 1 Cor. i. 12. 6. Acts xviii. 4, 8, 11; 1 Cor. iv. 15; ix. 1; 2 Cor. x. 14, 15. 6. Acts xviii. 24, 27; xix. 1. 6. 1 Cor. xv. 10. 7. 2 Cor. xii. 11; Gal. vi. 3. 8. 1 Cor. iv. 4, 8, Gal. vi. 4, 5; Rev. ii. 22. 2. 2 Cor. vi. 1. 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 3, 4; 1 Pet. ii. 5. 10. Rom. xv. 20.

αλλον ουδεις δυναται θειναι παρα τον κειμενον,  
another no one is able to have laid besides that being laid,

ος εστιν Ιησους Χριστος. 12 Ει δε τις εποικο-  
who is Jesus Anointed. If but any one builds

δομει επι τον θεμελιον \* [τουτον,] χρυσον,  
on the foundation [this,] gold,

αργυρον, λιθους τιμιους, ξυλα, χορτον, κала-  
silver, stones costly, wood, hay, straw,

μην 13 Εκαστου το εργον φανερον γενησεται· η  
of each one the work manifest shall become; the

γαρ ημερα δηλωσει, οτι εν πυρι αποκαλυπτε-  
for day will show, because in fire it is revealed;

ται· και εκαστου το εργον οποιον εστι, το πυρ  
and of each one the work what kind it is, the fire

δοκιμασει. 14 Ει τινος το εργον μενει ο εφκο-  
will try. If of any one the work abides which he built

δομησε, μισθον ληψεται 15 ει τινος το εργον  
up, as reward he will receive; if of any one the work

κατακαησεται, ζημιωθησεται· αυτος δε σωθη-  
shall be consumed, he will suffer loss; he himself but shall be

σεται, ουτως δε ως δια πυρος. 16 Ουκ οιδετε,  
saved, in this way but as through a fire. Not know you,

οτι ναος θεου εστε, και το πνευμα του θεου  
that a temple of God you are, and the spirit of the God

οικει εν υμιν· 17 Ει τις τον ναον του θεου φθει-  
dwells in you? If any one the temple of the God des-

ρει, φθειρει τουτον ο θεος· ο γαρ ναος του θεου  
troys, will destroy him the God; the for temple of the God

αγιος εστιν, οτινεις εστε υμεις. 18 Μηδεις  
holy is, whoever are you. No one

εαυτον εξαπατατω· ει τις δοκει σοφος ειναι εν  
himself let deceive; if any one seems wise to be among

υμιν εν τη αιωνι τουτω, μωρος γενεσθω, ινα  
you in the age this, a fool let him become, so that

γενηται σοφος. 19 Η γαρ σοφια του κοσμου  
he may become wise. The for wisdom of the world

τουτου, μωρια παρα τη θεω εστι· γεγραπται  
this, foolishness with the God is; it has been written

γαρ· 'Ο δρασσομενος τους σοφους εν τη παν-  
for: He is catching the wise ones in the crafti-

ουργια αυτων· 20 και παλιν· Κυριος γινωσκει  
ness of them; and again; Lord knows

τους διαλογισμους των σοφων, οτι εισι ματαιοι.  
the reasonings of the wise ones, that they are vain.

21 'Οποτε μηδεις καυχασθω εν ανθρωποις·  
Therefore no one let boast in men;

παντα γαρ υμων εστιν, 22 ειτε Παυλος, ειτε  
all things for of you is, whether Paul, or

Απολλως, ειτε Κηφας, ειτε κοσμος, ειτε ζωη,  
Apollon, or Cephas, or world, or life,

another † Foundation be-  
sides THAT which is LAID,  
† which is Jesus Christ.

12 And if, on this  
FOUNDATION, any one  
build up Gold, Silver,  
costly Stones; Wood, Hay,  
Straw;

13 † the WORK of each  
will become manifest; for  
† the DAY will show it,  
because it is revealed by  
Fire; and so every one's  
WORK, whatever it is, † the  
same FIRE will prove.

14 If the WORK of any  
one remain, which he  
built up, he will receive a  
Recompense;

15 if the WORK of any  
one shall be consumed,  
he will suffer loss; he him-  
self, however, will be  
saved, but so as through a  
Fire.

16 † Do you not know,  
That you are a Temple of  
God, and the SPIRIT of  
God dwells among you?

17 If any one destroy  
the TEMPLE of God, God  
will destroy him; for the  
TEMPLE of God is holy,—  
which you are.

18 Let no one deceive  
himself. If any one  
among you think to be  
wise in this AGE, let him  
become a Fool, that he may  
become wise.

19 For † the WISDOM of  
this WORLD is Foolishness  
with God; for it has been  
written, † "HE CAPTURES  
"the WISE in their CRAFT-  
"TINESS."

20 And again, † "The  
"Lord knows the REASON-  
"INGS of the WISE, That  
"they are vain."

21 † Let no one, there-  
fore, boast in Men; for  
† all things are yours;—

22 whether Paul, or  
Apollon, or Cephas; wheth-  
er the World, or Life, or

\* VATICAN MANUSCRIPT.—12. this—omit.

13. the same.

† 11. Isa. xxviii. 18; Matt. xvi. 18; † Cor. xi. 4; Gal. i. 7. † 11. Eph. ii. 20. † 12.  
1 Cor. iv. 5. † 12. 1 Pet. i. 7; iv. 12. † 16. 1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 21.  
22; Heb. iii. 6; 1 Pet. ii. 5. † 19. 1 Cor. i. 20; ii. 6. † 10. Job v. 12. † 20.  
Psa. xciv. 11. † 21. 1 Cor. i. 12; iv. 6. † 21. 2 Cor. iv. 5, 15.

είτε θάνατος, είτε ἐνεστώτα, είτε μελλόντα·  
or death, or present things, or being about to be;

πάντα ὑμῶν \* [ἐστίν·] <sup>23</sup> ὑμεῖς δὲ, Χριστὸν·  
all things of you (is,) you and, of Anointed;

Χριστὸς δὲ, θεοῦ. ΚΕΦ. 3. 4. <sup>1</sup> Οὕτως ἡμᾶς  
Anointed and, of God. Thus us

λογίζεσθω ἀνθρώπος, ὡς ὑπηρετὰς Χριστοῦ,  
let regard a man, as assistants of Anointed,

καὶ οἰκονομοὺς μυστηρίων θεοῦ. <sup>2</sup> Ὁ δὲ λοί-  
and stewards of mysteries of God. What but re-

πον, ζητεῖται ἐν τοῖς οἰκονομοῖς, ἵνα πιστὸς τις  
maining, it is required in the stewards, that faithful one

εὑρεθῇ. <sup>3</sup> Ἐμοὶ δὲ εἰς ἐλαχίστον ἐστίν, ἵνα ὑφ'  
should be found. To me but for least thing it is, that by

ὑμῶν ἀνακριθῶ, ἢ ὑπο ἀνθρώπινης ἡμέρας·  
you I should be condemned, or by a human day;

ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω· <sup>4</sup> (οὐδὲν γὰρ ἐμᾶν-  
but not even myself do I condemn; (nothing for in my-

τῶ συνοῖδα, ἀλλ' οὐκ ἐν τούτῳ δέδικαιμαι·) ὁ  
or I am conscious, but not in this I have been justified;) he

δὲ ἀνακρίνων με, κύριος ἐστίν. <sup>5</sup> Ὅποτε μὴ προ-  
but condemning me, Lord is. Therefore not before

καίρου τι κρίνετε, ἕως ἂν ἐλθῇ ὁ κύριος, ὃς  
proper season anything judge you, till may come the Lord, who

καὶ φωτίζει τὰ κρυπτά τοῦ σκοτοῦς, καὶ  
both will bring to light the things hidden of the darkness, and

φανερώσει τὰς βούλας τῶν καρδιῶν· καὶ τότε  
will make manifest the purposes of the hearts; and then

ὁ ἐπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.  
the praise shall be to each one from the God.

<sup>6</sup> Ταῦτα δὲ, ἀδελφοί, μετεσχηματίσα ἐν ἐμᾶν-  
These things and, brethren, I figuratively applied to myself

νον καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μαθῆτε  
and Apollos on account of you, that by us you may learn

το μὴ ὑπὲρ ὃ γεγραπταὶ φρονεῖν, ἵνα μὴ εἰς  
that not above what has been written to think, so that not ead

ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.  
on behalf of the one you may be puffed up against the other.

<sup>7</sup> Τίς γὰρ σε διακρίνει; τί δὲ εἶχεις, ὃ οὐκ  
Who for thee distinguishes? what and hast thou, which not

ἐλάβες; εἰ δὲ καὶ ἐλάβες, τί καυχᾶσαι  
thou didst receive? if and also thou didst receive, why dost thou boast

ὡς μὴ λαβὼν; <sup>8</sup> Ἡδὴ κεκορεσμένοι ἐστε, ἤδη  
as not having received? Already having been filled you are, already

ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασίλευσατε· καὶ  
you were rich, without us you reigned; and

Death; whether Things present, or Things future; —all are yours; <sup>23</sup> and ye are Christ's, and Christ is God's.

# CHAPTER IV.

1 Let a Man thus esteem us as † Ministers of Christ, and Stewards of the Mysteries of God.

2 But, moreover, it is required in STEWARDS, that every one should be found faithful.

3 Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgment; because I do not even condemn Myself;

4 (For I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who judges me is the Lord.

5 † Therefore, judge you not Anything before the proper Time, till the LORD come, who † both will bring to light the SECRETS of DARKNESS, and will make manifest the PURPOSES of the HEARTS; and † then the PRAISE will be to each one from God.

6 Now these things, Brethren, † I figuratively applied to myself and to Apollos on your account; that by us you may † learn not to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

7 For who distinguishes Thee? and † what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

8 You are already filled! you are already enriched! you have reigned without

† 23. Rom. xiv. 8; 1 Cor. xi. 3; † 3 Cor. x. 7; Gal. iii. 20.

vi. 4; Col. i. 25.

† 5. Matt. vii. 1; Rom. ii. 1, 10; xiv. 4, 10, 13; Rev. xx. 12.

† 5. Rom. iii. 13. : 5. Rom. ii. 20; 2 Cor. v. 10.

Rom. xii. 2.

† 7. John i. 17; 1 Pet. iv. 10.

† 1. 1 Cor. iii. 5; ix. 17; 2 Cor.

† 6. 1 Cor. i. 12; iii. 4. † 2.

οφελον γε εβασιλευσατε, ινα και ημεις υμιν  
I wish indeed you did reign, so that also we with you  
συμβασιλευσωμεν. \* Δοκω γαρ, \* [οτι] ο θεος  
might reign together. I think for, [that] the God

ημας τους αποστολους εσχατους απεδειξεν, ως  
as the apostles last set forth, as  
επιθανατιους, οτι θεατρον εγεννηθημεν τω  
appointed to death, because a spectacle we were made to the  
κοσμο και αγγελοις και ανθρωποις. 10 Ημεις  
world and messengers and to men. We

μαρια δια Χριστον, υμεις δε φρονιμοι εν Χρισ-  
foolness account of Anointed, you but wise ones in Anointed;  
τω ημεις ασθενεις, υμεις δε ισχυροι υμεις  
we weak ones, you but strong ones; you

ενδοξοι, ημεις δε ατιμοι. 11 Αχρι της αρτι  
honorable ones, we but ignoble ones. Till the present

ωρας και πεινωμεν, και διψωμεν, και γυμνητευ-  
hour both we hunger, and we thirst, and we are naked,  
ομεν, και κολαζομεθα, και αστατουμεν, 12 και  
and we are beaten, and we are homeless, and

κοπιωμεν εργαζομενοι ταις ιδιαις χερσι· λοιδο-  
we labor working with the own hands; being  
ρνημενοι, ευλογωμεν· διωκομενοι, ανεχομεθα·  
reviled, we bless; being persecuted, we endure;

13 βλασφημωμενοι, παρακαλουμεν· ως περικα-  
being blasphemed, we exhort; as purgations

θαρματα του κοσμου εγεννηθημεν, παντων περι-  
of the world we became, of all things of-  
ψημα εως αρτι. 14 Ουκ εντρεπων υμας γραφω  
scraps till now. Not shaming you I write

ταυτα, αλλ' ως τεκνα μου αγαπητα νουθετω.  
these things, but as children of me beloved I admonish.

15 Εαν γαρ μυριας παιδαγωγους εχτε εν Χρισ-  
If for myriads child-tenders you may have in Anointed,

τω, αλλ' ου πολλους πατερας· εν γαρ Χριστω  
but not many fathers; in for Anointed

\* [Ιησου] δια του ευαγγελιου εγω υμας εγεν-  
[Jesus] through the glad tidings I you be-  
νησα.  
got.

16 Παρακαλω ουν υμας, μιμηται μου γινεσθε.  
I exhort therefore you, imitators of me become you.

17 Δια τουτο επεμψα υμιν Τιμωθεον, ος εστι  
On account of this I sent to you Timothy, who is  
τεκνον μου αγαπητον και πιστον εν κυριω, ος  
a child of me beloved and faithful in Lord, who

us! and I wish, indeed, you did reign, that we also might reign with you.

9 For I think God exhibited us the APOSTLES † last, as † devoted to death; † For we are made a Spectacle to the WORLD, both to Angels and to Men.

10 † We are † Fools on account of Christ, but you are wise in Christ; † we are weak, but you are strong; you are honorable, but we are † disgraced.

11 † To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

12 and † we labor, working with our own Hands. † Being reviled, we bless; being persecuted, we endure;

13 being calumniated, we expostulate; † we are become as † the Purgations of the world, the Refuse of all things till now.

14 I do not write these things to shame you, but as my beloved Children I admonish you.

15 For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for † in Christ † I begot you through the GLAD TIDINGS.

16 Therefore, I exhort you, to become † Imitators of me.

17 On this account I sent to you † Timothy, who is my beloved and faithful Child in the Lord,

\* VATICAN MANUSCRIPT.—9. That—omit.

15. Jesus—omit.

† 9. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *ατιμοι* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharmata* and *peripsisema* are thought to allude to those *humen expiatory sacrifices* which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 9. Rom. viii. 26; 1 Cor. xv. 20, 31; 2 Cor. iv. 11; vi. 9. † 9. Heb. x. 30. † 10. 1 Cor. ii. 3. † 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. † 10. 2 Cor. xii. 9. † 11. 2 Cor. iv. 8; xi. 23—27; Phil. iv. 12. † 12. Acts xviii. 8; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 6; 1 Tim. iv. 10. † 12. Matt. v. 44; Luke xliii. 24; Acts vii. 60; Rom. xii. 14, 20; 1 Pet. ii. 23; iii. 9. † 13. Lam. iii. 43. † 15. Acts xviii. 11; James i. 18. † 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. † 17. Acts xix. 23; 1 Cor. xvi. 10; Phil. ii. 19.



ὅμας ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ,  
you will remind the ways of me those in Anointed,  
καθὼς πανταχοῦ ἐν καθύρῃ ἐκκλησίᾳ διδασκῶ.  
even as every where in every congregation I teach.

18 Ὡς μὴ ἐρχομένου δε μου πρὸς ὅμας, ἐφύσι-  
As not coming but of me to you, were puffed  
ὠθησαν τινες. 19 Ἐλεύσομαι δε ταχέως πρὸς  
up some. I will come but quickly to

ὅμας, εἰ δὲ κύριος θελήσῃ, καὶ γινώσκω οὐ  
you, if the Lord should will, and I will know not

τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύνα-  
the word of those having been puffed up, but the power.

μιν· 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ,  
not for in word the kingdom of the God,

ἀλλ' ἐν δυνάμει. 21 Τι θελετε: ἐν ῥαβδῷ ἔλθω  
but in power. What do you wish? with a rod I should come

πρὸς ὅμας, ἢ ἐν ἀγαπῇ πνεύματι τε πραότητος;  
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὡς ἀκουεῖται ἐν ὕμιν πορνεία,  
Actually is heard among you fornication,

καὶ τοιαυτὴ πορνεία, ἥτις οὐδε ἐν τοῖς ἐθνέσιν,  
and such fornication, which not even among the Gentiles,

ὥστε γυναικα τινὰ τοῦ πατρὸς ἔχειν. 2 Καὶ ὁμεῖς  
as a wife one of the father to have. And you

πεφυσιωμένοι ἐστε; καὶ οὐχὶ μᾶλλον ἐπενθη-  
having been puffed up are? and not rather lamented,

σατε, ἵνα ἀρθῇ ἐκ μέσου ὕμων δὲ τὸ ἔργον  
so that might be removed from midst of you he the work

τοῦτο ποιήσας: 3 Ἐγὼ μὲν γὰρ \* [ὥς] ἀπὼν  
this having done? I indeed for [as] being absent

τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα  
in the body, being present but in the spirit, already have judged

ὥς παρὼν, τὸν οὕτως τὸ κατεργασμένον, 4 ἐν  
as being present, him thus this having practiced, in

τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ],  
the name of the Lord of us Jesus [Anointed,]

(συναχθέντων ὕμων καὶ τοῦ ἐμοῦ πνεύματος),  
(having been assembled of you and of the my spirit.)

συν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χρισ-  
with the power of the Lord of us Jesus [Anointed,]

του,] 5 παραδουναὶ τὸν τοιοῦτον τῷ σατανᾷ εἰς  
to deliver up that one to the adversary for

ὀλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ  
destruction of the flesh, so that the spirit may be saved in the

ἡμέρᾳ τοῦ κυρίου \* [Ἰησοῦ.] 6 Οὐ καλὸν τὸ  
day of the Lord [Jesus.] Not good the

who will remind you of  
THOSE WAYS of mine which  
are in Christ, even as I  
teach everywhere, & in  
every Congregation.

18 And some are puffed  
up, as though I were not  
coming to you;

19 but I will come to  
you soon, & if the LORD  
will, and I will know, not  
the word but the power  
of THOSE who are PUFFED  
UP.

20 † For the KINGDOM  
of God is not in Word,  
but in Power.

21 What do you wish?  
† that I come to you with  
a Rod, or in Love, and in  
a Spirit of Meekness.

# CHAPTER V.

1 Incest is certainly  
heard of among you, and  
Such Incest as is not even  
among the GENTILES,  
† that one has his FA-  
THER'S Wife.

2 And you have been  
puffed up, and did not  
rather lament, so that HE  
HAVING DONE this WORK  
might be removed from  
the midst of you.

3 For I, indeed, † being  
absent in the BODY, but  
present in the SPIRIT,  
have already judged, as if  
present, HIM who thus  
HAS PERFORMED this  
ACT;—

4 in the NAME of our  
LORD Jesus, you being as-  
sembled, and MY Spirit,  
† with the POWER of our  
LORD Jesus,

5 † to deliver up THAT  
PERSON to the ADVERSA-  
RY, for the † DESTRUCTION  
of the FLESH, that the  
SPIRIT may be saved in  
the DAY of the LORD.

\* VATICAN MANUSCRIPT.—3. as—omit.  
omit.

4. Anointed—omit twice.

5. Jesus—

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to pun-  
ish offenders miraculously with disease and even death. See Acts v. 1—11; xiii. 9—11;  
1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

17. 1 Cor. xiv. 23. 18. Acts xviii. 21; Rom. xv. 32; Heb. vi. 3; James iv. 15.  
20. 1 Cor. ii. 4; 1 Thess. i. 5. 21. 2 Cor. x. 2; xiii. 10. 1. Lev. xviii. 8;  
Deut. xxii. 30; xxvii. 20. 2. Col. ii. 5. 3. Matt. xvi. 19; xviii. 18; John x.  
23; 2 Cor. xiii. 3, 10. 4. Job ii. 6; Ps. cix. 6; 1 Tim. i. 20.

καυχῆμα ὑμῶν. Οὐκ οἰδατε, ὅτι μικρὰ ζυμὴ  
boasting of you. Not know you, that a little leaven

ὅλον το φυράμα ζυμοί; Ἐκκαθαράτε τὴν  
whole the mass leavens? Cleanse out the

παλαιὰν ζυμὴν, ἵνα ἡτε νέον φυράμα, καθὼς  
old leaven, that you may be a new mass, as

εἰστε ἀζυμοί· καὶ γὰρ το πασχα ἡμῶν \* [ὑπερ  
you are unleavened, even for the pasch-lamb of us [on behalf  
ἡμῶν] ἐτύθη, Χριστός. Ὡστε ἐυρταζωμεν,  
of us] was slain, Announced. Therefore let us keep the feast.

μη ἐν ζυμῇ παλαίᾳ, μηδὲ ἐν ζυμῇ κακίας καὶ  
not with leaven old, nor with leaven of vice and

πονηρίας, ἀλλ' ἐν ἀζυμοῖς εἰλικρινείας καὶ ἀλη-  
wickedness, but with unleavened things of sincerity and of

θείας. Ἐργάσα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συ-  
truth. I wrote to you in the letter, not to be

ναναμιγνυσθαι πορνοῖς. 10 \* [Καὶ] οὐ παντὶ  
associated with fornicators. [And] not altogether

τοῖς πορνοῖς τοῦ κόσμου τούτου, ἢ τοῖς πλεον-  
with the fornicators of the world this, or with the covetous

εἰς, ἢ ἀρπαξίς, ἢ εἰδωλολάτραις· ἐπεὶ οφεί-  
some or extortioners, or idolaters, since you are

λετε ἀρὰ ἐκ τοῦ κόσμου ἐξελθεῖν. 11 Νυνὶ δὲ  
bound indeed from the world to come out. Now but

ἐγράψα ὑμῖν, μὴ συναναμιγνυσθαι, εἰ τις,  
I wrote to you, not to be associated, if any one.

ἀδελφὸς ὀνομαζόμενος, ἢ πορνός, ἢ πλεονεκ-  
a brother being named, may be a fornicator, or a covetous per-

της, ἢ εἰδωλολάτρης, ἢ λοιδορός, ἢ μεθύστος, ἢ  
son, or an idolater, or a reviler, or a drunkard, or

ἀρπαξ· τῷ τοιοῦτῳ μὴδὲ συνεσθίειν 12 τί  
an extortioner, with the such like not even to eat; what

γὰρ μοι \* [καὶ] τοὺς ἐξω κρίνειν; Οὐχὶ τοὺς  
for to me [also] those without to judge? Not those

ἐσὼ ὑμεῖς κρίνετε; 13 Τοὺς δὲ ἐξω ὁ θεὸς κρί-  
within you judge? Those but without the God will

νει· Ἐξαρτέ τον πονηρὸν ἐξ ὑμῶν αὐτῶν.  
judge? Put out the evil one from of yourselves.

# ΚΕΦ. 5. 6.

1 Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν  
Dare any one of you, a matter having with the

ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ  
other, to be judged by the unjust ones, and not by

\* VATICAN MANUSCRIPT.—7. on our behalf—omit.  
Extortioners. 12. also—omit.

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—*Mochnight.*

† 8. 1 Cor. iii. 21; iv. 19; James iv. 10. † 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17.  
† 7. Isa. lili. 7; John i. 23; 1 Pet. i. 19; Rev. v. 6, 12. † 8. Exod. xli. 15; xlii. 6.  
† 8. Luke xli. 1. † 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. † 11. Matt. xviii.  
17; Rom. xvi. 17; 2 Thess. iii. 6, 16; 2 John 10. † 13. Deut. xiii. 5; xvii. 7; xli. 22; xlii.  
21, 22, 24.

6 † Your BOASTING is not good. Do you not know That † a Little Leaven ferments the Whole MASS.

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Unleavened; † for even our PASCHAL LAMB, Christ, was sacrificed.

8 Therefore, let us keep the festival, not with old Leaven, nor with † Leaven of Vice and Wickedness, but with the Unleavened principles of Sincerity and Truth.

9 In that LETTER I wrote to you † not to be associated with Fornicators;—

10 in no wise with the FORNICATORS of this WORLD, or with the covetous \* and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you † not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner, with such a person not even to eat.

12 For what is it to me to judge THOSE WITHOUT? Do not you judge THOSE WITHIN?

13 But THOSE WITHOUT God will judge. † Put out from among yourselves that EVIL person.

## CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

10. And—omit. 10. and

των ἁγίων; <sup>2</sup> Ἡ οὐκ οἰδατε, ὅτι οἱ ἅγιοι τον  
the saints? Or not know you, that the saints the

κόσμον κρινουσι; και εἰ ἐν ὑμῖν κρινεται δ  
world will judge? and if by you is judged the

κόσμος, ἀναξιοι εἰστε κριτηριων ἐλαχίστων;  
world, inadequate are you for tribunals smallest?

<sup>3</sup> οὐκ οἰδατε, ὅτι ἀγγέλους κρινουμεν; μητιγε  
not know you, that messengers we shall judge? much more then  
βιωτικά; <sup>4</sup> Βιωτικά μεν οὖν κριτηρια εἰν  
things of this life? Things of this life indeed then judgments if

ἐχῆτε, τοὺς ἐξουθενημενους ἐν τῇ ἐκκλησίᾳ,  
you may have, those having been of no account in the congregation,

τούτους καθίζετε; <sup>5</sup> Προς ἐντροπήν ὑμῖν λεγώ·  
those do you cause to sit? For shame to you I speak;

οὕτως οὐκ ἐνὶ ἐν ὑμῖν σοφος \* [οὐδε εἰς,] ὅς  
thus not one among you wise [not even one,] who

δυνήσεται διακρίναι ἀνα μεσὸν τοῦ ἀδελφου  
shall be able to decide between the brethren

αὐτοῦ; <sup>6</sup> ἀλλὰ ἀδελφος μετὰ ἀδελφου κρινεται,  
of himself? but a brother with brother is judged,

και τούτο ἐπὶ ἐπιστῶν; <sup>7</sup> Ἡδὴ μεν οὖν ὅλως ἦτ-  
and this by unbelievers? Already indeed then certainly a

τῆμα ὑμῖν ἐστίν, ὅτι κριματά ἐχετε μεθ' ἑαυτῶν.  
fault to you it is, that law-suits you have with yourselves.

Διατί οὐχὶ μάλλον ἀδικεῖσθε; διατί οὐχὶ μά-  
Why not rather suffer injustice? why not rather

λυν ἀποστέρεισθε; <sup>8</sup> Ἀλλὰ ὑμεῖς ἀδικεῖτε, και  
be defrauded? But you injure, and

ἀποστέρειτε, και ταῦτα ἀδελφους. <sup>9</sup> Ἡ οὐκ  
defraud, and these things brethren. Or not

οἰδατε, ὅτι ἀδικοὶ θεοῦ βασιλείαν οὐ κληρονο-  
know you, that unjust ones of God a kingdom not shall in-

μησουσι; Μὴ πλανασθε· οὐτε πόρνοι, οὐτε  
herit? Not be deceived; neither fornicators, nor

εἰδωλολατραι, οὐτε μοιχοι, οὐτε μαλακοι,  
idolaters, nor adulterers, nor effeminate,

οὐτε ἀρσενικοῖται, <sup>10</sup> οὐτε κλεπται, οὐτε πλεον-  
nor sodomites, nor thieves, nor covetous

ἐκται, οὐτε μεθύσοι, οὐ λοιδοροὶ, οὐχ ἄρπαγες,  
persons, nor drunkards, not revilers, not extortioners,

βασιλείαν θεοῦ οὐ κληρονομήσουσι. <sup>11</sup> Καὶ  
a kingdom of God not shall inherit. And

ταῦτα τινες ἦτε· ἀλλὰ ἀπελούπασθε, ἀλλὰ  
these things some you were; but you washed yourselves, but

<sup>2</sup> Do you not know  
† That the saints shall  
judge the world? And  
if by you the world is  
judged, are you inadequate  
to decide trivial Causes?

<sup>3</sup> Do you not know  
That we shall judge An-  
gels? Why not then  
things pertaining to this  
life?

<sup>4</sup> If then, indeed, you  
should have Causes as to  
the things of this life, do  
you appoint those, the  
least esteemed in the  
congregation?

<sup>5</sup> For shame to you, I  
say it. It is so, that there  
is not among you a wise  
man—not even one—who  
shall be able to decide  
between his brethren?

<sup>6</sup> but Brother with  
Brother is judged, and  
this by Unbelievers?

<sup>7</sup> Therefore, indeed, it  
is now a great Fault in  
you, Because you have  
law-suits with each other.  
Why not rather suffer in-  
justice? why not rather  
be defrauded?

<sup>8</sup> But you injure and  
defraud—even these things  
you do to Brethren.

<sup>9</sup> Do you not know,  
That Unrighteous persons  
shall not inherit God's  
Kingdom? Be not de-  
ceived; neither † Fornic-  
ators, nor Idolaters nor  
Mutters, nor Sodomites,

<sup>10</sup> nor Thieves, nor  
Covetous persons, nor  
Drunkards, nor Revilers,  
nor Extortioners, shall  
inherit the Kingdom of  
God.

<sup>11</sup> † And such charac-  
ters were some of you;  
but you were † washed,  
but you were separated,

\* VATICAN MANUSCRIPT.—5. not even one—omit.

† 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xx. 4.  
† 7. Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15. † 9.  
1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xii. 15. † 11.  
1 Cor. xii. 2; Eph. ii. 2; iv. 22; v. 8; Col. iii. 7; Titus iii. 3. † 11. 1 Cor. i. 30; Heb.  
x. 22.

ἡγιασθητε, ἀλλ' ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ

ἡμῶν. <sup>12</sup> Πάντα μοι ἐξεστίν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἐξέστιν, ἀλλ' οὐκ ἐγώ

ἐξουσιασθήσομαι ὑπο τινος. <sup>13</sup> Τα βρώματα

τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταυτὴν καὶ ταῦτα καταργήσει. Τὸ

δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ

κύριος τῷ σώματι· <sup>14</sup> ὁ δὲ θεὸς καὶ τὸν κύριον

ἡγείρει, καὶ ἡμᾶς ἐξεγείρει διὰ τῆς δυνάμεως

αὐτοῦ. <sup>15</sup> Οὐκ οἶδατε, ὅτι τὰ σώματα ὑμῶν

μέλη Χριστοῦ ἐστίν· φράς οὖν τὰ μέλη

τοῦ Χριστοῦ, ποιήσω πορνῆς μέλη; Μὴ γένοι-

το. <sup>16</sup> Ἡ οὐκ οἶδατε, ὅτι ὁ κολλώμενος τῇ

πορνῇ, ἓν σῶμα ἐστίν; (ἴσονται γὰρ, φησὶν,

οἱ δύο εἰς σὰρκα μίαν·) <sup>17</sup> ὁ δὲ κολλώμενος τῷ

κυρίῳ, ἓν πνεῦμα ἐστίν; <sup>18</sup> Φευγετε τὴν πορ-

νείαν. Πάν ἁμαρτήμα ὃ ἐάν ποιῇσθ ἀνθρώπος,

ἐκτος τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων

εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. <sup>19</sup> Ἡ οὐκ οἶδατε,

ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύ-

ματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστε

ἡγιασθητε, ἀλλ' ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

Πάντα μοι ἐξεστίν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἐξέστιν, ἀλλ' οὐκ ἐγώ ἐξουσιασθήσομαι ὑπο τινος.

Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταυτὴν καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι.

ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρει, καὶ ἡμᾶς ἐξεγείρει διὰ τῆς δυνάμεως αὐτοῦ. Οὐκ οἶδατε, ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν· φράς οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πορνῆς μέλη; Μὴ γένοιτο.

Ἡ οὐκ οἶδατε, ὅτι ὁ κολλώμενος τῇ πορνῇ, ἓν σῶμα ἐστίν; (ἴσονται γὰρ, φησὶν, οἱ δύο εἰς σὰρκα μίαν·) ὁ δὲ κολλώμενος τῷ κυρίῳ, ἓν πνεῦμα ἐστίν; Φευγετε τὴν πορνείαν. Πάν ἁμαρτήμα ὃ ἐάν ποιῇσθ ἀνθρώπος, ἐκτος τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

Ἡ οὐκ οἶδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστε ἡγιασθητε, ἀλλ' ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

but you were justified by the NAME of \* the LORD Jesus, and by the SPIRIT of our GOD.

<sup>12</sup> † "All things are allowed to me;"—but all things are not proper. "All things are allowed to me;"—but I will not be brought into subjection by any one.

<sup>13</sup> † "ALIMENTS for the STOMACH, and the STOMACH for ALIMENTS;"—but GOD will put an end both to it and them. Now the BODY is not for FORNICATION, but for the LORD; † and the LORD for the BODY.

<sup>14</sup> And GOD both raised the LORD, and \* will raise up Us by his POWER.

<sup>15</sup> Do you not know † That your BODIES are MEMBERS of CHRIST? Having taken away, then, the MEMBERS of CHRIST, shall I make them members of an Harlot? By no means!

<sup>16</sup> What! do you not know That he who adheres to the HARLOT is One Body; (for † "the two," it says, "shall be for one Flesh;")

<sup>17</sup> † but that HE who ADHERES to the LORD is One Spirit?

<sup>18</sup> † Flee from FORNICATION! Every Crime which a Man may commit is exterior to the BODY; but the FORNICATOR sins within his OWN Body.

<sup>19</sup> What! † do you not know That your BODY is a Temple of that \* holy Spirit in you, which you have from God? † Besides, you are not your own;

<sup>20</sup> † for you were bought

\* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ, holy Spirit.

14. raised up Us. 10-

† 12. 1 Cor. x. 23. † 13. Rom. xiv. 17; Col. ii. 22, 23. † 15. Eph. v. 23. † 16. Gen. ii. 24; Matt. xix. 5. Eph. v. 2. † 17. John xvii. 21—23; Eph. iv. 4; v. 30. † 18. Rom. vi. 12, 13; Heb. xiii. 4. † 19. 1 Cor. iii. 16; 2 Cor. vi. 16. † 19. Rom. xiv. 7, 8. † 20. Acts xx. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 9.

ἐαυτῶν; <sup>20</sup> Ἠγορασθητε γὰρ τιμῆς· δοξάσατε  
by yourselves? You were bought for a price; glorify you  
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.  
therefore the God in the body of you.

ΚΕΦ. ζ'. 7.

<sup>1</sup> Περὶ δὲ ὧν ἐγράφατε \* [μοι,] καλὸν ἀν-  
Concerning but what things you wrote [to me,] good for  
θρῆν γυναικὸς μὴ ἅπτεσθαι· <sup>2</sup> διὰ δὲ τὰς  
a man a woman not to touch; on account of but the  
πορνείας ἑκάστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω,  
fornications each man the of himself wife let have,  
καὶ ἑκάστη τὸν ἰδίον ἀνδρὰ ἐχέτω. <sup>3</sup> Τῇ γυ-  
and each woman the own husband let have. To the wife  
ναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδίδω· ὁμοίως δὲ  
the husband the debt let render; in like manner and  
καὶ ἡ γυνὴ τῷ ἀνδρὶ. <sup>4</sup> Ἡ γυνὴ τοῦ ἰδίου  
also the wife to the husband. The wife of the own  
σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως  
body not controls, but the husband; in like manner  
δε καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει,  
and also the husband the own body not controls,  
ἀλλ' ἡ γυνὴ. <sup>5</sup> Μὴ ἀποστερεῖτε ἀλλήλους,  
but the wife. Not do you deprive each other,  
εἰ μὴτι ἀν ἐκ συμφωνοῦ πρὸς καιρὸν, ἵνα  
if not from agreement for a season, so that  
σχολασθῇ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τοῖς  
you may be at leisure for the prayer; and again to the  
αὐτοῖς ἡτε, ἵνα μὴ πειραζῇ ὑμᾶς ὁ σατανᾶς  
same you may be, so that not may tempt you the adversary  
διὰ τὴν ἀκρασίαν \* [ὑμῶν.] <sup>6</sup> Τοῦτο δὲ λέγω  
through the incontinence [of you.] This but I say  
κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. <sup>7</sup> Θέλω  
as a concession, not as an injunction. I wish  
γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν·  
for all men to be as even myself;  
ἀλλ' ἑκάστος ἰδίον ἔχει χάρισμα ἐκ θεοῦ, ὅς  
but each own has gift from God, one  
μὲν οὕτως, ὁ δὲ οὕτως. <sup>8</sup> Λέγω δὲ τοῖς ἀγα-  
indeed so, another and so. I say but to the un-  
μοῖς καὶ ταῖς χήραις· καλὸν αὐτοῖς, εἰ μὴ μὲν  
married and to the widows; good for them, if they should  
σιν ὡς κτλ. <sup>9</sup> εἰ δὲ οὐκ ἐγκρατεῦνται,  
remain as even I; if but not they possess self-control,  
γαμήσατωσαν· κρεῖσσον γὰρ ἐστὶ γαμήσαι, ἢ  
let them marry; better for it is to have married, than  
πυρρῶσθαι. <sup>10</sup> Τοῖς δὲ γεγαμηκόσι παραγγέλ-  
to be inflamed. To those but having been married I charge,  
λω, οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναικα ἀπο-  
not I, but the Lord, a wife from  
ἀνδρὸς μὴ χωρισθῆναι, <sup>11</sup> (εἰ δὲ καὶ χωρισ-  
an husband not to be separated, [if but even she should be

with a Price; glorify God, then, in your BODY.

CHAPTER VII.

<sup>1</sup> Now concerning the things of which you wrote; — It is well for a Man not to touch a Woman.  
<sup>2</sup> But on account of fornications, let each man have a Wife of his own, and let each woman have her own Husband.  
<sup>3</sup> Let the HUSBAND render to the WIFE the conjugal OBLIGATION; and in like manner also, the WIFE to the HUSBAND.  
<sup>4</sup> The WIFE controls not her own Body, but the HUSBAND; and in like manner also, the HUSBAND controls not his own Body, but the WIFE.  
<sup>5</sup> Do not deprive each other, unless by agreement for a Season, that you may have leisure for PRAYER; and again you should RE-UNITE, so that the ADVERSARY may not tempt you through your INCONTINENCE.  
<sup>6</sup> But this I say as a Concession—not as an Injunction.  
<sup>7</sup> For I wish All Men to be even as myself; but each one has his appropriate Gift from God; one, indeed, of one kind, and another of another.  
<sup>8</sup> To the UNMARRIED men, however, and to the WIDOWS, I say, It is well for them, if they should remain even as I do;  
<sup>9</sup> but if they do not possess self-control, let them marry; for it is better to have married, than to be inflamed.  
<sup>10</sup> And to the MARRIED it is not I, but the LORD who commands, that a Wife must not be separated from her Husband;—  
<sup>11</sup> but, if she should

\* VATICAN MANUSCRIPT.—1. to me—omit.

5. of you—omit.

1. 1. ver. 8. 26.

1. 3. Exod. xxi. 10; 1 Pet. iii. 7.

1. 5. Joel ii. 16; Zech. vii. 2.

See Exod. xix. 15; 1 Sam. xxi. 4. 5.

1. 9. 1 Tim. v. 14.

θη. μενετω αγαμος, η τω ανδρι καταλλα-  
separated, let her remain unmarried, or to the husband let her re-  
γητω\*) και ανδρα γυναικα μη αφιεναι. <sup>12</sup>Τοις  
reconciled,) and a husband a wife not to dismiss. To the

δε λοιποις εγω λεγω, ουχ ο κυριος· ει τις  
but remaining things I speak, not the Lord, if any  
αδελφος υμιν αικα εχει απιστον, και αυτη συνευ-  
brother a wife has an unbeliever, and she thinks  
δοκει οικειν μετ' αυτου, μη αφιετω αυτην·  
will to dwell with him, not let him dismiss her;

<sup>13</sup> και γυνη ητις εχει ανδρα απιστον, και αυτος  
and a wife who has a husband an unbeliever, and he  
συνευδοκει οικειν μετ' αυτης, μη αφιετω αυτον.  
thinks well to dwell with her, not let her dismiss him.

<sup>14</sup> Ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναι-  
Has been sanctified for the husband the unbelieving in the wife,  
κι, και ηγιασται η γυνη η απιστος εν τω  
and has been sanctified the wife the unbelieving in the

ανδρι· επει αρα τα τεκνα υμων ακαθαρτα  
husband; otherwise indeed the children of you unclean  
εστι, νυν δε αγια εστιν. <sup>15</sup> Ει δε ο απιστος  
is, now but holy is, If but the unbelieving

χωριζεται, χωριζεσθω ου δεδουλευται ο αδελ-  
withdraws, let him withdraw; not is enslaved the brother  
η η αδελφη εν τοις τοιουτοις. Εν δε ειρηνη  
or the sister with the such like. In but peace

κεκληκεν ημας ο θεος. <sup>16</sup> Τι γαρ οιδας, γυναι,  
has called as the God. How for knowest thou, O wife,  
ει τον ανδρα σωσεις· η τι οιδας, ανερ, ει  
if the husband thou shalt save; or how knowest thou, O husband, if

την γυναικα σωσεις. <sup>17</sup> Ει μη εκαστη ως  
the wife thou shalt save. If not to each as  
εμερισεν ο κυριος, εκαστον ως κεκληκεν ο θεος  
distributed the Lord, each one even as has called the God

οὕτω περιπατειτω. Και οὕτως εν ταις εκκλη-  
so let him walk. And thus in the congre-  
σιας πασαις διατασσομαι. <sup>18</sup> Περιτετμημενος  
gations all I appoint. Having been circumcised

τις εκληθη, μη επισπασθω εν ακρο-  
any one was called, not let him be uncircumcised; in uncircum-  
βυστιη τις εκληθη, μη περιτεμνεσθω. <sup>19</sup> Η  
cision any one was called, not let him be circumcised. The

be separated, let her re-  
main unmarried, or let her  
be reconciled to her HUSBAND;—and that a HUSBAND do not dismiss his Wife.

<sup>12</sup> But to the REMAIN-  
ING matters I speak, the  
† LORD does not;—If any  
Brother have a Wife, an  
unbeliever, and she is  
pleased to dwell with him,  
let him not dismiss her;

<sup>13</sup> and if any Wife have  
a Husband, an unbeliever,  
and he is pleased to dwell  
with her, let her not dis-  
miss \* the Husband.

<sup>14</sup> For the UNBELIEV-  
ING HUSBAND is sancti-  
fied in the believing WIFE,  
and the UNBELIEVING  
WIFE is sanctified in the  
\* BROTHER; otherwise, in-  
deed ‡ your CHILDREN  
were impure, but now they  
are holy.

<sup>15</sup> But if the UNBE-  
LIEVER withdraw, let him  
withdraw; the BROTHER  
or the SISTER is not en-  
slaved in such cases;—  
but ‡ in Peace God has  
called us;—

<sup>16</sup> For how knowest  
thou, O Wife, whether  
thou shalt save thy HUSBAND?  
or how knowest  
thou, O Husband, whether  
‡ thou shalt save thy  
WIFE?

<sup>17</sup> If not, as the LORD  
has apportioned to each  
one, even as God has  
called each one, so let him  
walk. And ‡ thus in all  
the CONGREGATIONS I ap-  
point.

<sup>18</sup> Was any one called  
having been circumcised?  
let him not become un-  
circumcised; in Uncir-  
cumcision \* has any one  
been called? ‡ let him not  
be circumcised. †

\* VATICAN MANUSCRIPT.—13. the Husband.  
one been called.

14. BROTHER.

18. has any

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—Clarke.

‡ 14. Mal. ii. 15. ‡ 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. ‡ 16.  
1 Pet. iii. 1. ‡ 17. 1 Cor. iv. 17; 2 Cor. xi. 23. ‡ 18. Acts xv. 1, 6, 19, 24, 25; Gal. v. 2.

περιτομή οὐδὲν ἐστὶ, καὶ ἡ ἀκροβυστία οὐδὲν  
 peritomeion nothing is, and the uncircumcision nothing  
 ἐστὶν, ἀλλὰ τηρήσεις ἐντολῶν θεοῦ. <sup>20</sup> Ἐκασ-  
 is, but keeping of commandments of God. Each

τος ἐν τῇ κλητῇ ἢ ἐκληθῇ, ἐν ταύτῃ μενετω.  
 one in the calling in which he was called, in this let him remain.

<sup>21</sup> Δούλος ἐκληθῇς, μὴ σοι μηλετω\* ἀλλ' εἰ  
 A slave wast thou called, not to thee let it be care; but if

καὶ δυνατὰ ἐλευθερὸς γενεσθαι, μᾶλλον χρη-  
 also thou set able free to become, rather use

ται. <sup>22</sup> Ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος, ἀπε-  
 He for in Lord being called a slave, a

λευθερὸς κυρίου ἐστὶν ὁμοίως\* [καὶ] ὁ ἐλευθερὸς  
 freedman of Lord is in like manner [also] the freedman

κληθεὶς, δούλος ἐστὶ Χριστοῦ. <sup>23</sup> Τιμὴς πγο-  
 being called, a slave is of Anointed. For a price you

ρασθητε· μὴ γινεσθε δούλοι ἀνθρώπων.  
 were bought; not become you slaves of men.

<sup>24</sup> Ἐκαστος ἐν ᾧ ἐκληθῇ, ἀδελφοί, ἐν τούτῳ  
 Each one in which he was called, brethren, in this

μενετω παρα θεῷ.  
 let him remain with God.

<sup>25</sup> Περὶ δε τῶν παρθενῶν, ἐπιταγὴν κυρίου  
 Concerning and the virgins, a commandment of Lord

οὐκ ἔχω· γνῶμην δε δίδωμι, ὥς πλητμένος  
 not I have; a judgment but I give, as having obtained mercy

ὑπο κυρίου πιστὸς εἶναι. <sup>26</sup> Νομίζω οὖν, τούτο  
 from Lord faithful to be. I declare then, this

καλὸν ὑπαρχειν δια τὴν ἐνεστῶσαν ἀνάγκην,  
 well to be because of the having been present distress,

ὅτι καλὸν ἀνθρώπῳ το οὕτως εἶναι. <sup>27</sup> Δεδε-  
 that well for a man the thus to be. Art thou hav-

σαι γυναῖκα, μὴ ζητεῖ λυσι· λελυσαι  
 ing been bound to a wife, not seek thou a release; hast thou been loose.

ἀπο γυναῖκος, μὴ ζητεῖ γυναῖκα. <sup>28</sup> Εἰ δὲ  
 from a wife, not seek thou a wife. If but

καὶ γῆμης, οὐχ ἥμαρτες· καὶ εἰ  
 even thou shouldst have married, not thou didst sin; and if

ἡ γῆμῃ ἡ παρθεὸς, οὐχ ἥμαρτε· θλιψίς  
 shouldst have married the virgin, not she sinned; affliction

δε τῇ σαρκὶ ἐξουσιν οἱ τοιοῦτοι· ἐγὼ δε ὑμῶν  
 but in the flesh shall have those such like; I but you

φειδῶμαι. <sup>29</sup> Τούτο δε φημι, ἀδελφοί, ὁ καιρὸς  
 spare. This but I say, brethren, the season

συνεσταλμένος το λοιπὸν ἐστὶν· ἵνα καὶ οἱ  
 having been shortened the remainder is; that both those

19 †CIRCUMCISION is nothing, and UNCIRCUMCISION is nothing; ‡ But Keeping God's Commandments's.

20 Let each one remain in that vocation in which he was called.

21 Wast thou invited when a Slave? let it not give thee concern; (but if, indeed, thou art able to become free, prefer it.)

22 for the Slave BEING CALLED by the Lord, is † the Lord's freedman; in like manner the FREEMAN being called is ‡ Christ's Bond-servant.

23 † Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, ‡ let each one remain with God in that vocation in which he was called.

25 And concerning the † VIRGINS, I have not † a COMMANDMENT of the Lord, but I give my JUDGMENT, as ‡ having received mercy from the Lord, to be faithful.

26 I declare this to be well, then, on account of the PRESENT DISTRESS; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a RELEASE. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if \* a Virgin should marry, she does not sin; but Affliction in the FLESH such will have;— however, ‡ spare you.

29 But this I say, Brethren, ‡ the TIME being shortened, it remains,

\* VATICAN MANUSCRIPT.—21. also—omit.

28. a Virgin.

† 21. So rendered interrogatively by Whitby, Wakefield, and Turnbull. ‡ 23. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 26, 27, 32—34, and Rev. xiv. 4. ‡ 25. See Note on verse 12.

‡ 19. Gal. v. 6; vi. 15. ‡ 19. John xv. 14; 1 John ii. 3; iii. 24. ‡ 22. John viii. 30; Rom. vi. 18, 22; Philémon 16. ‡ 22. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Cor. ii. 16. ‡ 24. ver. 21. ‡ 23. verso 10; 2 Cor. viii. 8. ‡ 25. 1 Tim. i. 12. ‡ 29. Matt. xiv. 21; Rom. xiii. 11; 1 Pet. iv. 7.

ἐχόντες γυναίκας, ὡς μὴ ἐχόντες ὥσι· <sup>30</sup> καὶ  
having wives, as not having should be, and  
οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίρον-  
those weeping, as not weeping; and those rejoicing,  
τες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς  
as not rejoicing; and those buying, as  
μὴ κατεχόντες· <sup>31</sup> καὶ οἱ χρώμενοι τῷ κόσμῳ  
not possessing; and those using the world  
τούτῳ, ὡς μὴ καταχρώμενοι. Παραγεί γὰρ  
this, as not abusing. Passes by for  
τὸ σχῆμα τοῦ κόσμου τούτου. <sup>32</sup> Θέλω δὲ  
the form of the world this. I wish but  
ὑμᾶς ἀμεριμνούς εἶναι. Ὁ ἀγαμος μεριμνᾷ τα  
you free from anxieties to be. The unmarried cares for the things  
τοῦ κυρίου, πῶς ἀρεσεῖ τῷ κυρίῳ· <sup>33</sup> ὁ δὲ γὰρ  
of the Lord, how he shall please the Lord; he but having  
ῥησας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρεσεῖ  
married cares for the things of the world, how he shall please  
τῇ γυναικί. <sup>34</sup> Μεμερισται ἡ γυνὴ καὶ ἡ παρ-  
the wife. Has been divided the wife and the virgin;  
θενος· ἡ ἀγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα  
the unmarried cares for the things of the Lord, so that  
ἡ ἅγια καὶ σώματα καὶ πνεύματι· ἡ δὲ γὰρ  
may be holy both in body and in spirit, the but one  
μησασα μεριμνᾷ \* [τὰ τοῦ κόσμου,] πῶς  
having married cares for [the things of the world,] how  
ἀρεσεῖ τῷ ἀνδρί. <sup>35</sup> Τούτο δὲ πρὸς τὸ ὑμῶν  
she shall please the husband. This and for the of you  
αὐτῶν συμφέρον λέγω· οὐχ ἵνα βροχόν ὁμῶν  
yourself benefit I say; not that a snare to you  
ἐπιβάλω, ἀλλὰ πρὸς τὰ εὐσχημον καὶ εὐταρε-  
I may throw, but for the decorum and devoted,  
δρον τῷ κυρίῳ ἀπερίσπαστος. <sup>36</sup> Εἰ δὲ τις  
ness to the Lord without solicitude. If but any one  
ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτοῦ νομίζει,  
to behave indecently toward the virgin of himself thinks,  
εἰς ἢ ὑπερακμῶς, καὶ οὕτως ὀφείλει γίνεσθαι·  
if she may be beyond age, and so it is fitting to be;  
ὅταν ὁ θελῇ ποιεῖν, οὐχ ἁμαρτάνει· γαμεῖται  
what he wishes let him do, not he sins; let them

that both THOSE HAVING Wives, should be as not having them;

<sup>30</sup> AND THOSE who are WEeping, as not weeping; and THOSE who are RE-joicing, as not rejoicing; and THOSE who are BUY-ING, as not possessing;

<sup>31</sup> AND THOSE who are USING this WORLD, as not using it; † for the † SCENE of this WORLD is passing away.

<sup>32</sup> But I wish you to be without anxiety. † The UNMARRIED man is concerned for the THINGS of the LORD, how \* he may please the LORD;

<sup>33</sup> but HE HAVING MARRIED is anxious about the THINGS of the WORLD, how \* he may please his WIFE,—and is divided.

<sup>34</sup> And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in \* BODY and in MIND; but SHE HAVING MARRIED is anxious how \* she may please her HUSBAND.

<sup>35</sup> But I say this for YOUR OWN Advantage; not that I may throw † a Snare over you; but for the HONORABLE and constant attention to the LORD without distraction.

<sup>36</sup> But if any one think he acts improperly † in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; † let them marry.

\* VATICAN MANUSCRIPT.—<sup>32</sup>. he may please. AND the UNMARRIED WOMAN, even the VIRGIN, is concerned. AND in MIND. <sup>34</sup>. the THINGS of the WORLD—omit.

<sup>33</sup>. he may please his WIFE,—and <sup>34</sup>. body <sup>35</sup>. she may please.

† <sup>31</sup>. Probably a reference to the shifting scenes in a theatre.

to a small *castling* net, something like the *lasso* of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them.

† <sup>36</sup>. *Parthenos*, commonly translated *virgin*, has been rendered as meaning also a state of *virginity* or *celibacy*. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of *fathers* over their *daughters*; others to the *young women* dedicated to the service of God in the primitive church, who were called *virgins*; and others again to *young men*, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

‡ <sup>31</sup>. 1 John ii. 17.

‡ <sup>32</sup>. 1 Tim. v. 8.



σαν. 37 Ὁς δε ἑστηκεν ἐδραϊος ἐν τῇ καρδίᾳ,  
marry. Who but he has stood settled in the heart,

μη ἐχὼν ἀναγκὴν, ἐξουσίαν δε ἐχει περὶ τοῦ  
not having necessity, control but has concerning the  
ιδίου θεληματος, καὶ τοῦτο κεκρίκεν ἐν τῇ καρ-  
own will, and this has resolved in the heart

διὰ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθενον,  
of himself the to keep the of himself virgin,

καλῶς ποιεῖ. 38 Ὡστε καὶ ὁ ἐγαμιζών, καλῶς  
well does. So that even he giving in marriage, well

ποιεῖ· καὶ ὁ μὴ γαμιζών, κρεῖσσον ποιεῖ.  
does; and he not marrying, better does.

39 Γυνὴ δεδεταὶ ἐφ' ὅσον χρόνον (ἢ ὁ ἀνὴρ  
A wife is bound for so long a time may live the husband

αὐτῆς· εἰ δε κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευ-  
of her; if but should fall asleep the husband of her, free

θερά ἐστιν ὃν θέλει γαμηθῆναι, μόνον ἐν  
she is to whom she wills to be married, only in

κυρίῳ. 40 Μακαριώτερα δε ἐστίν, εἰ οὗτος  
Lord. Happier but she is, if thus

μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ  
she should remain according to the my judgment; I think

δε κτῶ πνεῦμα θεοῦ εἶχει.  
and civil spirit of God to have.

# ΚΕΦ. η'. 8.

1 Περὶ δε τῶν εἰδωλοθυτῶν, οἰδαμεν (ὅτι  
Concerning and the things offered to idols, we know; (because

πάντες γινώσκιν ἐχομεν· ἡ γινώσις φυσιοί, ἡ δε  
all knowledge we have; the knowledge puffs up, the but

ἀγάπη οἰκοδομεῖ· 2 εἰ \* [δὲ] τίς δοκεῖ εἰδέναι  
love builds up; if [but] anyone thinks to have known

τι, — οὐδὲν οὐδὲν ἐγνώκε καθὼς δεῖ γινώ-  
something, but yet nothing he has known as it behooves to have

ναι· 3 εἰ δε τίς ἀγαπᾷ τὸν θεόν, οὗτος ἐγνώσ-  
knows; if but anyone should love the God, this has been

ται ὑπ' αὐτοῦ) 4 περὶ τῆς βρώσεως οὐκ  
acknowledged by him.) concerning the eating therefore

τῶν εἰδωλοθυτῶν, οἰδαμεν, ὅτι οὐδὲν εἰδωλόν  
of the things offered to idols, we know, that nothing an idol

ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος, εἰ μὴ εἰς.  
in world, and that no one God other, if not one.

5 Καὶ γὰρ εἰπερ εἰσὶ λεγόμενοι θεοί, εἴτε ἐν  
Indeed for though they are being called gods, whether in

οὐρανῷ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσὶ θεοὶ πολλοί,  
heaven, or on earth; (as they are Gods many,

καὶ κυρίων πολλοί) 6 \* [ἀλλ'] ἡμῖν εἰς θεὸς ὁ  
and lords many;) [but] to us one God the

37 But he who stands firm in his heart, not having Necessity, but has Control over his own Will, and has determined this in his heart, to maintain his Celibacy, \* does well.

38 so that even he who \* MARRIES, does well; but he who \* MARRIES NOT, does better.

39 A Wife is bound as long as her HUSBAND lives; but if her HUSBAND be deceased, she is free to be married to whom she pleases;—† only in the Lord.

40 But she is happier, if she should so remain, according to MY Judgment; \* and I am certain that even I have the Spirit of God.

## CHAPTER VIII.

1 Now concerning the IDOL-SACRIFICES, "we know," (Because † we all have Knowledge. KNOWLEDGE puffs up, but LOVE builds up.

2 † If any one is confident of knowing anything, he knows it \* not yet as he ought to know.

3 But if any one love God, the same has been acknowledged by him.

4 Therefore, concerning the EATING of the IDOL-SACRIFICES, "we know,) That an † Image is nothing in the World; † and That \* no one is 'God but one.

5 For though there are, indeed, † Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

6 yet to us there is but

\* VATICAN MANUSCRIPT.—37. shall do well. well; and he who MARRIES not, shall do better. am. 2. But—omit. 3. not yet as.

33. MARRIES his virgin shall do 39. the husband. 40. for I

† 30. Rom. vii. 2. † 1. Rom. xiv. 14, 22. xii. 26; 1 Cor. x. 19. iv. 6; 1 Tim. ii. 8.

† 30. 2 Cor. vi. 14. † 2. 1 Cor. xiii. 8, 9, 13; Gal. vi. 8; 1 Tim. vi. 4. † 4. Deut. iv. 39; vi. 4; Isa. xlv. 8; Matt. xii. 29; verse 6; Eph. † & John x. 34.

1. Acts xv. 20, 29; 1 Cor. x. 19. 1 Tim. vi. 4. 1. Isa. 1. Isa. xlv. 8; Matt. xii. 29; verse 6; Eph.

πατηρ, ἐξ οὗ τα πάντα, καὶ ἡμεῖς εἰς αὐτόν·  
father, out of whom the all things, and we for him;  
καὶ εἰς κυρίον, Ἰησοῦν Χριστόν, δι' οὗ τα  
and one Lord, Jesus Anointed, through whom the  
πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν  
all things, and we through him. But not in

πασὶν ἡ γνώσεις· τινες δὲ τῇ συνείδησει τοῦ  
all the knowledge; some but in the conscience of the  
εἰδωλοῦ ἕως ἄρτι ὡς εἰδωλοθύτον ἐσθίουσι, καὶ  
idol till now as offered to an idol they eat, and  
ἡ συνείδησις αὐτῶν, ἀσθενὴς οὖσα, μολυνεταί.  
the conscience of them, weak being, is defiled.

Ἐβρῶμα δὲ ἡμᾶς οὐ παρίστησι τῇ θεῷ· οὐτε  
Food but us not brings near to the God; neither

\*[γὰρ] εἰς φαγωμένον, περισσευομένον· οὐτε εἰς  
[for] if we should eat, do we abound; nor if

μη φαγωμένον, ὑστερουμένον. Ὡς βλέπετε δὲ, μη-  
not we should eat, are we deficient. Look you but, lest

πῶς ἡ ἐξουσία ὑμῶν αὕτη προσκομμα γενήται  
in any way the liberty of you this a stumbling-block may become  
τοῖς ἀπενουσίῳ. Ἐάν γὰρ τις ἰδῇ σε, τὸν  
to those being weak. If for any one may see thee, the

ἐχόντα γνώσιν, ἐν εἰδωλείῳ κατακειμένον, οὐχ  
one having knowledge, in an idol-temple reclining, not

ἡ συνείδησις αὐτοῦ, ἀσθενὴς ὄντος, οἰκοδομη-  
the conscience of him, weak being, will be built

ῥησεται εἰς τὸ τα εἰδωλοθύτα ἐσθίειν; καὶ  
in order that the things offered to idols to eat? and

ἀπολείται ὁ ἀπενὸς ἀδελφὸς ἐπὶ τῇ γνώσει  
will be destroyed the being weak brother by the thy knowledge

δι' ὃν Χριστὸς ἀπέθανεν. Οὕτω δὲ  
on account of whom Anointed died. Thus but

ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυπτόντες  
sinning against the brethren and smiting

αὐτῶν τὴν συνείδησιν ἀσθενούσαν, εἰς Χριστὸν  
of them the conscience being weak, against Anointed

ἁμαρτανεῖτε. Διὸ περ εἰ βρῶμα σκανδαλίζει  
you sin. Wherefore if food ensnares

τὸν ἀδελφόν μου, οὐ μὴ φάγω κρεὰ εἰς τὸν  
the brother of me, not I may eat flesh to the

αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.  
age, so that not the brother of me I may ensnare.

# ΚΕΦ. Θ'. 9.

Ὁὐκ εἰμι ἐλευθερὸς; οὐκ εἰμι ἀποστόλος;  
Not am I a freeman? not am I an apostle?

Οὐχὶ Ἰησοῦν \* [Χριστόν] τὸν κύριον ἡμῶν ἔω-  
Not Jesus [Anointed] the Lord of us have

† One God, the FATHER,  
† out of whom ARE ALL  
things, and we for him;  
and † One Lord, Jesus  
Christ, † through whom  
are ALL things, and we  
through him."

7 But this KNOWLEDGE  
is not in all; and some,  
† with the \* CONSCIOUS-  
NESS of the IDOL till now  
eat as of an Idol-Sacrifice;  
and their CONSCIENCE,  
being weak, † is defiled.

8 "And † Food does not  
bring us before GOD;  
for \* neither if we should  
not eat, are we deficient,  
nor if we should eat, do we  
abound."

9 But † take care lest,  
in any way, this your  
RIGHT become † a Stum-  
bling-block to THOSE BE-  
ING WEAK.

10 For if any one should  
see \* THEE who HAST  
Knowledge, reclining in  
an Idol's temple, will not  
† the CONSCIENCE of him  
who is weak be strengthen-  
ed for the EATING of  
the IDOL-SACRIFICES?

11 \* And will not the  
WEAK Brother, on account  
of whom Christ died, perish  
by this THY Knowledge?

12 And thus sinning  
against the BROTHERS,  
and smiting their weak  
CONSCIENCE, † you sin  
against Christ.

13 Wherefore † if Food  
ensnare my BROTHER,  
I will NEVER eat FLESH,  
lest I should ensnare my  
BROTHER.

## CHAPTER IX.

1 Am I not a Freeman?  
† Am I not an Apostle?  
† Have I not seen Jesus  
Christ our LORD? Are

\* VATICAN MANUSCRIPT.—7. CUSTOM of the IDOL. 8. for—omit. 8. neither  
if we should not eat, are we deficient, nor if we should eat, do we abound. 10. him  
who has Knowledge. 11. For by the knowledge the weak Brother perishes, on ac-  
count of whom Christ died. 1. Anointed—omit.  
† 6. Mal. ii. 10; Eph. iv. 6. † 6. Acts xvii. 28; Rom. xi. 36. † 6. John xiii.  
12. Acts ii. 36; 1 Cor. xii. 3; Eph. iv. 8; Phil. ii. 11. † 6. Col. i. 16; Heb. i. 3.  
† 7. 1 Cor. x. 28, 29. † 7. Rom. xiv. 14, 23. † 8. Rom. xiv. 17. † 9. Gal. v.  
12. † 9. Rom. xiv. 17, 20. † 10. 1 Cor. x. 24, 31. † 12. Matt. xxv. 40, 43.  
† 13. Rom. xiv. 21; 2 Cor. xi. 22. † 1. Acts ix. 15; xlii. 2, &c. † 1. Acts ix. 3, 17, &c.

βακα; ου το εργον μου υμεις εστε εν κυριω; seen? not the work of me you are in Lord?

Ει αλλοις ουκ ειμι αποστολος, αλλαγε υμιν If to others not I am an apostle, at all events to you  
ειμι; η γαρ σφραγίς της εμης αποστολης υμεις I am; the for seal of the my apostleship you

εστε εν κυριω. <sup>3</sup> Η εμη απολογία τοις εμε are in Lord. The my defence to those me

ανακρινουσιν, αὕτη εστι. <sup>4</sup> Μη ουκ εχομεν condemning, this is. Not not have we

εξουσιαν φαγειν και πιειν; <sup>5</sup> Μη ουκ εχομεν a right to eat and to drink? Not not have we

εξουσιαν αδελφην γυναικα περιαιγειν, ὡς και οἱ a right a sister a wife to lead about, as also the

λοιποι αποστολοι, και οἱ αδελφοι του κυριου, others apostles, and the brothers of the Lord,

και Κηφας; <sup>6</sup> Η μονος εγω και Βαρναβας ουκ and Cephas? Or only I and Barnabas not

εχομεν εξουσιαν του μη εργαζεσθαι; <sup>7</sup> Τις have we a right of the not to work? Who

στρατευεται ιδιοις οψωνιοις ποτε; τις φυτειναι serves in war with his own wages any time? who plants

αιτελιωνα, και \* [εκ] του καρπου αυτου ουκ a vineyard, and [from] of the fruit of it not

εσθιει; η τις ποιμαινει ποιμνην, και εκ του eats? or who tends a flock, and from of the

γαλακτος της ποιμνης ουκ εσθιει; <sup>8</sup> Μη milk of the flock not eats? Not

κατα ανθρωπον ταυτα λαλω; η ουχι και according to man these things I speak? or not also

δ νομος ταυτα λεγει; <sup>9</sup> Εν γαρ τῷ Μωυσεως the law these things says? In for the Moses

νομος γεγραπται· Ου φιμωσεις βουν αλων- law it has been written; Not thou shalt muzzle an ox threshing.

τα. Μη των βων μελει τῷ θεῷ; <sup>10</sup> η δι' Not for the oxen cares the God? or on account of

ἡμας παντως λεγει; Δι' ἡμας γαρ εγρα- us altogether he says? On account of us for it was

φη, ὅτι ἐν ἐλπίδι οφειλει δ αροτριων αρο- written, because in hope it is right he plowing to

τριαν και δ αλων, ἐν ἐλπίδι του μετεχειν. plow; and he threshing, in hope of that to partake.

<sup>11</sup> Ει ἡμεις ὑμιν τα πνευματικα εσπειραμεν, If we to you the spiritual things sowed,

μεγα, ει ἡμεις ὑμων τα σαρκικα θεριτομεν; a great thing, if we of you the fleshly things shall reap?

<sup>12</sup> Ει αλλοι της ὑμων εξουσιας μετεχουσιν, ου If others of the of you right partake, not

not you my work in the Lord?

<sup>2</sup> If to others I am not an Apostle, yet certainly I am to you; for you are the SEAL of \* My APOSTLESHIP in the Lord.

<sup>3</sup> My Defence to THOSE who CONDEMN Me is this;—

<sup>4</sup> † Have we not a Right to eat and to drink?

<sup>5</sup> Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and † the BROTHERS of the LORD, and † Cephas?

<sup>6</sup> Or I and Barnabas, † have we alone no Right † to abstain from labor?

<sup>7</sup> † Who serves in war at his OWN Expense at any time? Who † plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

<sup>8</sup> Do I speak These things according to MAN? or does not the LAW also say these things?

<sup>9</sup> For in the LAW of MOSES it has been written, † "Thou shalt not muzzle the Ox threshing?" Is GOD concerned for OXEN?

<sup>10</sup> or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the † FLOW-MAN to plow in Hope, and the THRESHING to PARTICIPATE in that Hope.

<sup>11</sup> † If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

<sup>12</sup> If others are partaking of this Right over

\* VATICAN MANUSCRIPT.—2. My APOSTLESHIP. from—omit.

6. to abstain from labor.

7.

† 2. 2 Cor. iii. 2; xii. 12. † 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 2. xiii. 50; Mark vi. 3; Luke vi. 15; Gal. i. 19. † 5. Matt. viii. 14. 11. 8. † 7. 2 Cor. x. 4; 1 Tim. i. 13; vi. 12; 2 Tim. ii. 3; iv 7. † 8. Matt. x. 6; Prov. xxvii. 18; 1 Cor. iii. 8—8. † 9. Deut. xiv. 6; 1 Tim. v. 18. † 10. 2 Tim. ii. 6.

† 5. Matt. † 6. 2 Thess. † 7. Deut. x. 6; † 10. 2 Tim. ii.

μαλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξου-  
rather we? But not we did use the right

σίᾳ ταύτῃ· ἀλλὰ πάντα στεγομέν, ἵνα μὴ  
this; but all things we endure, so that not

ἐγκοπῇ τινὰ δώμεν τῷ εὐαγγελίῳ τοῦ Χρισ-  
hindrance any we may give to the glad tidings of the Anointed.

του. <sup>13</sup> Οὐκ οἰδατε, ὅτι οἱ τὰ Ἱερά ἐργάζο-  
Not know you, that those the holy things performing.

μενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιασ-  
from of the temple eat? those to the altar,

τηριῷ προσεδρευοντες, τῷ θυσιαστηριῷ συμ-  
attending, with the altar are

μερίζονταί· <sup>14</sup> Οὕτω καὶ ὁ κύριος διέταξε τοῖς  
partakers? Thus also the Lord has appointed for those

το εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγ-  
the glad tidings proclaiming, from of the glad

γελίου ζῆν. <sup>15</sup> Ἐγὼ δὲ οὐ κεχρημαὶ οὐδενί  
tidings to live. I but not have need not one

τούτων. Οὐκ ἐγράψα δὲ ταῦτα, ἵνα οὕτω  
of these things. Not I did write and these things, that thus

γένηται ἐν ἐμοὶ· καλὸν γὰρ μοι μάλλον ἀπο-  
it may be done to me; well for to me rather to

θάνειν, ἢ το καυχῆμα μου ἵνα τις κενώσῃ.  
die, than the boasting of me that any one should make void.

<sup>16</sup> Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶ μοι  
If for I may announce glad tidings, not it is to me

καυχῆμα· ἀνάγκη γὰρ μοι ἐτίκεται· οὐαί  
a cause of boasting; necessity for to me lies on; woe

γὰρ μοι ἐστίν, εἰ μὴ εὐαγγελίζωμαι. <sup>17</sup> Εἰ  
for to me is, if not I should preach glad tidings. If

γὰρ ἔκωσ τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ  
for willing this I do, a reward I have; if but

ἀκὼν, οἰκονομίαν πεπιστευμαί. <sup>18</sup> Τίς  
unwilling, a stewardship I have been entrusted with. What

οὐν μοι ἐστίν ὁ μισθός; Ἵνα εὐαγγελίζομενος  
then to me is the reward? So that announcing glad tidings

ἀδανανὸν θήσω τὸ εὐαγγέλιον \* [τοῦ Χρισ-  
without expenses I will place the glad tidings [of the Anointed.]

του,] εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ  
in order that not to fully use the authority

μου ἐν τῷ εὐαγγελίῳ. <sup>19</sup> Ἐλευθερός γὰρ ὢν  
of me in the glad tidings. Free for being

ἐκ πάντων, πᾶσι ἑμαυτὸν ἐδουλώσα, ἵνα τοὺς  
from all, to all myself I was enslaved, that the

πλείονας κερδίσω· <sup>20</sup> καὶ ἐγενόμην τοῖς Ἰουδαί-  
more I might gain; and I became to the Jews

you, ought not we rather?  
‡ But we did not use this  
RIGHT; but we endure all  
things, † that we may not  
cause any Hindrance to  
the GLAD TIDINGS of the  
ANOINTED.

<sup>13</sup> † Do you not know  
That THOSE who PER-  
FORM the TEMPLE SER-  
VICES, eat from the TEM-  
PLE?—that THOSE AT-  
TENDING to the ALTAR  
are partakers with the  
ALTAR?

<sup>14</sup> Thus, also, † the  
LORD has appointed to  
THOSE who PUBLISH the  
GLAD TIDINGS, † to live by  
the GLAD TIDINGS.

<sup>15</sup> † But I have not  
used any of these things;  
and I did not write these  
things that thus it should  
be done to me; ‡ for it  
is good for me to die,  
rather than that any one  
should make my BOAST-  
ING void.

<sup>16</sup> For if I should  
evangelize, it is no cause  
of exultation to me; † be-  
cause Necessity is laid on  
Me; Woe, indeed, there is  
for me if I should not  
evangelize.

<sup>17</sup> For if I do This  
voluntarily, † I have a  
Reward; but if ‡ I have  
been entrusted with a  
Stewardship reluctantly,

<sup>18</sup> what is my Reward  
then? So that evangelizing,  
I will establish the GLAD  
TIDINGS without expense,  
so as not to use my entire  
AUTHORITY in the GLAD  
TIDINGS.

<sup>19</sup> For, being free from  
all, I enslaved myself to  
all, that I might gain the  
more.

<sup>20</sup> And † to the Jews  
I became as a Jew, that

\* VATICAN MANUSCRIPT.—18. of the Anointed—omit.

‡ 12. Acts x. 33; verses 15, 16; ‡ Cor. xl. 7, 9; xii. 13; 1 Thess. ii. 6. ‡ 12. Cor.  
x. 12. ‡ 13. Lev. vi. 10, 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. ‡ 14.  
Mat. x. 10; Luke x. 7. ‡ 14. Gal. vi. 6; 1 Tim. v. 17. ‡ 15. Acts xviii. 3; xx.  
34. ‡ Cor. iv. 12; verse 12; 1 Thess. ii. 9; 3 Thess. iii. 8. ‡ 15. Cor. xi. 10. ‡ 16.  
Rom. i. 14. ‡ 17. 1 Cor. iii. 8, 14. ‡ 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i.  
22. ‡ 18. 1 Cor. x. 33; ‡ Cor. iv. 5; xi. 7. ‡ 20. Acts xvi. 3; xviii. 18; xxi. 22.

οἱς ὡς Ἰουδαῖοις, ἵνα Ἰουδαίους κερδήσω· τοῖς  
as a Jew, that Jews I might gain; to those

ὑπο νόμον ὡς ὑπο νόμον, (μὴ ὦν αὐτὸς ὑπο  
under law as under law, (not being myself under

νόμον,) ἵνα τοὺς ὑπο νόμον κερδήσω· <sup>21</sup> τοῖς  
law,) that those under law I might gain; to those

ἀνόμοις ὡς ἀνόμος, (μὴ ὦν ἀνόμος θεοῦ, ἀλλ'  
without law as without law, (not being without law to God, but

ἐν νόμῳ Χριστοῦ,) ἵνα κερδήσω ἀνόμους·  
within law to Anointed,) that I might gain lawless ones;

<sup>22</sup> ἐγενόμην τοῖς ἀσθενέσιν \* [ὡς] ἀσθενής, ἵνα  
I became to the weak [as] weak, that

τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσι γέγονα τὰ  
the weak ones I might gain; to them all I have become the

πάντα, ἵνα πάντως τινὰς σώσω. <sup>23</sup> Τοῦτο δέ  
all things, that by all means some I may save. This but

ποιῶ δια τοῦ εὐαγγελίου, ἵνα συγκοινωνός  
I do on account of the glad tidings, that a co-partaker

αὐτοῦ γενώμαι. <sup>24</sup> Οὐκ οἰδάτε, ὅτι οἱ ἐν στα-  
of it I may become. Not know you, that those in a race.

δίῳ τρεχόντες, πάντες μὲν τρεχουσιν, εἰς δέ  
course running, all indeed run, one but

λαμβάνει τὸ βραβεῖον; Οὕτω τρεχετε, ἵνα  
receives the prize? Thus run you, that

καταλαβήτε. <sup>25</sup> Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα  
you may obtain. Every one but the contending, all things

ἐγκρατεῦται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν  
possesses self-control; they indeed therefore, that a perishable

στεφανὸν λαβώσιν· ἡμεῖς δέ, ἀφθαρτὸν. <sup>26</sup> Ἐγώ  
wreath they may receive; we but, as imperishable. I

τοιοῦν οὕτω τρέχω, ὥς οὐκ ἀδηλῶς· οὕτω  
therefore thus run, as not uncertainly, thus

πυκτεύω, ὥς οὐκ ἀερα δερῶν· <sup>27</sup> ἀλλ' ὑπὸ πτεῖζω  
I box, as not air beating; but I brow-beat

μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις  
of me the body and lead it captive, lest possibly to others

κηρύξας, αὐτὸς ἀδοκίμος γενώμαι.  
having proclaimed, myself without proof should become.

I might gain the Jews; to THOSE UNDER LAW, as under LAW, (not being myself under LAW,) that I might gain THOSE UNDER LAW;

21 TO THOSE WITHOUT LAW, as without LAW, (not being \* without God's LAW, but under Christ's law,) that I might gain THOSE WITHOUT LAW.

22 To the WEAK, I became weak, that I might gain the WEAK; ‡ to them ALL I have become \* All things, that I might by all means † save ‡ Some.

23 And I do \* all things on account of † the GLAD TIDINGS, that I may become a Joint-partaker of the same.

24 Do you not know, that THOSE RUNNING in a Race-course,—all indeed run, but one receives the PRIZE? † Thus run, that you may obtain.

25 † And EVERY COMBATANT is † temperate in all things;—(arg. indeed, that they may receive a Perishable Crown; but we, † one Imperishable.

26 ‡ therefore so run, as not uncertainly; I so strike, as not beating the Air;

27 ‡ but I severely discipline My BODY, ‡ and make it subservient; lest possibly, having proclaimed to Others, I myself should † become one unapproved.

\* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law. that I might gain THOSE WITHOUT LAW. 22. as—omit. 23. All things. 23. all things.

† 23. Some important MSS. read *pentas*, all, instead of *tinias*, some, which reading is adopted by Pearce and Wakefield as agreeing better with chap. x. 33. † 23. Clarke thinks that to *evangelion*, glad tidings, should be rendered here *prize* or *reward*, which he says is frequently its meaning. † 25. The apostle here alludes to the course of training to which each one was subjected, who contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. † 25. The crown won by the victor, in the *Olympian* games was made of the *wild olive*; in the *Pythian* games, of *laurel*, in the *Nemean* games, of *parsley*; and in the *Isthmian* games, of the *pine*;—all of which, though evergreens, soon withered.

‡ 22. 1 Cor. x. 33. ‡ 23. Rom. xi. 14. ‡ 24. Gal. ii. 2; v. 7; Phil. ii. 16; iii. 14. ‡ 25. 2 Tim. ii. 5. ‡ 25. 2 Tim. iv. 1; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. ‡ 27. Rom. viii. 13; Col. iii. 5. ‡ 27. Rom. vi. 18, 19.

ΚΕΦ. ι'. 10.

1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ  
 Not I wish for you to be ignorant, brethren, that the  
 πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν,  
 fathers of us all under the cloud were,  
 καὶ πάντες διὰ τῆς θαλάσσης διήλθον, 2 καὶ  
 and all through the sea passed, and  
 πάντες εἰς τὸν Μωϋσιν ἐβαπτίσαντο ἐν τῇ  
 all into the Moses were dipped in the  
 νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ  
 cloud and in the sea, and all the  
 αὐτο βρῶμα πνευματικὸν ἐφαγον, 4 καὶ πάντες  
 same food spiritual did eat, and all  
 τὸ αὐτὸ ποτὸν πνευματικὸν ἐπίνον· (ἐπίνον  
 the same drink spiritual did drink; (they drank  
 γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ  
 for from spiritual following a rock; the  
 δὲ πέτρα ἦν ὁ Χριστός·) 5 ἀλλ' οὐκ ἐν τοῖς  
 but rock was the Anointed; but not with the  
 πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατεστρωθη-  
 greater number of them was well-pleased the God; they were laid pros-  
 σαν γὰρ ἐν τῇ ἐρήμῳ. 6 Ταῦτα δὲ τυποὶ ἡμῶν  
 trate for in the desert. These things but types of us  
 ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐκιδυμῆτας  
 were made, in order that not to be us lusters  
 κακῶν, καθὼς κακεῖνοι ἐπεδυμήσαν. 7 Μὴ δὲ  
 of evil things, as even they lusted. Nor  
 εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὡς  
 image-worshippers become you, as some of them; as  
 γέγραπται· Ἐκαθίσεν ὁ λαὸς φαγεῖν καὶ πίνειν,  
 it has been written; Sat down the people to eat and to drink,  
 καὶ ἀνέστησαν παίζειν. 8 Μὴ δὲ πορνευόμεν,  
 and stood up to sport. Nor should we fornicate,  
 καθὼς τινες αὐτῶν ἐπορνύσαν, καὶ ἐπεσον ἐν  
 as some of them fornicated, and fell in  
 μιᾷ ἡμέρᾳ εἰκοσitrεις χιλιάδες. 9 Μὴ δὲ ἐκπει-  
 one day twenty-three thousands. Nor should  
 ράζωμεν τὸν Χριστὸν, καθὼς \* [καὶ] τινες  
 we tempt the Anointed, as [also] some  
 αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὀφειῶν ἀπω-  
 of them tempted, and by the serpents were  
 λήντο. 10 Μὴ δὲ γογγυζετε, καθὼς \* [καὶ] τινες  
 destroyed. Nor murmur you, as [also] some  
 αὐτῶν ἐγογγύσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλο-  
 of them murmured, and were destroyed by the des-

CHAPTER X.

1 For I wish you not to be ignorant, Brethren, That our FATHERS were all under † the CLOUD, and all passed through † the SEA; 2 and that all were immersed into Moses in the CLOUD and in the SEA; 3 and that all ate † the SAME † spiritual Food, 4 and all drank † the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED.) 5 With the MOST of them, however, GOD was not well-pleased; † for they were laid prostrate in the DESERT. 6 Now these things were made † Types for us, in order that we might not be Cravers after Evil things, † even as they craved. 7 Nor become you Image-worshippers, like some of them; as it has been written, † "THE PEOPLE † sat down to eat and † drink, and stood up to † dance." 8 Nor should we practise fornication as some of them committed it, † and fell in One Day twenty-three thousand. 9 Nor should we tempt \* the LORD, † as some of them tempted him, and were destroyed by the SERPENTS. 10 Neither murmur you, † as some of them murmured, † and were destroyed by the DESTROYER.

\* VATICAN MANUSCRIPT.—0. the LORD.

9. also—omit.

10. also—omit.

† 3. Or perhaps to be used in the sense of typical. See Rev. xi. 3. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews a'ways sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—Macknight.

† 1. Exod. xiii. 21; xi. 24—28 &c. † 1. Exod. xiv. 22; Num. xxviii. 8, &c. † 3. Exod. xvi. 15, 26. † 4. Exod. xvii. 6. † 5. Num. xiv. 29, 32, 35; xvi. 64, 65; Psa. cvi. 26; Heb. iii. 17; Jude 5. † 6. Num. xi. 4, 33, 34; Psa. cvi. 14. † 7. Exod. xviii. 6. † 8. Num. xxv. 1, 9; Psa. cvi. 29. † 9. Exod. xvii. 2, 7; Num. xxi. 4—6. † 10. Exod. xvi. 3; xvii. 2; Num. xiv. 2, 29; xvi. 41. † 10. Num. xiv. 27; xvi. 49.

θρευτου. 11 Ταυτα δε παντα τυκοι συνεβαι-  
trouer. These things and all types happened

νον εκεινοις· εγραφη δε προς νουθεσιαν ημων  
to them; was written and for admonition of us,

εις ους τα τελη των αιωνων κατηντησεν.  
on whom the ends of the ages met.

12 Ωστε ο δοκων ιστανει, βλεπετω μη  
So that the one thinking to have stood, let him take care lest

πεση. 13 Πειρασμος υμας ουκ ειληφεν ει μη  
he should fall. A temptation you not has taken if not

ανθρωπινος· πιστος δε ο θεος, ος ουκ εασει  
belonging to man; faithful but the God, who not will permit

υμας πειρασθηναι υπερ ο δυνασθε, αλλα ποιη-  
you to be tempted above what you are able, but will

σει συν τω πειρασμω και την εκβασιν, του  
make with the temptation also the way out, that

δυνασθαι υπερενγκειν.  
you may be able to bear up under.

14 Διοπερ, αγαπητοι μου, φυγετε απο της  
Wherefore, beloved ones of me, flee you from the

ειδωλολατρειας. 15 Ως φρονιμοις λεγω, κρι-  
image-worship. As to wise men I speak, judge

νατε υμεις ο φημι. 16 Το ποτηριον της ευλογιας  
you what I say. The cup of the blessing

ο ευλογουμεν, ουχι κοινωνια του αιματος του  
which we bless, not a participation of the blood of the

Χριστου εστι; τον αρτον ον κλωμεν, ουχι κοι-  
Anointed is it? the loaf which we break, not a par-

ωνια του σωματος του Χριστου εστιν;  
ticipation of the body of the Anointed is it?

17 Οτι εις αρτος, εν σωμα οι πολλοι εσμεν· οι  
Because one loaf, one body the many we are; these

γαρ παντες εκ του ενος αρτου μετεχομεν.  
for all from of the one loaf partake.

18 Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οι  
See you the Israel according to flesh; not those

εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-  
eating the sacrifices partakers of the altar

ριου εισι; 19 Τι ουν φημι; οτι ειδωλον τι  
are? Why then do I say? because an idol anything

εστιν; η οτι ειδωλοθυτον τι εστιν; 20 Αλλ',  
is? or because an idol sacrifice anything is? But,

οτι α θυει τα εθνη, δαιμονιοις θυει, και ου  
because what sacrifice the Gentiles, to demons they sacrifice, and not

θεω· ου θελω δε υμας κοινωνους των δαιμονιων  
to God; not I wish and you partners of the demons

11 \* But these things occurred to them typically and I were written for our Admonition, on whom the ENDS of the AGES \* have come.

12 Wherefore, † let him who is THINKING that he has stood, take care lest he fall.

13 No TRIAL has assailed You except what belongs to Man; and God is faith-ful; ‡ who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUE, that you may be ABLE to bear it.

14 Wherefore, my Be-loved, † flee away from IMAGE-WORSHIP.

15 I am speaking as to wise men; judge you what I say.

16 † The CUP of BLESS-ING, for which we bless God,—is it not a Partici-pation of the BLOOD of the ANOINTED one? † The LOAF which we break,—is it not a Participation of the BODY of the ANOINTED one?

17 Because there is One Loaf, † we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

18 Look at ISRAEL according to the Flesh; are not THOSE † who EAT the SACRIFICES Partakers with the ALTAR?

19 Why then do I affirm this? Because \* what is sacrificed to an image is anything, or Because † an Image is anything?

20 No; but Because what \* they sacrifice, † they sacrifice to Demons, and not to God; and I do not wish you to become Associates of the DEMONS.

\* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 10. what is sacrificed to an image is anything, or Because an Image is anything? 20. they sacrifice, they.

† 11. Rom. xiv. 4; 1 Cor. ix. 10. † 12. Rom. xi. 20. † 13. 2 Pet. ii. 9.  
† 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. † 16. Matt. xxvi. 20—28. † 16. Acts ii. 43; 1 Cor. xi. 23, 24. † 17. Rom. xii. 5; 1 Cor. xii. 27. † 18. Lev. iii. 8; vii. 12.  
† 19. 1 Cor. viii. 4. † 20. Lev. xvii. 7; Deut. xxxii. 17; Ps. cvi. 27.

γινεσθαι. <sup>21</sup> Οὐ δυνασθε ποτηριον κυριου πινειν  
to become. Not you are able a cup of Lord to drink

και ποτηριον δαιμονιων· ου δυνασθε τραπεζης  
and a cup of demons; not you are able a table

κυριου μετεχειν και τραπεζης δαιμονιων. <sup>22</sup> Η  
of Lord to partake and a table of demons. Or

παραζηλουμεν τον κυριον· μη ισχυροτεροι  
do we provoke to jealousy the Lord? not stronger

αυτου εσμεν· <sup>23</sup> Παντα εξεστιν, αλλ' ου παντα  
of him we are? All things it is lawful, but not all things

συμφορει· παντα εξεστιν, αλλ' ου παντα οικο-  
are beneficial, all things it is lawful but not all things builds

δομει. <sup>24</sup> Μηδεις το εαυτου ζητειτω, αλλα το  
up. No one that of himself let him seek, but that

του ετερου. <sup>25</sup> Παν το εν μακελλω πουλουμε-  
on the other. Every thing that in market is being sold

νον εσθiette, μηδεν ανακρινοντες, δια την  
eat you, not asking questions, on account of the

συνειδησιν· <sup>26</sup> του γαρ κυριου η γη και το πλη-  
conscience; of the for Lord the earth and the fulness

ρωμα αυτης. <sup>27</sup> Ει \* [δε] τις καλει υμας των  
of her. If [but] any one invites you the

απιστων, και θελετε πορευεσθαι, παν το  
believing, and you wish to go, everything that

παρεπιθεμενον υμιν εσθiette, μηδεν ανακρινον-  
is being presented to you eat you, not asking questions,

τες· δια την συνειδησιν. <sup>28</sup> Εαν δε τις υμιν  
on account of the conscience. If but any one to you

ε.πη· Τουτο ειδωλοθυτον εστι· μη εσθiette,  
should say. This an idol-sacrifice is; not eat you,

δι· εκεινον τον μηνυσαντα, και την συνει-  
or account of him the one having disclosed, and the con-

δησιν. <sup>29</sup> Συνειδησιν δε λεγω, ουχι την εαν-  
science. Conscience now I say, not that of thy

του. αλλα την του ετερου.· Ινατι γαρ η ελευ-  
self but that of the other. Why for the free-

θερια ουμιν κρινεται υπο αλλης συνειδησεως;  
dom o. me is judged by another conscience?

\* Ει εγω χαριτι μετεχω, τι βλασφημουμαι  
If I by favor partake, why am I blamed

υπερ ου εγω ευχαριστω; <sup>31</sup> Ειτε ουν εσθie-  
on account of which I - give thanks? Whether then you

τε, ειτε πινετε, ειτε τι ποιετε, παντα εις  
eat, or you drink, or anything you do, all things for

<sup>21</sup> † You cannot drink the Lord's Cup, and † the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

<sup>22</sup> Do we provoke the Lord to jealousy? Are we stronger than he?

<sup>23</sup> † "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

<sup>24</sup> † Let no one seek HIS OWN, but that of ANOTHER.

<sup>25</sup> † Eat EVERYTHING which is sold in the Market, asking no questions on account of CONSCIENCE;

<sup>26</sup> for † "the EARTH is "the LORD's, and the FULLNESS of it."

<sup>27</sup> If any UNBELIEVER invite you, and you wish to go, † eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

<sup>28</sup> But if any one should say to you, "This is \*an IDOL SACRIFICE;" do not eat, † on account of HIM who INFORMED you, and CONSCIENCE.

<sup>29</sup> Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. † "But why is my FREEDOM judged by the Conscience of Another?"

<sup>30</sup> If I partake with Gratitude, why am I damned on account of that † for which I give thanks?"

<sup>31</sup> † Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

\* VATICAN MANUSCRIPT.—22. offered in sacrifice.

† 21. 2 Cor. vi. 15, 16. † 21. Deut. xxii. 38.  
Rom. xv. 1, 2; v. 23; 1 Cor. xiii. 5; Phil. ii. 4, 31. † 22. 1 Tim. iv. 4.  
xix. 8; Deut. x. 14; Psa. xxiv. 1; 1. 12. † 27. Luke x. 7.  
† 29. Rom. xiv. 16. † 30. Rom. xiv. 6; 1 Tim. iv. 3, 4.  
iv. 11.

† 23. 1 Cor. vi. 12. † 24.  
1 Tim. iv. 4. † 26. Exod.  
† 28. 1 Cor. vii. 10, 12.  
† 31. Col. iii. 17; 1 Pet.



δοξαν θεου ποιεите. <sup>32</sup> Απροσκοποι γινεσθε και  
glory of God do you. Not causes of stumbling become you both  
Ιουδαιοις και Έλλησι και τη εκκλησιᾳ του  
to Jews and Greeks and to the congregation of the  
θεου. <sup>33</sup> καθως καγω παντα πασιν αρεσκω, μη  
God; even as also I all things all men please, not  
ζητῶν το εμαυτου συμφερον, αλλα το των πολ-  
seeking that of myself being profitable, but that of the many.  
λων, ινα σωθωσι.  
that they may be saved.

ΚΕΦ. ια'. 11.

<sup>1</sup> Μιμηται μου γινεσθε, καθως καγω Χριστου.  
Imitators of me become you, even as also I of Anointed.  
<sup>2</sup> Επαίνω δε υμας, \* [αδελφοι,] ὅτι παντα μου  
I praise and you, [brethren,] because all things of me  
μνησθητε, και καθως παρεδωκα υμιν τας  
you have remembered, and as I delivered to you the  
<sup>3</sup> ραδισεις κατεχετε. <sup>3</sup> Θελω δε υμας ειδε-  
transmissions you retain. I wish but you to have know-  
ναι, ὅτι παντος ανδρος ἡ κεφαλη ὁ Χριστος  
know, that of every man the head the Anointed  
ἐστι· κεφαλη δε γυναικος, ὁ ανηρ· κεφαλη δε  
is, head but of woman, the man; head but  
Χριστου, ὁ θεος. <sup>4</sup> Πας ανηρ προσευχομενος η  
of Anointed, the God. Every man praying or  
προφητευων κατα κεφαλῃς εχων, καταισχυνει  
prophesying upon head having, disgraces  
την κεφαλην αυτου. <sup>5</sup> Πασα δε γυνη προσευ-  
the head of himself. Every but woman praying  
χομενη η προφητευουσα ανατακαλυπτῃ τη  
or prophesying uncovered with the  
κεφαλῃ, καταισχυνει την κεφαλην εαυτης· ἐν  
head, disgraces the head of herself, one  
γὰρ ἐστι και το αυτο τη εξυρημενη. <sup>6</sup> Εἰ  
for it is and the same with the having been shaven. <sup>7</sup>  
γὰρ ου κατακαλυπτεται γυνη, και κειρασθῶ· εἰ  
for not is covered a woman, also let her hair be cut off, if  
δε αἰσχρον γυναικι το κειρασθαι η ξυρασθαι,  
but a disgrace to a woman the hair to be cut off or to be shaven,  
κατακαλυπτέσθω. <sup>7</sup> Ανηρ μὲν γὰρ οὐκ οφειλει  
let her be covered. A man indeed for not it is sitting  
κατακαλυπτεσθαι την κεφαλην, εἰκων και δοξα  
to be covered the head, a likeness and glory  
θεου ὑπαρχων· γυνη δε δοξα ανδρος ἐστιν·  
of God being; a woman but glory of a man is;  
<sup>8</sup> ου γὰρ ἐστιν ανηρ εκ γυναικος, αλλα γυνη ἐξ  
not for is man from woman, but woman from

<sup>33</sup> † De you inoffensive both to Jews and Greeks, and † to the church of God;

<sup>33</sup> even as † I also please all men in all things, not seeking MY OWN Advantage, but THAT of the MANY, so that they may be saved.

CHAPTER XI.

<sup>1</sup> Become † Imitators of me, even as † I also am of Christ.

<sup>2</sup> And, Brethren, I praise you, † Because you have remembered all My [instructions] and retain the OBSERVANCES as I delivered them to you.

<sup>3</sup> But I wish you to know, † That the ANOIN- TED IS HEAD of Every Man; and the † Head of Woman, the MAN; and † the Head of the Anointed, God.

<sup>4</sup> Every Man praying or prophesying, having his head covered, disgraces his HEAD;

<sup>5</sup> but Every Woman praying or prophesying with her HEAD uncovered, disgraces her HEAD; for it is just the same as if it were SHAVEN.

<sup>6</sup> For if a Woman be unveiled, \* let her hair also be cut off or shaven; but if it is † Disgraceful to a Woman to have her HAIR CUT OFF, or to be shaven, let her be veiled.

<sup>7</sup> Now a Man, indeed, ought not to cover the HEAD, he being God's Glorious Likeness; but Woman is Man's Glory;

<sup>8</sup> † for Man is not from Woman, but Woman from Man;

\* VATICAN MANUSCRIPT.—2. brethren—omit. shaven.

6. let her hair also be cut off or

† 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3. 1 32. Acts xx. 28; 1 Cor. xi. 23  
† 33. Rom. xv. 2; 1 Cor. ix. 10, 23. 1 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thesa.  
i. 6; 2 Thesa. iii. 9. 1 2. 1 Cor. iv. 17. 1 3. Eph. v. 23. 1 3. Gen. iii. 16; 1  
Tim. ii. 11, 12; 1 Pet. iii. 1, 6. 1 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; 1 Thil. ii. 7—6  
& 6. Num. v. 19; Deut. xxii. 5. 1 3. Gen. ii. 21, 23.

ανθρωπος· <sup>9</sup> και γαρ ουκ εκτισθη ανηρ δια την  
man; even for not was created man on account of the

γυναικα, αλλα γυνη δια τον ανδρα. <sup>10</sup> Δια  
woman, but woman on account of the man. On account of

τουτο οφειλει η γυνη εξουσιαν εχειν επι της  
this it is fitting the woman authority to have on the

κεφαλης, δια τους αγγελους. <sup>11</sup> Πλην  
head, on account of the messengers. But

ουτε γυνη χωρις ανδρος, ουτε ανηρ χωρις γυναι-  
neither woman without man, nor man without woman,

κος, εν κυριω. <sup>12</sup> Ωσπερ γαρ η γυνη εκ του  
in Lord. As for the woman from the

ανδρος, ούτω και ο ανηρ δια της γυναικος· τα  
man, so also the man through the woman; the

δε παντα εκ του θεου. <sup>13</sup> Εν υμιν αυτοις κρι-  
but all this—out of the God. In yourselves judge

νατε· τρεπον εστι γυναικα ακατακαλυπτον τη  
you, becoming is it a woman uncovered to the

θει προσευχεσθαι; <sup>14</sup> Η ουδε αυτη η φυσis  
God to pray? Or not even herself the nature

διδασκει υμας, οτι ανηρ μεν εαν κομω,  
teaches you, that a man indeed if he should wear long hair,

ατιμα αυτω εστι; <sup>15</sup> Γυνη δε εαν κομω,  
a disgrace to him it is? A woman and if she should wear long hair,

δοξα αυτη εστιν; οτι η κομη αντι περιβολαιου  
a glory to her it is? because the hair instead of a covering

δεδοται αυτη. <sup>16</sup> Ει δε τις δοκει φιλονεικος  
has been given to her. If but any one thinks contentious

ειναι, ημεις τοιαυτην συνηθειαν ουκ εχομεν,  
to be, we such like custom not have,

ουδε αι εκκλησιαι του θεου. <sup>17</sup> Τουτο δε  
nor the congregations of the God. This but

παραγγελλων ουκ επαινω, οτι ουκ εις το κριετ-  
announcing not I praise, because not for the better,

τον, αλλ' εις το ηττον συνερχεσθε. <sup>18</sup> Πρωτον  
but for the worse you come together. First

μεν γαρ, συνερχομενον υμων εν εκκλησια,  
indeed for, being come together of you in an assembly,

ακουω σχισματα εν υμιν υπαρχειν· και μερος  
I hear divisions among you to be; and of a part

τι πιστευω· <sup>19</sup> Δει γαρ και αιρεσεις εν  
certain I believe; it is necessary for also heresies among

9 † for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought † to have † Authority on the HEAD, on account of the ANGELS.

11 However, † neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; † but ALL things are from GOD.

13 Judge for Yourself; is it becoming for a Woman to pray to GOD, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, † any one is disposed to be contentious, † we have no Such Custom, neither have the CONGREGATIONS of GOD.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 † for it is necessary that there should be Fac-tions among you, † so that

† In. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radad*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil had six measures of broidery. Ruth iii. 15. A veil of this sort, called a *plaid*, was worn not long ago by the women of Scotland.—*Marknight*. Power seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

† 9. Gen. i. 18, 21, 25. † 10. Gen. xxiv. 65. † 11. Gal. iii. 28. † 12. Rom. xi. 36.  
† 16. 1 Tim. vi. 4. † 16. 1 Cor. vii. 17; xiv. 33. † 19. Matt. xviii. 4; Luke xvii. 1;  
Acts xi. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. † 19. Luke ii. 35; 1 John ii. 19.

ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γένωνται ἐν  
 you to be, so that the approved ones manifest may become among  
 ὑμῖν. <sup>20</sup> Συμπερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό,  
 you. Coming together therefore of you to the same,  
 οὐκ ἐστὶ κυριακὸν δεῖπνον φαγεῖν· <sup>21</sup> ἕκαστος  
 not it is Lord's supper to eat; each one  
 γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,  
 for the own supper taken before in the to eat,  
 καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. <sup>22</sup> Μὴ γὰρ  
 and one indeed is hungry, one but is filled. Not for  
 οἰκίας οὐκ ἔχετε εἰς τὸ εσθιεῖν καὶ πίνειν; ἡ  
 houses not have you for the to eat and to drink? or  
 τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ  
 the congregation of the God despise you, and  
 καταισχύνετε τοὺς μὴ ἔχοντας; Τί ὑμῖν εἰπῶ;  
 shame you those not having? What to you may I say?  
 εὐχαριστῶ ὑμᾶς; Ἐν τούτῳ οὐκ εὐχαριστῶ. <sup>23</sup> Ἐγὼ  
 shall I praise you? In this not I praise.  
 γὰρ παρελάβον ἀπο τοῦ κυρίου, ὃ καὶ παρεδῶκα  
 for received from the Lord, what also I delivered  
 ὑμῖν, ὅτι ὁ κύριος \* [Ἰησοῦς] ἐν τῇ νυκτὶ ἣ  
 to you, that the Lord [Jesus] in the night in which  
 πικρῶς διδοτο, ἐλαβεν ἄρτον, <sup>24</sup> καὶ εὐχαριστήσας  
 he was delivered up, took a loaf, and having given thanks  
 ἐκλάσσε, καὶ εἶπε· Τοῦτο μου ἐστὶ τὸ σῶμα τὸ  
 he broke, and said; This of me is the body that  
 ὑπὲρ ὑμῶν \* [κλωμένον]· τοῦτο ποιεῖτε εἰς  
 on behalf of you [bring broken]; this do you for  
 τὴν ἐμὴν ἀναμνησιν. <sup>25</sup> Ὡσαύτως καὶ τὸ  
 the my remembrance. In like manner also the  
 ποτήριον, μετὰ τὸ δεῖπνῆσαι, λέγων· Τοῦτο τὸ  
 cup, after the to have supped, saying; This the  
 ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμοί  
 cup the new covenant is in the my  
 αἵματι· τοῦτο ποιεῖτε, ὅσας ἀν πινῆτε, εἰς  
 blood; this do you, as often as you may drink, for  
 τὴν ἐμὴν ἀναμνησιν. <sup>26</sup> Ὅσας γὰρ ἀν εσθίη-  
 the my remembrance. As often as for you may eat,  
 τε τὸν ἄρτον τούτον, καὶ τὸ ποτήριον \* [τούτο]  
 the loaf this, and the cup [this]  
 πινῆτε, τὸν θάνατον τοῦ κυρίου καταγγέλλε-  
 you may drink, the death of the Lord you announce  
 τε ἀχρις οὗ ἐλθῇ. <sup>27</sup> Ὅποτε δὲ ἀν εσθίῃ τὸν  
 till of whom may come. So that who may eat the  
 ἄρτον, ἢ πινῇ τὸ ποτήριον τοῦ κυρίου ἀναξίως,  
 loaf, or may drink the cup of the Lord unworthily,  
 ἐνοχὸς ἐστὶ τὸν σώματος καὶ τοῦ αἵματος  
 an offender against will be the body and the blood  
 τοῦ κυρίου. <sup>28</sup> Δοκιμάζτω δὲ ἄνθρωπος ἑα-  
 of the Lord. Let examine but a man him-  
 τον, καὶ οὕτως ἐκ τοῦ ἄρτον εσθιέτω, καὶ ἐκ  
 self, and thus from of the loaf let him eat, and from

the APPROVED may be ap-  
 parent among you.

<sup>20</sup> Then, again, your  
 coming together to the  
 SAME place, is not to  
 eat the Lord's Supper;

<sup>21</sup> For each one takes  
 first his OWN Supper at  
 the MEAL; and one, in-  
 deed, is hungry, and ano-  
 ther is satisfied.

<sup>22</sup> Have you not Houses  
 in which to EAT and  
 drink? or do you despise  
 the CONGREGATION of  
 GOD, and put to shame  
 those who are poor?  
 What shall I say to you?  
 Shall I praise you? In  
 this I praise you not.

<sup>23</sup> For I received from  
 the Lord, what I also de-  
 livered to you,—That the  
 LORD, on the NIGHT in  
 which he was delivered  
 up, took a Loaf,

<sup>24</sup> and having given  
 thanks, broke it, and said,  
 "This is THAT BODY of  
 mine, which is broken on  
 your behalf; this do you  
 for MY Remembrance."

<sup>25</sup> In like manner, also,  
 the CUP, after the SUP-  
 PER, saying, "This CUP  
 is the NEW Covenant in  
 MY Blood; this do you,  
 as often as you may drink,  
 for MY Remembrance."

<sup>26</sup> For as often as you  
 may eat this BREAD, and  
 drink this CUP, you de-  
 clare the DEATH of the  
 LORD, & till he come.

<sup>27</sup> So that whoever  
 may eat the BREAD, or  
 drink the CUP of the  
 LORD, unworthily, will be  
 an offender against the  
 BODY and BLOOD of the  
 LORD.

<sup>28</sup> But let a Man  
 examine himself, and thus  
 let him eat of the BREAD,

\* VATICAN MANUSCRIPT.—23. Jesus—omit.  
 —omit.

24. being broken—omit.

26. this

† 21. Or, is filled to the full; for the word *methuscia* does not necessarily mean drunken.  
 see Note on John ii. 10.

† 23. James ii. 6. † 23. 1 Cor. xv. 3; Gal. i. 1, 11, 12. † 23. Matt. xxvi. 26;  
 Mark xiv. 22; Luke xxii. 19. † 26. John xiv. 28; xxi. 22; 1 Cor. i. 11; 1 Cor. iv. 5; v.  
 23; 1 Thess. iv. 10; 2 Thess. i. 10; Rev. i. 7. † 27. John vi. 61, 63, 64; xiii. 27; 1 Cor.  
 x. 21. † 28. 3 Cor. xiii. 5; Gal. vi. 4.

των ποτηριου πινεται. <sup>29</sup> ὁ γὰρ ἐσθίων καὶ πίνων  
of the cup let him drink; the for one eating and drinking

\*[ἀνεξίως.] κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ  
[unworthily.] judgment to himself eats and drinks, not

διακρίνων τὸ σῶμα \* [τοῦ κυρίου.] <sup>30</sup> Διὰ  
discriminating the body [of the Lord.] Through

τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἀρρωστοὶ,  
this among you many weak ones and sickly ones,

καὶ κοιμῶνται ἱκανοί. <sup>31</sup> Εἰ γὰρ ἑαυτοὺς διε-  
and are asleep some. If for ourselves we

κρίνομεν, οὐκ ἂν ἐκρινόμεθα. <sup>32</sup> κρίνομενοι δὲ  
examine, not we should be judged; being judged but

ἵπο κυρίου, παιδεύομεθα, ἵνα μὴ συν τῷ κόσμῳ  
by Lord, we are corrected, so that not with the world

κατακριθώμεν. <sup>33</sup> Ὅστε, ἀδελφοὶ μου, συνερ-  
we should be condemned. Therefore, brethren of me, being

χομένοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδεχέσθε.  
come together for the to eat, each other you receive from.

<sup>34</sup> Εἰ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω ἵνα μὴ  
If any one should be hungry, in a house let him eat; that not

εἰς κρίμα συνερχησθε. Τα δὲ λοιπὰ, ὡς ἂν  
for judgment you may come together. The but other things, when

ἔλθω, διατάξομαι.  
I may come, I will arrange.

# ΚΕΦ. ιβ'. 12.

<sup>1</sup> Περὶ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω  
Concerning and the spiritual, brethren, not I wish

ὑμᾶς ἀγνοεῖν. <sup>2</sup> Οἴδατε, ὅτι ἐθνη ἦτε, πρὸς τὰ  
you to be ignorant. You know, that Gentiles you were, to the

εἰδύλα τὰ ἄρρητα, ὡς ἂν ἡγήσθε, ἀπαγομένοι.  
have those speeches, even as you might be led, being hurried away;

<sup>3</sup> διὸ γὰρ κηρύττω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι  
wherefore I declare to you, that no one by spirit

θεοῦ λalων, λέγει ἀναθεμα Ἰησοῦν· καὶ οὐδεὶς  
of God speaking, says a curse Jesus; and no one

δύναται εἰπεῖν κυρίῳ Ἰησοῦν, εἰ μὴ ἐν πνεύματι  
is able to say Lord Jesus, if not by spirit

ἀντι. <sup>4</sup> Διαίρεσεις δὲ χαρισμάτων εἰσι, τὸ δὲ  
have. Varieties and of gracious gifts are, the but

αὐτὸ πνεῦμα. <sup>5</sup> καὶ διαίρεσεις δικηνῶν εἰσι,  
same spirit; and variation of services are,

and let him drink of the  
cup;

<sup>29</sup> for HE EATS and  
drinks Judgment to Him-  
self, who eats and drinks  
not discriminating the  
BODY.

<sup>30</sup> Through this, Many  
are weak and sickly  
among you, and Some  
sleep.

<sup>31</sup> \* If, however, † we  
examined Ourselves, we  
should not be judged;

<sup>32</sup> but being judged by  
the Lord, † we are cor-  
rected, so that we may  
not be condemned with  
the WORLD.

<sup>33</sup> Therefore, my Breth-  
ren or coming together  
to EAT, cordially receive  
each other.

<sup>34</sup> If any one is hun-  
gry, let him eat † at Home;  
that you may not come to-  
gether for Judgment. And  
the OTHER matters I will  
arrange † when I come.

## CHAPTER XII.

1 And concerning † SPI-  
RITUAL persons, Brethren,  
I wish you not to be igno-  
rant.

2 (You know That you  
were Gentiles, being hur-  
ried away after † those  
SPEECHLESS IMAGES, even  
as you happened to be  
led.)

3 Therefore, I assure  
you, † That no one speak-  
ing by God's Spirit says —  
"A Curse on Jesus!" —  
and † that no one is able to  
say — "Lord Jesus!" ex-  
cept by the holy Spirit.

4 Now † there are Vari-  
eties of Gracious gifts,  
but the SAME Spirit;

5 † and there are Vari-  
eties of Services, and the  
SAME Lord.

\* Vatican Manuscript.—29. unworthily—omit.  
Bati.

29. of the Lord—omit.

31.

† 31. Psal. xxii. 5; 1 John i. 2.  
cor. 12. 2. † 34. 1 Cor. iv. 10.  
Mark i. c. 27; 1 John iv. 2, 3.  
1 Pet. iv. 10.

† 31. Psal. xciv. 12, 13; Heb. xii. 5—11.  
† 1. 1 Cor. xiv. 87.  
† 2. Matt. xvi. 17.  
† 3. Rom. xii. 6—8; Eph. iv. 11.

† 2. Psal. cxv. 5.  
† 4. Rom. xii. 4; Heb. ii. 4; 1

καὶ ὁ αὐτὸς κυρίως· <sup>6</sup> καὶ διαίρεσεις ἐνεργημάτων  
and the same Lord; and varieties of workings  
τῶν εἰσιν, ὁ δὲ αὐτὸς θεὸς, ὁ ἐνεργῶν τὰ πάντα  
are, the but same God, who is working the all things  
ἐν πανί. <sup>7</sup> Ἐκάστῳ δὲ δίδεται ἡ φανερῶσις  
in all. To each one but is given the manifestation  
τοῦ πνεύματος πρὸς τὸ συμφερον· <sup>8</sup> ὧς μὲν γὰρ  
of the spirit for the benefit, to one indeed for  
διὰ τοῦ πνεύματος δίδεται λόγος σοφίας,  
through the spirit is given a word of wisdom,  
ἀλλ' ἄλλου λόγος γνῶσεως, κατὰ τὸ αὐτὸ πνεύ-  
to another and a word of knowledge, according to the same spirit;  
μα· <sup>9</sup> ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι·  
to another and faith, by the same spirit;  
ἀλλ' ἄλλου χάρισμα ἰαμάτων, ἐν τῷ αὐτῷ πνεύ-  
to another and gracious gifts of cures, by the same spirit;  
ματι· <sup>10</sup> ἀλλ' ἄλλου ἐνεργήματα δυνάμεων, ἀλλ' ἄλλου  
to another and in workings of powers, to another  
ἐξ προφητείας, ἀλλ' ἄλλου διακρίσεις πνευμάτων,  
and prophecy, to another and discernings of spirits,  
ἑτέρῳ δὲ γένη γλωσσῶν, \* [ἀλλ' ἄλλου ἐρμηνεία  
to another and kinds of tongues, [to another and an interpretation  
γλωσσῶν.] <sup>11</sup> Πάντα δὲ ταῦτα ἐνεργεῖ  
of tongues.] All but these things works  
τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἕκασ-  
that one and the same spirit, distributing particularly to each  
τῷ καθὼς βούλεται. <sup>12</sup> Καθὰπερ γὰρ τὸ σῶμα  
one as it wills. Just as for the body  
ἐν ἐστίν, καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ  
one is, and members has many, all but the  
μέλη τοῦ σώματος \* [τοῦ ἑνός,] πολλὰ ὄντα,  
members of the body [of the one,] many being.  
ἐν ἐστὶ σῶμα· οὕτως καὶ ὁ Χριστός. <sup>13</sup> Καὶ  
one is body; thus also the Anointed. Even  
γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα  
for in one spirit we all into one body  
ἐβαπτισθημεν· εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες,  
were dipped; whether Jews, or Greeks,  
εἴτε δούλοι, εἴτε ἐλευθεροί· καὶ πάντες \* [εἰς]  
whether slaves, or freemen; and all [into]  
ἓν πνεῦμα ἐποτισθημεν. <sup>14</sup> Καὶ γὰρ τὸ σῶμα  
one spirit were made to drink. Also for the body  
οὐκ ἐστὶν ἓν μέλος, ἀλλὰ πολλὰ. <sup>15</sup> Ἐὰν εἴη  
not is one member, but many. If should be

6 and there are Varieties of Workings; and  
\* the SAME God is HE who WORKS ALL things among all.

7 † And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, † a Word of Wisdom; and to another, † a Word of Knowledge, according to the SAME Spirit;

9 and to another, † Faith by the SAME Spirit; and to another, † Gifts of Cures by the \* SAME Spirit.

10 And to another, † Operations of Mighty works; and to another, † Prophecy; and to another, † Discriminations of Spirits; and to another, † Different Languages; and to another, Interpretation of Languages.

11 But ALL these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 † For just as the BODY is one, and has many Members, but ALL the MEMBERS of the BODY, being many, are ONE BODY; so also the ANOINTED.

13 For, indeed, by ONE Spirit † we were all immersed into ONE BODY—whether † Jews or Greeks, whether Slaves or Freemen; and † we were all made to drink ONE Spirit.

14 For the BODY also is not ONE Member, but many.

15 If the FOOT should

\* VATICAN MANUSCRIPT.—d. and the SAME God is HE. and to another, Interpretation of Languages—omit. into—omit.

9. the ONE Spirit. 12. of the one—omit.

10. 13.

† 6. Eph. i. 23. † 7. Rom. xii. 6-8; 1 Cor. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11.  
† 8. 1 Cor. ii. 6, 7. † 8. 1 Cor. i. 5; xiii. 2; 3 Cor. viii. 7. † 9. 3 Cor. xiii. 2.  
† 9. Mark xvi. 18. † 10. verse 28; Gal. iii. 4. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 29.  
† 10. Acts ii. 4; x. 46; xix. 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 16. † 13. Rom. vi. 4, 5.  
† 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37-39.

ὁ πους· Ὅτι οὐκ εἰμι χεὶρ, οὐκ εἰμι ἐκ τοῦ  
the foot; Because not I am a hand, not I am from of the

σώματος· οὐ παρὰ τούτου οὐκ ἐστὶν ἐκ τοῦ σώ-  
body; not from this not is it from of the body?

ματος; <sup>16</sup> Καὶ εἰς εἶπεν τὸ οὖς· Ὅτι οὐκ εἰμι  
And if should say the ear; Because not I am

ὀφθαλμος, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ  
an eye, not I am from of the body; not from

τούτου οὐκ ἐστὶν ἐκ τοῦ σώματος; <sup>17</sup> Εἰ  
this not is it from of the body? If

ὅλον το σῶμα ὀφθαλμος, πού ἡ ἀκοή; εἰ ὅλον  
whole the body an eye, where the hearing? If whole

ἀκοή, πού ἡ ὀσφρησις; <sup>18</sup> Νυνὶ δὲ ὁ θεὸς ἐθετο  
hearing, where the smell? Now but the God placed

τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι,  
the members, one each of them in the body,

καθὼς ᾔθελεν. <sup>19</sup> Εἰ δὲ ἦν τὰ πάντα ἐν μέ-  
as he would. If but was the all one mem-

λος, πού το σῶμα; <sup>20</sup> Νυν δὲ πολλὰ μὲν μέλη,  
ber, where the body? Now but many indeed members,

ἐν δὲ σῶμα. <sup>21</sup> Οὐ δύναται ὁ ὀφθαλμος εἰπεῖν  
one but body. Not is able the eye to say

τῇ χειρὶ· Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν ἡ  
to the hand; Need of thee not I have; or again the

κεφαλὴ τοῖς ποσὶ· Χρεῖαν ὅμων οὐκ ἔχω.  
head to the feet; Need of you not I have.

<sup>22</sup> Ἀλλὰ πολλὰ μᾶλλον τὰ δοκούντα μέλη τοῦ  
But much more the seeming members of the

σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖα ἐστὶ·  
body more feeble to be, necessary it is;

<sup>23</sup> καὶ ἃ δοκούμεν ἀτιμότερα εἶναι τοῦ σώματος,  
and these we think less honorable to be of the body,

τούτοις τιμὴν περισσώτεραν περιτίθενται· καὶ τὰ  
to these honor more abundant we place around; and the

ἐσχημονα ἡμῶν εὐσχημοσύνην περισσώτεραν  
majestically parts of us comeliness more abundant

ἔχει· <sup>24</sup> τὰ δὲ εὐσχημονα ἡμῶν, οὐ χρεῖαν ἔχει.  
has; the but comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνέκερασε τὸ σῶμα, τῷ ὑπέρου-  
But the God combined the body, to the part being in-

τι περισσώτεραν δούς τιμὴν, <sup>25</sup> ἵνα μὴ ἡ  
for more abundant having given honor, so that not may be

συσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ  
divisions in the body, but the same on behalf

ἀλλήλων μεριμνῶσι τὰ μέλη. <sup>26</sup> Καὶ εἴτε  
of each other may be concerned the members. And whether

say—"Because I am not a hand, I am no part of the BODY,"—is it for this not of the BODY?

<sup>16</sup> And if the EAR should say, "Because I am not an EYE, I am not of the BODY,"—is it for this not of the BODY?

<sup>17</sup> If the WHOLE BODY were an EYE, where is the the HEARING? If the WHOLE were HEARING, where is the SMELL?

<sup>18</sup> But now, God has placed the MEMBERS, each One of them in the BODY, as he would.

<sup>19</sup> And if the WHOLE were One Member, where is the BODY?

<sup>20</sup> But now, indeed, there are Many Members, but One Body.

<sup>21</sup> The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."

<sup>22</sup> But much more necessary are those MEMBERS of the BODY which are thought to be more feeble;

<sup>23</sup> and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

<sup>24</sup> but our COMELY parts have no Need. God, however, put together the BODY, having given somewhat more abundantly to THAT part which was LACKING,

<sup>25</sup> so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

<sup>26</sup> and whether One

\* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which was LACKING.

; 13. verse 23.

; 13. Rom. xii. 5; 1 Cor. xii. 5; verse 11.

ἡσυχαι ἐν μέλος, συμπασχει πάντα τα μέλη·  
suffers One member, suffers with all the members;

ἢτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τα  
or is glorified one member, rejoices with all the

μέλη. <sup>27</sup> Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ  
members. You but are a body of Anointed, and

μέλη ἐκ μερῶν. <sup>28</sup> Καὶ οὗς μὲν ἐθετο ὁ θεὸς  
members from parts. And these indeed placed the God

ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτέρων  
in the congregation first apostles, second

προφητάς, τρίτον διδασκαλοὺς, ἔπειτα δυνά-  
prophets, third teachers, after that pow-

μεις, εἰτα χάρισματα ἰαμάτων, ἀντιληψείς,  
ers, then gracious gifts of cures, helpers,

κυβερνήσεις, γερὴ γλώσσων. <sup>29</sup> Μὴ πάντες,  
directors, kinds of tongues. Not all,

ἀπόστολοι· μὴ πάντες, προφῆται· μὴ πάντες,  
apostles? not all, prophets? not all,

διδασκαλοί· Μὴ πάντες, δυνάμεις· <sup>30</sup> Μὴ πάν-  
teachers? Not all, powers? Not all,

τες, χάρισματα ἔχουσιν ἰαμάτων· μὴ πάντες,  
gracious gifts have of cures? not all,

γλώσσαις λαλοῦσι· μὴ πάντες διερμηνεύουσι·  
with tongues speak? not all interpret?

<sup>31</sup> Ζηλοῦτε δὲ τα χάρισματα τα κρείττονα.  
You earnestly desire but the gracious gifts those better.

Καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.  
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. <sup>1</sup> Εἰαν ταῖς γλώσσαις τῶν  
If with the tongues of the

ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγαπῇ δὲ  
men I speak and of the messengers, love but

μὴ ἔχω, γεγὼνα χαλκὸς ἤχων ἢ κυμβαλὸν  
not I have, I have become brass sounding or a cymbal

ἀλαλᾶζον. <sup>2</sup> Καὶ εἰαν ἔχω προφητεῖαν, καὶ  
noisy. And if I have prophecy, and

εἶδω τα μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,  
I know the secrets all and all the knowledge,

καὶ εἰαν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη  
and if I have all the faith, so that mountains

μεθίστανται, ἀγαπῇ δὲ μὴ ἔχω, οὐδὲν εἰμι.  
to remove, love but not have, nothing I am.

<sup>3</sup> Καὶ εἰαν ψωμίσω πάντα τα ὑπαρχόντα μου,  
And if I bestow all the possessions of me,

καὶ εἰαν παραδῶ το σῶμα μου ἵνα κατθίσωμαι,  
and if I should give the body of me so that it should be burned,

ἀγαπῇ δὲ μὴ ἔχω, οὐδὲν ὠφελουμαι. <sup>4</sup> Ἡ  
love but not have, nothing I am profited. The

ἀγαπῇ μακροθυμεῖ, χρηστευεται· ἡ ἀγαπῇ οὐ  
suffers long, is gentle; the love not

ζηλοῖ· \* [ἡ ἀγαπῇ] οὐ περπερευεται, οὐ φυσί-  
envies; [the love] not is boastful, not is puffed

Member suffer, All the MEMBERS sympathize; or, whether \* One Member is glorified, All the MEMBERS rejoice with it.

<sup>27</sup> Now I you are a Body of Christ, and Members in part.

<sup>28</sup> And those whom God placed in the CONGREGATION, are first Apostles; second, Prophets; third, Teachers; next, Powers; then, Gifts of Cures; Assistants; Directors; different Languages.

<sup>29</sup> All are not Apostles; all are not Prophets; all are not Teachers; all are not Powers;

<sup>30</sup> all have not Gifts of Cures; all do not speak in different Languages; all do not interpret.

<sup>31</sup> But you earnestly desire the MORE EMINENT GIFTS; and yet a much more Excellent Way I point out to you.

## CHAPTER XIII.

<sup>1</sup> If I should speak in the LANGUAGES of MEN and of ANGELS, but have not Love, I have become sounding Brass or a noisy Cymbal.

<sup>2</sup> And if I have Prophecy, and know all SECRETS, and All KNOWLEDGE, and if I have All Faith, so as to remove Mountains, but have not Love, I am nothing.

<sup>3</sup> If I distribute all my POSSESSIONS in feeding the poor, and if I deliver up my BODY to be burned, but have not Love, I am profited nothing.

<sup>4</sup> Love suffers long and is kind. LOVE does not envy. LOVE is not boastful; is not puffed up;

\* VAT. MANUSCRIPT.—25. a Member be. 31. MORE EMINENT GIFTS. 4. LOVE—omif.

† 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. † 27. Eph. v. 30. † 28. Eph. iv. 11. † 28. Eph. ii. 20; iii. 5. † 28. Acts xiii. 1; Rom. xii. 6. † 28. verse 10. † 28. verse 9. † 28. Num. xii. 17. † 28. Rom. xii. 8; 1 Tim. v. 17; Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 20. † 3. 1 Cor. xii. 8—10, 23; xiv. 1, &c. See Matt. vii. 23. † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.

οὐται, <sup>5</sup> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ  
up, not acts unbecomingly, not seeks the things of herself, not

παροξυνεται, οὐ λογιζεται το κακόν, <sup>6</sup> οὐ χαίρει  
is provoked to anger not imputes the evil, not rejoices

ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, <sup>7</sup> παν-  
in the iniquity, rejoices with but the truth, all things

τὰ στέγει, πάντα πιστεύει, πάντα ἐλπίζει,  
covers, all things believes, all things hopes,

πάντα ὑπομένει· <sup>8</sup> ἡ ἀγάπη οὐδεποτε ἐκπίπτει·  
all things endures; the love not at any time falls off;

εἴτε δὲ προφητεῖαι, καταργηθῶσιν· εἴτε  
whether but prophecy, they will be done away; whether

γλῶσσαι, παύσονται· εἴτε γνώσις, καταργη-  
tongues, they will cease; whether knowledge, it will be done

σεται. <sup>9</sup> Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ  
away. From parts for we know, and from

μέρους προφητεύομεν· <sup>10</sup> ὅταν δὲ ἐλθῇ τὸ  
parts we prophesy; when but may come the

τέλειον, <sup>11</sup> [τότε] τὸ ἐκ μέρους καταργηθήσεται.  
perfect, (then) that from parts will be done away.

<sup>11</sup> Ὅτε ἦμην νηπίος, ὡς νηπίος ἐλάλουν, ὡς  
When I was a babe, as a babe I spoke, as

νηπίος ἐφρονουν, ὡς νηπίος ἐλογίζομην· ὅτε  
a babe I thought, as a babe reasoned; since

<sup>12</sup> [δὲ] γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.  
[but] I have become a man, I have put away the things of the babe.

<sup>12</sup> Βλέπομεν γὰρ ἀρτί δι' ὑσώπτρου ἐν αἰνίγματι,  
We see for now through a glass in an enigma,

τότε δὲ προσώπων πρὸς προσώπων ἀρτί γινώ-  
then but face to face, now I know

σκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ  
from parts, then but I shall know fully even as also

ἐπεγνώσθην. <sup>13</sup> Νυνὶ δὲ μένει πίστις, ἐλπίς,  
I am fully known. Now but abides faith hope,

ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ  
love, the three these; greater but of these the

ἀγάπη. ΚΕΦ. ΙΔ'. <sup>14</sup> <sup>1</sup> Διωκετε τὴν ἀγα-  
love. Pursue you the love,

πην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ  
earnestly desire but the spirituals, rather but

ἵνα προφητεύητε. <sup>2</sup> Ὁ γὰρ λαλῶν γλῶσση,  
that you may prophecy. The for one speaking with a tongue,

5 acts not unbecom-  
ingly; & seeks not \*THAT  
which is not HER OWN; is  
not provoked to anger;  
does not impute EVIL;  
\* 6 & rejoices not with  
INIQUTY, & but rejoices  
with the TRUTH;

7 covers all things;  
believes all things; hopes  
for all things; endures all  
things.

8 LOVE fails not at any  
time; but if there be  
"Prophecies," they will  
be done away; or if,  
"Languages," they will  
cease; or if, "Knowledge,"  
it will be made useless.

9 For Partitively we  
know, and Partitively we  
prophecy;

10 but when the PER-  
FECT thing comes, THAT  
which is PARTITIVE will be  
done away.

11 When I was a Child,  
as a Child I talked; as a  
Child I thought; as a  
Child I reasoned; but  
when I became a Man, I  
put away the MANNERS of  
the CHILD.

12 For & now we see  
through a †[dim] Glass  
obscurely; but then we  
shall see Face to Face.  
Now, I know Partitively,  
but then I shall know  
fully, even as also I have  
been fully known.

13 But now these  
THREE remain.—Faith,  
Hope, Love;—but of these  
the greatest is LOVE.

# CHAPTER XIV.

1 Ardently pursue LOVE,  
and & be emulous of the  
SPIRITUAL gifts; & but  
rather that you may pro-  
phesy.

2 For HE who is SPEAK-  
ING in a foreign Language,

\* VATICAN MANUSCRIPT.—6. THAT which is not HER OWN.  
11. then—omit.

10. then—omit.

† 12. The *εὐσώπτρου* is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of horn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, the objects without, but obscurely.—Bloomfield.

† 6. 1 Cor. x. 24; Phil. ii. 4.

† 6. Psal. x. 3; Rom. i. 32.

† 6. 2 John 4.

† 12. 2 Cor. iiii. 18; v. 7; Phil. iiii. 12.

† 1. 1 Cor. xii. 31.

† 1. Num. xi. 25, 26.



οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ  
not to men speak, but to the God; no one for

ἀκούει, πνεύματι δὲ λαλεῖ μυστηρία· <sup>3</sup> ὁ δὲ  
hears, in spirit but he speaks mysteries; the but

προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ  
one prophesying, to men speaks edification and

παράκλησιν καὶ παραμυθίαν. <sup>4</sup> Ὁ λαλῶν  
exhortation and consolation. The one speaking

γλῶσσιν, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,  
with a tongue, himself builds up; the but one prophesying,

ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> Θέλω δὲ πάντας ὑμᾶς  
a congregation builds up. I wish and all you

λαλεῖν γλῶσσαις, μάλλον δὲ ἵνα προφη-  
to speak with tongues, rather but that you may

τευντῇ· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν  
prophesy, greater for the one prophesying than the one speaking

γλῶσσαις, ἕκτος εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλη-  
with tongues, unless if not he should interpret, so that the congrega-

σία οἰκοδομὴν λαβῇ. <sup>6</sup> Νυνὶ δὲ, ἀδελφοί, εἰ  
tion edification may receive. Now but, brethren, if

ἔλθω πρὸς ὑμᾶς γλῶσσαις λαλῶν, τί ὑμᾶς  
I should come to you with tongues speaking, what you

ωφελησώ, εἰ μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλυ-  
shall I profit, if not to you I shall speak either in a revelation,

ψεῖ, ἢ ἐν γνῶσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ·  
or in knowledge, or in a prophecy, or in teaching?

<sup>7</sup> Ὅμως τὰ ἀψύχα φωνῇ δίδοντα, εἴτε αὐ-  
in like manner the things without life a sound giving, whether a

λὺς, εἴτε κithαρὰ, εἰ διαστολὴν τοῖς φθογγοῖς μὴ  
flute, or a harp, if a difference to the notes not

δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ  
they should give, how shall be known that being played on flute or

τὸ κithαρίζομενον· <sup>8</sup> Καὶ γὰρ εἰ ἀνέγνω φωνῇ  
that being played on harp? Also for if an uncertain sound

σαλπικῇ δῶ, τίς παρασκευάζεται εἰς πολέ-  
a trumpet should give, who will prepare himself for battle?

μον· <sup>9</sup> Οὐτὸς καὶ ὑμεῖς διὰ τῆς γλῶσσης εἰ  
So also you through the tongue if

μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ  
not a well-marked word you give, how shall be known that

λαλούμενον· ἐσεσθε γὰρ εἰς αἶρα λαλόντες.  
having been spoken? you will be for into air speaking.

<sup>10</sup> Τόσαυτα, εἰ τύχοι, γερὰ φωνῶν ἐστὶν ἐν κόσ-  
So many, if it may be, kinds of voices is in world,

μῶν, καὶ οὐδὲν \* [αὐτῶν] ἀφώνον. <sup>11</sup> Εἰ οὖν  
and no one [of them] unmeaning. If then

is not speaking to Men, but to God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

<sup>3</sup> HE who is PROPHESYING, however, speaks to Men for Edification, and Exhortation, and Consolation.

<sup>4</sup> THE SPEAKER in a foreign Language edifies himself; but HE who PROPHESIES edifies the Congregation.

<sup>5</sup> I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHESIES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

<sup>6</sup> And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

<sup>7</sup> In like manner, IN-ANIMATE THINGS giving a Sound, whether Flute or Harp, if they give no Difference of Sound, how will the TUNE on the FLUTE or HARP be known?

<sup>8</sup> For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

<sup>9</sup> So even you by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT is spoken? For you will be speaking to the Air.

<sup>10</sup> It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

\* VATICAN MANUSCRIPT.—2. God.  
1 & ver. 20.

7. Difference of Sound.

10 of them—omit.

μη ειδω την δυναμιν της φωνης, εσομαι τω  
not I know the power of the voice, I shall be to the

λαλουντι βαρβαρος· και ο λαλων, εν εμοι βαρ-  
one speaking a barbarian; and the one speaking, to me a bar-

βαρος. <sup>12</sup> Ουτω και υμεις, επει ζηλωται εστε  
barbarian. So also you, since zealous you are

πνευματων, προς την οικοδομην της εκκλησιας  
for spirits, for the building up of the congregation

ζητειτε ινα περισσευητε. <sup>13</sup> Διοτι ο λαλων  
seek you that you may abound. Wherefore the one speaking

γλωσση, προσευχεσθω ινα διερμηνευ. <sup>14</sup> Εαν  
in a tongue, let him pray that he may interpret. If

γαρ προσευχωμαι γλωσση, το πνευμα μου  
for I pray in a tongue, the spirit of me

προσευχεται, ο δε νους μου ακαρπος εστι. <sup>15</sup> Τι  
prays, the but mind of me unfruitful is. What

ουν εστι? Προσευχομαι τω πνευματι, προσευ-  
then is it? I will pray with the spirit, I will

ξομαι δε και τω νοι· ψαλω τω  
pray but also with the understanding; I will sing praise with the

πνευματι ψαλω \* [δε] και τω νοι.  
spirit I will sing praise [but] also with the understanding.

<sup>16</sup> Επει, εαν ευλογησης τη πνευματι, ο αναπλη-  
Otherwise, if thou shouldst bless with the spirit, the one filling

ρων των τοπον του ιδιωτου πως ερει το αμην  
the place of the private person how shall say the so be it

επι τη ση ευχαριστια; επειδη τι λεγεις ουκ  
on the thy thanksgiving? since what thou sayest not

οιδε. <sup>17</sup> Συ μεν γαρ καλως ευχαριστηεις· αλλ'  
he knows. Thou indeed for well givest thanks, but

ο ετερος ουκ οικοδομεται.  
the other not is built up.

<sup>18</sup> Ευχαριστω τω θεω, παντων υμων μαλλον  
I give thanks to the God, all of you more

γλωσσαις, λαλων· <sup>19</sup> αλλ' εν εκκλησια θελω  
with tongues, speaking, but in a congregation I wish

πεντε λογους δια του νοου μου λαλησαι, ινα  
five words through the understanding of me to have spoken, that

και αλλους κατηχησω, η μυριους λογους εν  
also others I may instruct, than a myriad words in

γλωσση. <sup>20</sup> Αδελφοι, μη παιδια γινεσθε ταις  
a tongue. Brethren, not children become you in the

φρεσιν· αλλα τη κακια νηπιαζετε, ταις δε  
minds; but in the evil, be you childlike, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign language pray that he may interpret.

14 For if I pray in a foreign language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; † I will sing praise in the SPIRIT, but I will sing praise also with † the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall HE who FILLS the PLACE of the PRIVATE person say the "AMEN" to THY † Thanksgiving; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to GOD, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, † become not Little Children in THOUGHT; (in EVIL, however, be infantile; but in THOUGHT become fully mature.

\* VATICAN MANUSCRIPT.—15. but—omit.

† 15. Eph. v. 19; Col. iii. 16. † 15. Ps. xlvii. 7. † 16. 1 Cor. xi. 24. † 20. Ps. cxix. 3; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 10; 1 Cor. iii. 1; Eph. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2.

φρεσι τελειοι γινεσθε. <sup>21</sup> Εν τῷ νόμῳ γεγ-  
wills perfect ones become you. In the law it has

ραπται· ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν  
been written; That by other tongues and by lips

ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως  
others I will speak to the people this, and not even so

εἰσακουσονται μου, λέγει κύριος. <sup>22</sup> Ὡστε αἱ  
will they listen to me, says Lord. So that the

γλώσσαις εἰς σημεῖα εἰσιν, οὐ τοῖς πιστευού-  
tongues for signs are, not to those believing,

σιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ  
but to the unbelievers; the but prophesying not

τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστευούσιν. <sup>23</sup> Εὰν  
to the unbelieving, but to those believing. If

οὐκ <sup>\*</sup>[συν]έλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ  
therefore should come [together] the congregation whole to the

αὐτό, καὶ πάντες γλώσσαις λαλήσωσιν, εἰσελθώσι  
same, and all with tongues should speak, should come in

δὲ ἰδιώται, <sup>\*</sup>[ἡ ἀπίστοις,] οὐκ ἐρουσιν, ὅτι  
and unlearned ones, [or unbelievers,] not will they say, that

μυῖνεςθε; <sup>24</sup> Εὰν δὲ πάντες προφητεύωσιν,  
you are mad? If but all should prophesy,

εἰσελθὼν δὲ τις ἀπίστος, ἢ ἰδιώτης, ἐλεγχεται  
should come in and any one unbelieving, or unlearned, he is convinced

ὑπο πάντων, ἀνακρίνεται ὑπο πάντων, <sup>25</sup> τα  
by all, he is examined by all, the

κρυπτά τῆς καρδίας αὐτοῦ φανερὰ γίνονται· καὶ  
secrets of the heart of him manifest become; and

οὕτω πεσὼν ἐπὶ προσώπων προσκυνήσει τῷ  
so falling on a face he will worship the

θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς ὄντως ἐν ὑμῖν  
God, announcing, that the God really among you

ἐστὶ. <sup>26</sup> Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνερ-  
is. Why then is it, brethren? When you may

χῆσθε, ἕκαστος <sup>\*</sup>[ὑμῶν] ψαλμὸν ἔχει, διδά-  
come together, each one [of you] a psalm has, teach-

χὴν ἔχει, γλῶσσαν ἔχει, ἀποκαλύψιν ἔχει,  
ing has, a tongue has, a revelation has,

ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινεσ-  
an interpretation has; all things for building up let be

θω. <sup>27</sup> Εἴτα γλῶσση τις λαλεῖ, κατὰ δύο, ἢ  
done. If with a tongue any one speaks, by two, or

το πλείστον τρεῖς, καὶ ἀνα μερὸς· καὶ εἰς διερ-  
the most three, and in succession; and one let

μηνευέτω. <sup>28</sup> Εὰν δὲ μὴ ᾖ διερμηνευτής,  
interpret. If but not may be an interpreter,

σίγατῶ ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ  
let him be silent in congregation; to himself but let him speak and

21 In the LAW it has been written, § "With Other Languages, and "with the Lips of others. "I will speak to this PEOPLE; and neither "so will they listen to me, "says the Lord."

22 So that the LAN- GUAGES are for a Sign, not to the BELIEVERS, but to the UNBELIEVERS; the PROPHECYING, how- ever, is not for the UN- BELIEVERS, but for the BELIEVERS.

23 If, therefore, the whole CONGREGATION should come into ONE PLACE, and all should speak in foreign Lan- guages, and there should come in illiterate persons or unbelievers, will they not say, § That you are insane?

24 But if all should prophesy, and any unbe- lieving or illiterate pers- on should enter, he is con- vinced by all, he is exam- ined by all;

25 the SECRETS of his HEART become manifest; and so falling on his Face, he will worship God, announcing § That God is really among you.

26 Why then is it, Brethren, when you as- semble, each one has a Psalm—§ has a Discourse —§ has a Revelation—has a Language—has an Inter- pretation? § Let all things be done for Edification.

27 And if any one speak in a foreign Language, let it be by two, or at most three [sentences,] and in succession, and let one interpret;

28 but if there is no In- terpreter, let him be silent in the Congregation; and let him speak to Himself and to God.

\* VATICAN MANUSCRIPT.—23. together—omit. 23. or Unbelievers—omit. 26. f. you—omit. 26. has a Revelation, has a Language, has an Interpretation.

† 21. 1 Jo. xxviii. 11, 12. † 22. Acts ii. 12. † 23. 1 Jo. xiv. 14, Zech. viii. 23. † 24. 1 Cor. xii. 8—10; verse 6. † 25. 1 Cor. xii. 17; † 26. 1 Cor. xii. 10; Eph. iv. 12.

τω θεῷ. <sup>29</sup> Προφηται δε δυο η τρεις λαλει-  
to the God. Prophets but two or three let  
τωσαν, και οι αλλοι διακριτωσαν· <sup>30</sup> εαν δε  
speak, and the others discern; if but  
αλλη αποκαλυφθη καθήμενῳ, ὁ πρῶτος σιγα-  
to another may be revealed sitting by, the first let be  
τω. <sup>31</sup> Δυνασθε γαρ καθ' ἕνα παντες προφητευ-  
speak. You are able for one by one all to prophesy,  
ειν, ἵνα παντες μαθανωσι, και παντες παρακα-  
that all may learn, and all may be  
λυσται· <sup>32</sup> και πνευματα προφητων προφηταις  
comforted; and spirits of prophets to prophets  
υποτασσεται· <sup>33</sup> ου γαρ εστιν ακαταστασις ὁ  
are subject; not for is of confusion the  
θεος, αλλ' εἰρηνης. Ὡς εν πασαις ταις εκκλη-  
God, but of peace. As in all the congrega-  
σαις των ἁγιων, <sup>34</sup> αι γυναικες \* [ὕμων] εν  
gations of the saints, the women [of you] in  
ταις εκκλησαις σιγατωσαν· ου γαρ ἐπιτετραπ-  
the congregations let be silent; not for it has been  
ται αυταις λαλειν, αλλ' ὑποτασσεσθαι, καθως  
permitted to them to speak, but to be submissive, as  
και ὁ νομος λεγει. <sup>35</sup> Εἰ δε τι μαθεῖν θελου-  
even the law says. If and anything to learn they  
σιν, εν οικῳ τους ιδιους ανδρας ἐπερωτατωσαν·  
wish, in a house the own husbands let them ask;  
αισχρον γαρ εστι γυναιξιν εν εκκλησιᾳ λα-  
an indecent thing for it is women in a congregation to  
λειν. <sup>36</sup> Η ἀφ' ὕμων ὁ λογος του θεου ἐξηλθεν·  
speak. Or from you the word of the God went out?  
η εις ὑμας μονους κατηντησεν; <sup>37</sup> Εἰ τις δοκει  
or to you alone did it come? If any one thinks  
προφητης εἶναι η πνευματικος, ἐπιγνωσκειτω  
a prophet to be or spiritual, let him acknowledge  
ᾧ γρῶν ὑμιν, ὅτι κυριον εἰσιν εντο-  
the things I write to you, because of Lord they are command-  
λαι· <sup>38</sup> εἰ δε τις αγνοει, αγνοειτω. <sup>39</sup> Ὡστε,  
ment; if but any one is ignorant, let him be ignorant. So that,  
αδελφοι, ζηλουτε το προφητεειν, και το  
brethren, be you zealous that to prophesy, and that  
λαλειν γλωσσαις μη κωλυετε· <sup>40</sup> παντα δε  
to speak with tongues not hinder you; all things but  
ευσημωνως και κατα ταξιν γινεσθω.  
in a becoming manner and according to order let be done.

29 And let two or three Prophets speak, and † let the OTHERS judge;

30 but if to another sitting by, there should be a Revelation, let the FIRST be silent.

31 For you can all prophesy one by one, so that all may learn, and all may be comforted.

32 And the Spiritual gifts of Prophets are subject to Prophets;

33 for GOD is not a God of Confusion, but of Peace. As in ALL the CONGREGATIONS of the SAINTS,

34 † let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, † but \* let them be submissive; † even as the LAW also says;

35 and if they wish to learn anything, let them ask their own Husbands at Home; for it is an indecent thing for \* a Woman to speak in the Assembly.

36 Did the word of God go out from you, or did it only extend to you?

37 † If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, \* That they are Commandments of the Lord;

38 but if any be ignorant, let him be ignorant.

39 Wherefore, Brethren, I earnestly desire to PROPHESY; and forbid not to \* SPEAK in foreign Languages;

40 † but let all things be done in a becoming manner, and according to Order.

\* VATICAN MANUSCRIPT.—34. your—omit. Woman to speak.

37. That it is a Commandment of the Lord.

35. a. 30. speak.

† 29. 1 Cor. xii. 10.

† 34. 1 Tim. ii. 11, 12.

† 34. 1 Cor. xi. 3; Eph. v. 22; Col.

iii. 18; Titus ii. 11; 1 Pet. iii. 1.

† 34. Gen. iii. 16.

† 37. 2 Cor. x. 7; 1 John iv. 6.

† 39. 1 Cor. xii. 31; 1 Thess. v. 20.

† 40. verse 33.

ΚΕΦ. ιε'. 15.

Ἰγνώριζω δε ὑμῖν, ἀδελφοί, το εὐαγγέλιον  
I declare but to you, brethren, the glad tidings  
ὅ εὐηγγελισαμην ὑμῖν, ὃ και παραλαβετε,  
which I announced as glad tidings to you, which also you received;  
ἐν ᾧ και ἐστήκατε, <sup>2</sup> δι' οὗ και σωζεσθε-  
in which also you have stood, through which also you are being saved;  
(τινι λόγῳ εὐηγγελισαμεν ὑμῖν εἰ κατεχετε)  
(by a certain word I announced as glad tidings to you if you retain;)  
ἐκτος εἰ μὴ εἰκη ἐπιστευσατε. <sup>3</sup> Παρέδωκα  
except if not inconsiderately you believed. I delivered  
γὰρ ὑμῖν ἐν πρώτοις ὃ και παραλαβόν· ὅτι  
for to you among first things what also I received; that  
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,  
Anointed died on behalf of the sins of us,  
κατὰ τὰς γραφάς· <sup>4</sup> και ὅτι ἐταφῆ, και ὅτι  
according to the writings; and that he was buried, and that  
ἐγηνεγρται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·  
he was raised the third day, according to the writings;  
<sup>5</sup> και ὅτι ὠφθῇ Κηφᾶ, εἰτα τοῖς δώδεκα. <sup>6</sup> Ἐπει-  
and that he was seen by Cephas, then by the twelve. After that  
τα ὠφθῇ ἑπαιῶν πεντακοσίοις ἀδελφοῖς ἐφάπαξ,  
he was seen above by five hundred brethren at once,  
ἐξ ὧν οἱ πλείους μενουσιν ἕως ἄρτι, τινες δε  
out of whom the greater number remain till now, some but  
και ἐκοιμηθησαν. <sup>7</sup> Ἐπειτα ὠφθῇ Ἰακώβῳ· εἰτα  
also have fallen asleep. After that he was seen by James; then  
τοῖς ἀποστόλοις πᾶσιν. <sup>8</sup> Ἐσχάτον δε πάντων,  
by the apostles all. Last and of all,  
ὥσπερι τῷ ἐκτρώματι, ὠφθῇ καμοί. <sup>9</sup> (Ἐγὼ  
just as if by the abortion, he was seen also by me. (I  
γὰρ εἰμι ὁ ἐλαχίστος τῶν ἀποστόλων· ὅς ουκ  
for am the least of the apostles, who not  
εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδιώξα  
am fit to be called an apostle, because I persecuted  
τὴν ἐκκλησίαν τοῦ θεοῦ. <sup>10</sup> Χαρὶτι δε θεοῦ εἰμι  
the congregation of the God. By favor but of God I am  
ὃ εἰμι· και ἡ χάρις αὐτοῦ ἡ εἰς ἐμε, ου κενὴ  
what I am; and the favor of him that to me, not vain  
ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων  
was made, but more abundantly of them all  
ἐκοπίασα· ουκ ἐγὼ δε, ἀλλ' ἡ χάρις τοῦ θεοῦ  
I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS; which I evangelized to you, and which you received; in which also you have stood, and through which you are being saved, if you retain a certain Word I evangelized to you; I unless, indeed, you believed inconsiderately.  
3 For I delivered to you among the chief things, I what also I received, That Christ died on behalf of our SINS; according to the SCRIPTURES;  
4 and That he was buried; and That he was raised the THIRD Day; according to the SCRIPTURES;  
5 and That he was seen by Cephas; then by the TWELVE;  
6 afterwards, he was seen by more than five hundred Brethren at once; of whom the greater number remain till now, but some have fallen asleep.  
7 After that, he was seen by James; then, by all the APOSTLES;  
8 and, last of all, he was seen by me also, as if by the ONE PREMATURELY BORN;  
9 for I am the LEAST of the APOSTLES, who am not worthy to be called an Apostle, because I persecuted the CHURCH of GOD.  
10 But what I am I am by the FAVOR of God; and THAT FAVOR of his towards me was not fruitless; for I labored more abundantly than all of them; yet not I, but the FAVOR of GOD with me.

\* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

1. Gal. i. 11. 2. Rom. i. 16; 1 Cor. i. 21. 3. Gal. i. 12. 4. Psal. xlii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xlv. 20, 40; Acts iii. 18; xvi. 23; 1 Pet. i. 11; ii. 24. 5. 1 & 2 Tim. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 20, 40; Acts ii. 25—28; xiii. 33—35; xvi. 22, 23; 1 Pet. i. 11. 6. Luke xxiv. 34. 7. Matt. xxviii. 17; Mark xvi. 14; Luke xiv. 30; John x. 19, 20; Acts x. 41. 8. Luke xxiv. 30; Acts i. 3, 4. 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. 10. Eph. ii. 7, 8. 11. 2 Cor. xi. 23; xii. 11, 14, 7; Phil. ii. 13.

ἢ σὺν ἐμοί.) 11 Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι,  
that with me.) Whether therefore I, or they,

οὕτως κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.  
thus we proclaim, and thus you believed.

12 Εἰ δὲ Χρῆστος κηρύσσεται, ὅτι ἐκ νεκρῶν  
If but Anointed is proclaimed, that out of dead ones

ἐγγερταί, πῶς λεγούσι τινες ἐν ὑμῖν, ὅτι  
has been raised, how say some among you, that

ἀναστασις νεκρῶν οὐκ ἐστίν; 13 Εἰ δὲ ἀναστα-  
a resurrection of dead ones not is? If but a resurrec-

σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χρῆστος ἐγγερταί.  
tion of dead ones not is, not even Anointed has been raised;

14 εἰ δὲ Χρῆστος οὐκ ἐγγερταί, κενὸν ἀρὰ τὸ  
If but Anointed not has been raised, void then the

κήρυγμα ἡμῶν, κενὴ \* [δε] καὶ ἡ πίστις ὑμῶν.  
preaching of us, void [and] also the faith of you.

15 Εὐρισκομεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ.  
We are found and even false witnesses of the God;

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἡγεῖρε  
because we testified concerning the God, that he raised up

τὸν Χρῆστον, ὃν οὐκ ἡγεῖρεν, εἴτερ ἀρὰ νεκροί  
12: Anointed, whom not he raised up, if indeed dead ones

οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ ἐγείρον-  
not are raised up. If for dead ones not are raised

ται, οὐδὲ Χρῆστος ἐγγερταί. 17 εἰ δὲ Χρῆστος  
up, not even Anointed has been raised; If but Anointed

οὐκ ἐγγερταί, ματαία ἡ πίστις ὑμῶν· ἐτι ἐστε  
not has been raised, deceptive the faith of you; still you are

ἐν ταῖς ἁμαρτίαις ὑμῶν. 18 ἀρὰ καὶ οἱ κοιμηθέν-  
in the sins of you; then also those having fallen

τες ἐν Χριστῷ, ἀπώλοντο. 19 Εἰ ἐν τῇ ζωῇ  
sleep in Anointed, perished. If in the life

ταυτῇ ἠλπίκατες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-  
this having been hoping we are in Anointed alone, more

εἰσποτέροι πάντων ἀνθρώπων ἐσμεν. 20 Νῦν δὲ  
pitiable of all men we are. Now but

Χρῆστος ἐγγερταί ἐκ νεκρῶν, ἀπαρχὴ τῶν  
Anointed has been raised up out of dead ones, a first-fruit of those

κεκοιμημένων.  
having fallen asleep.

21 Ὡς γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ  
Since for through a man the death, also

δι' ἀνθρώπου ἀναστασις νεκρῶν. 22 Ὡς περ  
through a man a resurrection of dead ones. As

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω  
for in the Adam all die, so

καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήθονται.  
also in the Anointed all will be made alive.

11 Whether I, then, or they, thus we preach, and thus you believed.

12 But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

13 But if there is not a Resurrection of the Dead, neither has Christ been raised;

14 and if Christ has not been raised, void certainly is our PROCLAMATION, and void is your FAITH.

15 And we are found even False witnesses concerning GOD; † Because we testified in regard to GOD, That he raised up the ANOINTED one, whom he did not raise up, if indeed Dead persons are not raised.

16 For if Dead persons are not raised up, neither has Christ been raised;

17 and if Christ has not been raised, your FAITH \* is deceptive; † you are still in your sins;

18 then, also, THOSE HAVING FALLEN ASLEEP in Christ, have perished.

19 † If in this LIFE only we have hope in Christ, we are more pitiable than All Men.

20 But now † Christ has been raised from the Dead, † a First-fruit of THOSE HAVING FALLEN ASLEEP.

21 For † since through a Man, there is \* Death, † through a Man, also, there is a Resurrection of the Dead;

23 for as by ADAM All die, so by the ANOINTED also, will All be restored to life.

\* VATICAN MANUSCRIPT.—14. and—omit.

17. is deceptive.

21. Death.

† 12. 1 Thess. iv. 14.

† 15. Acts ii. 24, 32; iv. 10, 23; xiii. 30.

† 17. Rom. i. 25

† 19. 2 Tim. iii. 12.

† 20. 1 Pet. i. 3.

† 20. Acts xxi. 23; verse 23; Col. i. 18;

Rev. i. 5.

† 21. Rom. v. 12, 17.

† 21. John xi. 26; Rom. vi. 23.

23 Ἐκαστος δε εν τῷ ἰδίῳ ταγματι· ἀπαρχῇ  
 Each one and in the own band; a first-fruit  
 Χριστος, επειτα οἱ του Χριστου, εν τῇ παρου-  
 Assoiated, after that those of the Associated, in the presence  
 σια αὐτου· 24 εἴτα το τέλος, ὅταν παρα-  
 of him; then the end, when he should have de-  
 δῃ τὴν βασιλειαν τῷ θεῷ και πατρι, ὅταν  
 lived up the kingdom to the God and father, when  
 καταργησῇ· πᾶσαν ἀρχὴν και πᾶσαν ἐξου-  
 he should have abrogated all government and all autho-  
 σιαν και δυναμιν. 25 Δει γαρ αὐτον βασιλευ-  
 rity and power. It behoves for him to reign,  
 εἰν, ἀχρὶς οὐ ἀν θῇ πᾶντας τοὺς ἐχθρούς  
 till he may have placed all the enemies  
 ὑπο τοὺς πόδας αὐτου. 26 Ἐσχάτος ἐχθρος  
 under the feet of him. Last enemy  
 καταργεῖται ὁ θάνατος· 27 πάντα γαρ ὑπετα-  
 is rendered powerless the death; all things for he subjected  
 ξεν ὑπο τοὺς πόδας αὐτου. Ὅταν δε εἰπῇ,  
 under the feet of him. When but it may be said,  
 ὅτι πάντα ὑποτακταί, δηλον, ὅτι ἐκτος του  
 that all things have been subjected, it is evident, that is excepted the  
 ὑποταξαντος αὐτῷ τα πάντα. 28 Ὅταν δε ὑπο-  
 one having subjected to him the all things. When but may be  
 ταγῇ αὐτῷ τα πάντα, τότε \* [και] αὐτος ὁ υἱος  
 subjected to him the all things, then [also] himself the son  
 ὑποταγησεται τῷ ὑποταξαντι αὐτῷ τα πάντα,  
 will be subject to the one having subjected to him the all things,  
 ἵνα ἡ ὁ θεος \* [τα] πάντα εν πασιν. 29 Ἐπει  
 so that may be the God [the] all things in all. Otherwise  
 τι ποιησουσιν οἱ βαπτιζομενοι ὑπερ των νεκ-  
 what shall they do those being dipped on behalf of the dead  
 ρων, εἰ ὅλως νεκροὶ οὐκ εγείρονται; τι και  
 ones, if at all dead ones not are raised up? why and  
 βαπτίζονται ὑπερ αὐτων; 30 Τι και ἡμεῖς κιν-  
 are they dipped on behalf of them? Why and we are in  
 δυνεομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν ἀποθ-  
 danger every hour? Every day I  
 νησκῶ, νη τὴν ὑμετέραν καυχῆσιν, ἣν εχω εν  
 die, by the your boasting, which I have in  
 Χριστῷ Ἰησῷ τῷ κυρίῳ ἡμῶν. 32 Εἰ κατα  
 Anointed Jesus the Lord of us. If according to

23 But † each one in  
 his own rank; Christ &  
 First-fruit; afterwards,  
 those who are CHRIST'S at  
 his APPEARING.

24 (Then, the END,  
 when he shall give up the  
 KINGDOM to the God and  
 Father; when he shall  
 have abrogated All Gov-  
 ernment and All Authority  
 and Power.

25 For he must reign  
 † till he has placed ALL EN-  
 EMIES under his FEET.

26 Even DEATH, the Last  
 Enemy, I will be rendered  
 powerless;

27 for † he has subjected  
 All things under his FEET.  
 But when he says that  
 All things are subjected,  
 it is manifest that HE is  
 excepted, who HAS SUB-  
 JECTED ALL things to  
 him.

28 † And when he shall  
 have subdued ALL things  
 to him; † then the SON  
 himself will be subject to  
 HIM who SUBDUED ALL  
 things to him, that GOD  
 may be all in All.)

29 † Otherwise, what  
 will THOSE do who are  
 BEING IMMERSUED on be-  
 half of the DEAD? If the  
 Dead are not raised at  
 all, why then are they im-  
 mersed on their behalf?

30 and † why are we in  
 danger Every Hour?

31 I solemnly declare,  
 † by \* the BOASTING con-  
 cerning you, Brethren,  
 which I have in Christ Je-  
 sus our LORD, † † that I  
 am dying daily.

\* VATICAN MANUSCRIPT.—23. also—omē.  
 Brethren, which.

23. the—omē.

31. your bas—...

† 29. Clarke, after saying that this is the most difficult passage in the New Testament, and quoting Matt. xx. 22, 23; Mark x. 33; and Luke xii. 26, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

† 31. Or, that Every Day I am exposed to death.

† 23. verse 30; 1 Thess. iv. 15—17. † 24. Psa. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 13. † 25. 2 Tim. i. 10; Rev. xx. 14. † 27. Psa. viii. 6; Heb. ii. 8. † 28. Phil. iii. 21. † 29. 1 Cor. iii. 23; xi. 3. † 30. 1 Cor. xi. 26; Gal. v. 11. † 31. 1 Thess. ii. 10. † 31. Rom. viii. 35; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xl. 22.

ἄνθρωπον ἐθνηριομαχῆσα ἐν Ἐφεσῷ, τί μοι το  
man I fought with a wild beast in Ephesus, what to me the

οφέλες; εἰ νεκροὶ οὐκ ἐγείρονται, φαγόμεν καὶ  
profit? if dead ones not are raised up, we may eat and

πίωμεν· αὐρίον γὰρ ἀποθνήσκομεν. <sup>33</sup> Μὴ πλά-  
we may drink; to-morrow for we die. Not be you

νασθε. Φθειρόνσιν ἦθ' χρηστὰ ὁμιλίας κακαί.  
led astray. Corrupt habits virtuous companionships evil.

<sup>34</sup> Ἐκνήφατε δικαίως, καὶ μὴ ἁμαρτανετε· ἀγνώ-  
Awake you as it is fit, and not sin you; igno-

σιν γὰρ θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν  
races for of God some have; for shame

ὑμῖν λέγω. <sup>35</sup> Ἀλλ' εἰρεῖ τις· Πῶς ἐγείρονται  
to you I speak. But will say some one; How are raised up

οἱ νεκροί· ποίῳ δὲ σώματι ἐρχονται; <sup>36</sup> Ἀφ-  
the dead ones? in what and body do they come? O fool-

ρον· σὺ δὲ σπείρεις, οὐ ζῶσκοιεται, εἰ μὴ  
ish one; thou what sowest, not is made alive, if not

ἀποθάνῃ. <sup>37</sup> καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γέν-  
it should die; and what thou sowest, not that body that going

σομενον σπείρεις, ἀλλὰ γυμνόν· κοκκόν, εἰ  
to be born thou sowest, but a naked grain, if

τύχοι, σίτου, ἢ τίνος τῶν λοιπῶν. <sup>38</sup> ὁ δὲ θεὸς  
it may happen, of wheat, or some of the others; the but God

αὐτῷ δίδωσι σῶμα καθὼς ᾔθελησεν, καὶ ἑκάστῳ  
to it gives a body as he willed, and to each

τῶν σπερμάτων \* [το] ἰδίον σῶμα. <sup>39</sup> Οὐ πᾶσα  
of the seeds [the] own body. Not all

σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἀλλῇ μὲν ἀνθρώπων,  
flesh, the same flesh; but one indeed of men,

ἀλλῇ δὲ παρὰ κτηνῶν, ἀλλῇ δὲ ἰχθυῶν, ἀλλῇ  
another and flesh of cattle, another and of fishes, another

δὲ πτηνῶν. <sup>40</sup> Καὶ σῶματα ἐπουρανια, καὶ  
and of birds. And bodies heavenly, and

σῶματα ἐπιγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρα-  
bodies earthly; but one indeed that of the heaven-

νίων δοξα, ἕτερα δὲ ἢ τῶν ἐπιγείων. <sup>41</sup> Ἀλλῇ  
fies glory, another and that of the earthlies. One

δοξα ἡλίου, καὶ ἀλλῇ δοξα σελήνης, καὶ ἀλλῇ  
glory of sun, and another glory of moon, and another

δοξα ἀστερῶν· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν  
glory of stars; a star for from a star differs in

δόξῃ. <sup>42</sup> Οὕτως καὶ ἡ ἀναστάσις τῶν νεκρῶν.  
glory. Thus and the resurrection of the dead ones.

Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·  
It is sown in corruption, it is raised in incorruption,

σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί-  
it is sown in dishonor, it is raised in glory, it is

ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·  
sown in weakness, it is raised in power;

<sup>32</sup> If, as men do, I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, I let us eat and drink, for to-morrow we die.

<sup>33</sup> Be not led astray; I vicious intercourse corrupts virtuous habits.

<sup>34</sup> I awake to sobriety, as it is fit, and sin not; I for some are ignorant of God; I for Shame to you I say it.

<sup>35</sup> But some one will say, "How are the Dead raised up? and in what Body do they come?"

<sup>36</sup> O senseless man! I what thou sowest is not made alive unless it die;

<sup>37</sup> and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

<sup>38</sup> but God gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

<sup>39</sup> All Flesh is not the SAME Flesh; but there is One, indeed, of Men; and Another Flesh of Cattle; and Another \* of Birds, and Another of Fishes.

<sup>40</sup> and there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed, is One; and of the EARTHLY, Another.

<sup>41</sup> There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

<sup>42</sup> I And thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

<sup>43</sup> I it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

\* VATICAN MANUSCRIPT.—33. the—omit.

39. of Birds, and another of Fishes.

1 32. 1 Cor. i. 8.

1 32. Isa. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19.

1 1 Cor. v. 6.

1 24. Rom. xiii. 11; Eph. v. 14.

1 24. 1 Thess. iv. 5.

1 1 Cor. vi. 5.

1 30. John xii. 24.

1 42. Dan. xii. 2; Matt. xiii. 43.

1 42. Phil. iii. 21.





τοτε γινήσεται ὁ λόγος ὁ γεγραμμένος· Κατε-  
then will happen the word that having been written;  
 ποτη ὁ θάνατος εἰς νίκος. <sup>55</sup> Που σου, θανα-  
swallowed up the death into victory. Where of thee, O death,  
 τε, το κεντρον; που σου, ἄδη, το νίκος;  
the sting? where of thee, O death, the victory?  
<sup>56</sup> Το δε κεντρον του θανατου, ἡ ἁμαρτια· ἡ δε  
The but sting of the death, the sin; the and  
 δυναμις της ἁμαρτίας, ὁ νομος. <sup>57</sup> Τῷ δε θεῷ  
power of the sin, the law. To the but God  
 χαρις, τῷ διδοντι ἡμιν, το νίκος δια του  
thanks, to the one having given to us, the victory through the  
 κυριου ἡμων Ἰησου Χριστου. <sup>58</sup> Ὡστε, ἀδελ-  
Lord of us Jesus Anointed. Wherefore, brethren  
 φοι μου αγαπητοι, ἐδραιοι γινεσθε, ἀμετακινή-  
we of me beloved, steadfast be ye, unmoveable,  
 το., περισσεύοντες ἐν τῇ ἐργῇ του κυριου  
abounding in the work of the Lord  
 παντοτε, εἰδοτες, ὅτι ὁ κόπος ὑμων οὐκ ἐστι  
at all times, knowing, that the labor of you not is  
 κενος ἐν κυρίῳ.  
vain in Lord.

ΚΕΦ. 15'. 16.

<sup>1</sup> Περὶ δε της λογίας της εἰς τους ἁγίους,  
Concerning and the collection that for the saints,  
 ὥσπερ διατάξαται ἐκκλησίαις της Γαλατίας,  
as I appointed to the congregations of the Galatia,  
 οὕτω και ὑμεῖς ποιησατε. <sup>2</sup> Κατα μίαν σαββα-  
so also you do. Every first of week  
 των ἑκάστος ὑμων παρ' ἑαυτῷ τιθετω, θησαν-  
each one of you by itself let him place, treasure-  
 ριζων, ὅτι ἂν ευδοκῇ· ἵνα μη ὅταν  
lay up, what thing he may be prospered; so that not when  
 ελθω, τότε λογίαι γίνωνται. <sup>3</sup> Ὅταν δε  
I come, then collections may be made. When and  
 παραγενωμαι, οὓς εἰς δοκιμασῇτε, δι' ἐπισ-  
I may arrive, whom if you may approve, by let-  
 τολων τούτους πεμψὼ ἀνεγκειν τὴν χάριν  
ters these I will send to carry the gift  
 ὑμων εἰς Ἱερουσαλὴμ· <sup>4</sup> εἰ δὲ ἡ αξιον του  
of you to Jerusalem; if but it may be worthy of the  
 κτμε πορευεσθαι, συν ἐμοὶ πορευσονται.  
even me to go, with me they shall go.  
<sup>5</sup> Ἐλευσόμεαι δε πρὸς ὑμᾶς, ὅταν Μακεδονίαν  
I will come but to you, when Macedonia  
 διελθῶ· (Μακεδονίαν γὰρ διερχομαι·)  
I may have passed through; Macedonia for I pass through.)  
 ἔπος ὑμᾶς δε τυχὸν παραμείνω, ἢ και παρα-  
with you and it may happen I will remain, or even I shall

clothed with Immortality, then will THAT WORD be accomplished which HAS BEEN WRITTEN, † "DEATH was swallowed up in Victory!"

<sup>55</sup> Where, O Death! is Thy STING? Where, O Hades! is Thy Victory?

<sup>56</sup> The STING of DEATH is SIN, and the † POWER of SIN is the LAW;

<sup>57</sup> † But Thanks to THAT God, who GIVES † † the VICTORY, through our LORD, Jesus Christ.

<sup>58</sup> † Wherefore, my beloved Brethren, be you settled, unmoved, abounding in the WORK of the LORD at all times, knowing That your LABOR is not in vain in the Lord.

CHAPTER XVI.

<sup>1</sup> And concerning † the COLLECTION which is for the SAINTS;—as I directed the CONGREGATIONS of GALATIA, so also do you.

<sup>2</sup> † Every † First day of the Week, let each of you lay something by itself, depositing as he may be prospered, so that when I come Collections may not then be made.

<sup>3</sup> And when I arrive, † the persons whom you may authorize by Letters, I will send to convey your GIFT to Jerusalem;

<sup>4</sup> † and if it be proper that even I should GO, they shall go with me.

<sup>5</sup> And I will come to you, † when I have passed through Macedonia; for I am coming by Macedonia;

<sup>6</sup> and, perhaps, I shall remain with You, or even

† 2. As *kata politin* signifies every city; and *kata mēna*, every month; and Acts xiv. 23, *kata ekklesiam*, in every church; so *kata mēna sabbaton* signifies the first day of every week.—*Weeknight*.

† 55. Rom. iv. 15; v. 15; vii. 5, 12. † 56. 2 Pet. iii. 14. † 1. Acts xi. 29. † 1. Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. † 2. Acts xx. 7. † 3. 2 Cor. viii. 18. † 4. 2 Cor. viii. 4, 10. † 5. Acts xix. 21; 2 Cor. i. 16.

χειμασῶ, ἵνα ὑμεῖς με προπεμψήτε εἴ εἰς πορ-  
winter, so that you me may send before where if I may

εὐνομαί. <sup>7</sup> Οὐ θέλω γὰρ ὑμᾶς ἀρτί ἐν παρο-  
go. Not I wish for you now in passing

δοῦ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμεῖναι  
by to see; I hope for time some to remain

πρὸς ὑμᾶς, εἰ δὲ κύριος ἐπιτρέπῃ. <sup>8</sup> Ἐπιμενῶ  
with you, if the Lord should permit. I shall remain

δὲ ἐν Ἐφεσῷ ἕως τῆς πεντηκοστῆς· <sup>9</sup> θύρα γὰρ  
but in Ephesus till the pentecost; a door for

μοι ἀνεῳγε μεγάλη καὶ ἐνεργῆς, καὶ ἀντικειμε-  
to me has been opened great and effective, and opposes

νοι πολλοί. <sup>10</sup> Ἐὰν δὲ ἐλθῇ Τιμοθεὸς, βλέ-  
many. If and should have come Timothy, see

πετε, ἵνα ἀφοβῶς γενήται πρὸς ὑμᾶς· τὸ γὰρ  
you, that without fear he may be to you; the for

ἔργον κυρίου ἐργάζεται ὡς \* [καὶ] ἐγὼ· <sup>11</sup> μὴ  
work of Lord he works as [even] I; not

τις οὖν αὐτὸν ἐξουθενήσῃ. Προπεμψάτε δὲ  
any one therefore him may despise. Send on before and

αὐτὸν ἐν εἰρήνῃ, ἵνα ἐλθῇ πρὸς με· ἐκδεχομαι  
him in peace, so that he may come to me; I expect

γὰρ αὐτὸν \* [μετὰ τῶν ἀδελφῶν.] <sup>12</sup> Περὶ δὲ  
for him [with the brethren] Concerning and

Ἀπολλῶ τοῦ ἀδελφου, πολλὰ παρεκάλεσα  
Apollon the brother, much I entreated

αὐτὸν, ἵνα ἐλθῇ πρὸς ὑμᾶς μετὰ τῶν  
him, that he would go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα, ἵνα νῦν  
brethren and at all not was will, that now

ἐλθῇ· ἐλευσεται δὲ, ὅταν εὐκαιρήσῃ. <sup>13</sup> Γρη-  
he should go; he will go but, when he may find opportunity. Watch

γρεῖτε, ἵστηκετε ἐν τῇ πίστει, ἀνδρίζεσθε,  
you, stand you firm in the faith, be you manly,

κραταίουςθε· <sup>14</sup> πάντα ὑμῶν ἐν ἀγαπῇ γίνεσθω.  
be you strong; all things of you in love let be done.

<sup>15</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἰδάτε τὴν  
I entreat and you, brethren; you know the

οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας,  
household of Stephanas, that it is a first-fruit of the Achaia,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·  
and for service to the saints they devoted themselves;

<sup>16</sup> ἵνα καὶ ὑμεῖς ὑποτασσῃσθε τοῖς τοιοῦτοις,  
that also you should be submissive to the suchlike persons,

pass the winter, that you may send Me forward wherever I may go.

<sup>7</sup> For I do not wish to see You now in passing, since I hope to remain some Time with you, & if the Lord permit.

<sup>8</sup> But I will remain at Ephesus till the PENTECOST;

<sup>9</sup> for & a great and effective Door has been opened to Me; yet there are many Opposers.

<sup>10</sup> Now, & if Timothy should have come, take care that he may be among you without fear; for & he performs the work of the Lord, even as also I do.

<sup>11</sup> & Let no one, therefore, despise him; but send him forward & in Peace, that he may come to me; for I am expecting him with the BROTHERS.

<sup>12</sup> But concerning & Apollos, the ΒΡΟΥΤΗΚΚ, I entreated him repeatedly that he would come to you with the ΣΕΝΤΗΚΕΝ; but his Inclination was not at all to come at present; he will come, however, when he may find an opportunity.

<sup>13</sup> & Watch you! & Stand firm in the FAITH! Be manly! & Be strong!

<sup>14</sup> & Let all your deeds be done in Love.

<sup>15</sup> And I entreat you, Brethren, as you know the FAMILY of Stephanas, that it is & a First-fruit of ACHAEA, and that they have devoted themselves to & Service for the SAINTS.

<sup>16</sup> & that you also be submissive to SUCH, and to Every one who CO-OPERATES and labors.

\* VATICAN MANUSCRIPT.—10. even—omit.

11. with the BROTHERS—omit.

† 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 13.  
† 8. Rev. iii. 8. † 9. Acts xix. 9. † 10. Acts xix. 23; 1 Cor. iv. 17.  
† 11. 1 Tim. iv. 13. † 12. 1 Cor. i. 13; iii. 5. † 13. Matt. xiv. 41; xxv. 13; 1 Thess. v. 6; 1 Pet. v. 8. † 14. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 2; 1 Pet. v. 8. † 15. 1 Cor. i. 16. † 16. Heb. xiii. 17.

καὶ παντὶ τῷ συνεργούντι καὶ κοτιῶντι. <sup>17</sup> Χαί-  
and to every one to the one working with and laboring with. I rejoice  
ρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφάνου καὶ Φουρτουνα-  
but on the presence of Stephanus and Fortunatus  
του καὶ Αἰχαικου, ὅτι τὸ ὑμῶν ὑστερημα οὗτοι  
and Achaicus, because the of you want these  
ἀντελήρῳσαν· <sup>18</sup> ἀνεπαύσαν γὰρ τὸ ἐμὸν πνεύ-  
supplied; they refreshed for the my spirit  
μα καὶ τὸ ὑμῶν. Ἐπιγινώσκετε οὖν τοὺς τοι-  
and that of you. Acknowledge therefore the such  
ούτους. <sup>19</sup> Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς  
his persons. Salute you the congregations of the  
Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ  
Asia. Salute you in Lord much  
Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον  
Aquila and Priscilla, with the in house  
αὐτῶν ἐκκλησίᾳ. <sup>20</sup> Ἀσπάζονται ὑμᾶς οἱ ἀδελ-  
of them congregation. Salute you the broth-  
φοι πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλη-  
we all. Salute you each other with a kiss  
μίᾳ ἁγίῳ. <sup>21</sup> Ὁ ἀσπασμος τῇ ἐμῇ χειρὶ Παυ-  
body. The salutation with the my hand of Paul.  
λου. <sup>22</sup> Εἰ τις οὐ φιλεῖ τὸν κύριον \* [Ἰησοῦν  
If any one not has affection for the Lord [Jesus  
Χριστόν,] ἢ τὸ ἀνάθεμα· μαρὰν ἀθά. <sup>23</sup> Ἡ  
Anointed,] let him be accursed; the Lord comes. The  
χάρις τοῦ κυρίου Ἰησοῦ \* [Χριστοῦ] μεθ' ὑμῶν.  
favor of the Lord Jesus [Anointed] with you.  
<sup>24</sup> Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ  
The love of me with all of you in Anointed  
Ἰησοῦ. \* [Ἀμήν.]  
Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; Because these by thirn supplied the Want of you;

18 † for they have refreshed my Spirit and yours. † Acknowledge, therefore, such brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and \* Priscilla, † together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BRETHREN salute you. † Salute each other with a holy Kiss.

21 † This is the SALUTATION of Paul, with MY OWN Hand.

22 If any one † love not the LORD, † let him be accursed. † The Lord comes.

23 † The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

\* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

\* VATICAN MANUSCRIPT.—19. Priscilla. 22. Jesus Anointed—omit. 23. Anointed—omit. 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

† 12. Col. iv. 8. † 13. 1 Thess. v. 13; Phil. ii. 30. † 19. Rom. xvi. 5, 15; Phil'e. 2. † 20. Rom. xvi. 16. † 21. Col. iv. 18; 2 Thess. iii. 17. † 22. Eph. vi. 14. † 23. Gal. i. 8, 9. † 23. Jude 14, 15. † 23. Rom. xvi. 20.

\*[ΠΑΤΑΡΧΗ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΔΕΥΤΕΡΑ.  
[OF PAUL AN EPISTLE] TO CORINTHIANS SECOND.  
SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Παυλος, αποστολος Ιησου Χριστου δια  
Paul, an apostle of Jesus Anointed through  
δουληματος θεου, και Τιμοθεος δ αδελφος, τη  
will of God, and Timothy the brother, to the  
εκκλησια του θεου τη ουση εν Κορινθη, συν  
congregation of the God to that being in Corinth, with  
τοις αγιοις πασι τοις ουσιν εν ολη τη Αχαια·  
the saints to all those being in whole the Achaia;  
<sup>2</sup> χαρις υμιν και ειρηνη απο θεου πατρος ημων,  
favor to you and peace from God a father of you,  
και κυριου Ιησου Χριστου. <sup>3</sup> Ευλογητος ο θεος  
and Lord Jesus Anointed. Worthy of praise the God  
και πατηρ του κυριου ημων Ιησου Χριστου, ο  
and father of the Lord of us Jesus Anointed, the  
πατηρ των οικτιρων, και θεος πασης παρα-  
father of the mercies, and God of all com-  
κλησεως, <sup>4</sup> ο παρακαλων ημας επι παση τη  
fort, the one comforting us in all the  
θλιψει ημων, εις το δυνασθαι ημας παρακαλειν  
affliction of us, in order that to be able us to comfort  
τους εν παση θλιψει, δια της παρακλησεως, ης  
those in every affliction, by means of the comfort, of which  
παρακαλουμεθα αυτοι υπο του θεου· <sup>5</sup> οτι καθως  
we are comforted ourselves by the God; because as  
περισσευει τα παθηματα του Χριστου εις ημας,  
abounds the sufferings of the Anointed in us,  
ουτω δια του Χριστου περισσευει και η παρα-  
so by means of the Anointed abounds also the com-  
κλησις ημων. <sup>6</sup> Ειτε δε θλιβομεθα, υπερ  
fort of us. Whether but we are afflicted, on behalf  
της υμων παρακλησεως, \* [και σωτηριας·] ειτε  
of the of you comfort, [and salvation;] whether  
παρακαλουμεθα, υπερ της υμων παρακλησεως,  
we are comforted, on behalf of the of you comfort,  
της ενεργουμενης εν υπομονη των αυτων  
of that operating in patient endurance of the same  
παθηματων, ων και ημεις πασχομεν (και η  
sufferings, which also we suffer; (and the  
ελπις ημων βεβαια υπερ υμων·) <sup>7</sup> ειδοτες, οτι  
hope of us steadfast on behalf of you;) knowing, that  
ωσπερ κοινωνοι εστε των παθηματων, οτω και  
as partakers you are of the sufferings, so also  
της παρακλησεως. <sup>8</sup> Ου γαρ θελομεν υμας αγ-  
of the comfort. Not for we wish you to  
νοειν, αδελφοι, υπερ της θλιψεως ημων της  
be ignorant, brethren, concerning the affliction of us of that

<sup>1</sup> Paul, † an Apostle of the \* Anointed Jesus, by the Will of God, and Timothy the brother, to THAT CONGREGATION of God which is in Corinth, † together with all THOSE SAINTS who ARE in the Whole of ACHAEA;

<sup>2</sup> † Favor to you, and Peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup> † Blessed be the God and Father of our LORD Jesus Christ, THAT FATHER of MERCIES, and God of All Comfort,

<sup>4</sup> who COMFORTS us in All our AFFLICTION, in order that we may be ABLE to comfort THOSE in Every Affliction, through the COMFORT by which we ourselves are comforted by God;

<sup>5</sup> because † as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abounds also our COMFORT.

<sup>6</sup> And whether we be afflicted, † it is \* on behalf of THAT COMFORT of YOU, which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm;

<sup>7</sup> or, whether we be comforted, it is for your Comfort and Salvation, knowing, † That as you are Partakers of the SUFFERINGS, so also of the COMFORT.

<sup>8</sup> For we do not wish you, Brethren, to be ignorant concerning THAT

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE CORINTHIANS.  
Jesus. 6. and salvation—omit. 6. on behalf of THAT COMFORT of you which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm; or, whether we be comforted, it is for your Comfort and Salvation, know-  
ing, That.

† 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1.  
‡ 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 3; Phil. 3.  
§ 3. Eph. i. 3; 1 Pet. i. 3. ¶ 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. § 6. 2 Cor. iv. 23.  
‡ 7. Rom. viii. 17; 2 Tim. ii. 12.

1. Anointed  
1. 1. Phil. i. 1; Col. i. 2.  
2. 1. 1. Phil. i. 1; Col. i. 2.  
3. 1. 1. Phil. i. 1; Col. i. 2.  
4. 1. 1. Phil. i. 1; Col. i. 2.  
5. 1. 1. Phil. i. 1; Col. i. 2.  
6. 1. 1. Phil. i. 1; Col. i. 2.  
7. 1. 1. Phil. i. 1; Col. i. 2.  
8. 1. 1. Phil. i. 1; Col. i. 2.

γενομένης \* [ἡμῖν] ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-  
 happening [to us] in the Asia, that according to excess  
 Βολῇ ἐβαρβόθημεν ὑπὲρ δύναμιν, ὥστε ἐξα-  
 we were pressed above strength, so that to be  
 πορθηθῆναι ἡμᾶς καὶ τοῦ ζῆν' ὅλα αὐτοὶ ἐν  
 in despair us even of the life, but ourselves in  
 ἑαυτοῖς το ἀποκριμα τοῦ θανάτου ἐσχηκαμεν,  
 ourselves the sentence of the death we have,  
 ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ  
 so that not having trusted we should in ourselves, but in  
 τῷ θεῷ τῷ ἐγειρόντι τοὺς νεκροὺς. 10 ὃς ἐκ  
 the God that one raising up the dead ones; who from  
 τηλικούτου θανάτου ἐρύσατο ἡμᾶς, καὶ ῥύεται·  
 so great a death rescued us, and doerence;  
 εἰς ὃν ἠελπίκαμεν, ὅτι καὶ ἐτι ῥύσεται, 11 συν-  
 in whom we have hoped, that even still he will rescue, co-  
 πουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει,  
 operating also you on behalf of us in the prayer,  
 ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα  
 that from many faces the for us gift  
 δια πολλῶν εὐχαριστήσῃ ὑπὲρ ἡμῶν. 12 Ἡ  
 through many might be given thanks on behalf of us. The  
 γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ ματυρίον τῆς  
 for boasting of us this is, the testimony of the  
 συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλοτητῇ καὶ εὐλικρί-  
 conscience of us, that in simplicity and sincerity  
 νείᾳ θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χαρί-  
 of God, (not in wisdom fleshly, but in favor  
 τι θεοῦ) ἀνεστραφῆμεν ἐν τῷ κόσμῳ, περισσο-  
 of God,) we conducted in the world, more abun-  
 τερως δὲ πρὸς ὑμᾶς. 13 Οὐ γὰρ ἀλλὰ γραφομεν  
 dantly but to you. Not for other things we write  
 ὑμῖν, ἀλλ' ἡ ἀναγινώσκετε, \* [ἡ ἀναγινώσ-  
 to you, but what you read, (or what you acknow-  
 κετε·] ἐλπίζω δὲ, ὅτι \* [καὶ] ἕως τέλους ἐπιγ-  
 I hope and, that [even] till end you  
 νύστεσθε, 14 καθὼς καὶ ἐπεγνώστε ἡμᾶς ἀπο-  
 will acknowledge, as also you acknowledged us from  
 μέρους· ὅτι καυχῆμα ὑμῶν ἐσμεν, καθάπερ καὶ  
 parts: because a boasting of you we are, even as also  
 ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.  
 you of us, in the day of the Lord Jesus.  
 15 Καὶ ταυτὴ τῇ πεποιθῆσθαι ἐβουλόμην πρὸς  
 And in this the confidence I wished to  
 ὑμᾶς εἰλθεῖν πρότερον, ἵνα δευτέραν χάριν  
 you to come before, so that a second favor  
 ἐχῆτε· 16 καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδο-  
 you may have, and through you to pass through into Macedo-  
 νίαν, καὶ παλιν ἀπὸ Μακεδονίας εἰλθεῖν πρὸς  
 na, and again from Macedonia to come to

‡ AFFLICTION of ours  
 which HAPPENED in ASIA.  
 That \* excessively above  
 Strength we were pressed,  
 so that we despaired even  
 of LIFE;

9 but we had the SEN-  
 TENCE of DEATH in our-  
 selves, so that we might  
 ‡ not trust in ourselves,  
 but in THAT GOD who  
 RAISES up the DEAD;

10 ‡ who rescued us  
 from so Great a Death,  
 and \* is rescuing; in  
 whom we have hope that  
 he will also yet rescue;

11 you, also, ‡ co-operat-  
 ing by PRAYER on our  
 behalf, so that from Many  
 ‡ Mouths thanks may be  
 given by Many on our  
 behalf, ‡ for Our GIFT.

12 For our BOASTING  
 is this, the TESTIMONY of  
 our CONSCIENCE, That  
 with \* the greatest Simpli-  
 city and ‡ Sincerity, ‡ not  
 with fleshly Wisdom, but  
 by the Favor of God, we  
 conducted ourselves in  
 the WORLD; but more  
 especially towards you.

13 For we write no  
 Other things to you, than  
 what you read, or what you  
 acknowledge; and I hope  
 that even to the End you  
 will acknowledge;

14 as also you partially  
 acknowledged us, ‡ That  
 we are your Boast, ‡ as  
 you also will be ours in  
 the DAY of \* the LORD  
 Jesus.

15 And in this CONFIDENCE  
 ‡ I was purposing  
 to come to you at first;  
 so that you might have ‡ a  
 \* Second Favor;

16 and, by You, to pass  
 through into Macedonia;  
 and from Macedonia ‡ to  
 come again to you, and by

\* VATICAN MANUSCRIPT. - & to us - omit.  
 pressed. 10. will rescue. 12. Pureness and godly Sincerity.

acknowledge - omit. 13. even - omit. 14. our Lord Jesus. 15. or what you

† 11. Προσποιον, like the Latin persona, is a mask with a open mouth rather than a per-  
 son. The same Greek word occurs in ii. 10, where though we may use the word "person"  
 it means "character." - Sharpe.

‡ 8. Act. xix. 23; 1 Cor. xv. 22; xvi. 9. ‡ 9. Jer. xvii. 5, 7; ‡ 10. 2 Pet. ii. 9.  
 ‡ 11. Rom. xv. 30; Phil. i. 19; Philemon 22. ‡ 11. 2 Cor. iv. 15. ‡ 12. 2 Cor. ii. 17;  
 iv. 2. ‡ 13. 2 Cor. ii. 4, 13. ‡ 14. 2 Cor. v. 12. ‡ 14. Phil. ii. 16; iv. 1; 1 Thess.  
 ii. 19, 20. ‡ 15. 1 Cor. iv. 0. ‡ 15. Rom. i. 11. ‡ 16. 1 Cor. xv. 5, 6.

ὑμας, και ὑφ' ὑμῶν προπεμφθησαι εἰς τὴν Ἰουδαίαν. <sup>17</sup>Τοῦτο οὖν βουλευομενος, μὴτι ἀρα  
 you, and by you to be sent forward into the Ju-  
 daean. <sup>17</sup>This therefore wishing, not certainly  
 τῇ ελαφρίᾳ ἐχρησάμην; ἢ ἅ βουλευομαι,  
 in the lightness did I use? or the things I purpose,  
 κατὰ σάρκα βουλευομαι, ἵνα ἡ παρ' ἐμοὶ το  
 according to flesh do I purpose, that may bewitch me the  
 ναι ναι, και το ου ου; <sup>18</sup>Πιστος δε ὁ θεος,  
 yes yes, and the no no? Faithful but the God,  
 ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμας οὐκ ἐγενετο  
 that the word οὐ's that to you not was  
 ναι και ου. <sup>19</sup>Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς  
 yes and no. The son of the God son Jesus

Χριστός, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,  
 Anointed, that among you by means of us having been preached,  
 (δι' ἐμοῦ και Σιλβανου και Τιμοθεου,) οὐκ  
 (by means of me and Silvanus and Timothy,) not

ἐγενετο ναι και ου, ἀλλὰ ναι ἐν αὐτῷ γεγενεσθαι  
 became you and no, but you in him has become,  
<sup>20</sup>(ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ το ναι,  
 (as many for promises of God, in him the yes,  
 και ἐν αὐτῷ το ἀμην,) τῷ θεῷ πρὸς δόξαν δι'  
 and in him the so be it,) to the God for glory on account

ὑμῶν. <sup>21</sup>Ὁ δε βεβαιῶν ἡμᾶς συν ὑμῖν εἰς  
 of us. The but one establishing us with you for  
 Χριστόν, και χριστὰς ἡμᾶς, θεός· <sup>22</sup>ὁ και σφρα-  
 Anointed, and having anointed us, God; he and having  
 γισαμενος ἡμᾶς, και δούς τον ἀρραβωνα του  
 sealed us, and having given the pledge of the  
 πνευματος ἐν ταῖς καρδίαις ἡμῶν. <sup>23</sup>Εγὼ δε  
 spirit in the hearts of us. I but

μαρτυροῦν τον θεον ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν  
 a witness the God call upon to the my  
 ψυχὴν, ὅτι φειδομενος ὑμῶν οὐκετι ἦλθον εἰς  
 soul, that sparing you not yet I came to  
 Κορινθίον· <sup>24</sup>οὐχ ὅτι κυριενομεν ὑμῶν τῆς πί-  
 Corinth; not because we lord it over you of the faith,  
 τews, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρὰς ὑμῶν· τῇ  
 but fellow-workers we are of the joy of you; in the

γὰρ πιστεῖ ἐστήκατε. ΚΕΦ. Β'. 2. <sup>1</sup>Ἐκρίνα  
 for faith you have stood. I decided

δε ἐμαυτῷ τούτο, το μὴ παλιν ἐν λύτῃ πρὸς  
 but with myself this, that not again in grief to  
 ὑμᾶς ελθεῖν. <sup>2</sup>Εἰ γὰρ ἐγὼ λυτῶ ὑμᾶς, και τις  
 you to come. If for I grieve you, indeed who  
 \* [ἐστιν] δευφαινων με, εἰ μὴ ὁ λυπουμενος ἐξ  
 (is) the one gladdening me, if not the one being grieved from

You to be sent forward into JUDAEA.

<sup>17</sup> This therefore, being my intention, did I certainly regard it LIGHTLY? or are my purposes formed according to the flesh, that there should be with me both the YES, yes, and the NO, no?

<sup>18</sup> † But God is witness, That THAT word of ours which was toward you \* is not yes and no;

<sup>19</sup> For that son of God, Jesus Christ, who was PROCLAIMED to You by Us,—by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

<sup>20</sup> ‡ For whatever be the Promises of God, they are in him YES, \* and in him † AMEN, to the Glory of God through us.

<sup>21</sup> Now HE ESTABLISHING us with you in Christ, and ‡ having anointed us, IS THAT God.

<sup>22</sup> who also ‡ has SEALED us, and ‡ given the PLEDGE of the SPIRIT in our HEARTS.

<sup>23</sup> But ‡ I invoke God as a Witness to MY Soul, ‡ That, sparing you, I have not yet come to Corinth;

<sup>24</sup> not ‡ Because we domineer over You through the FAITH, but because we are Associates of your Joy; for ‡ in the FAITH you have stood firm.

## CHAPTER II.

<sup>1</sup> But I decided this with myself, ‡ not to come again to you, in Grief.

<sup>2</sup> For if ‡ I grieve you, who indeed could MAKE me GLAD, but the ONE who is GRIEVED by me.

\* VATICAN MANUSCRIPT.—18. is not yes and no. 2. 19—omit.

† 18. The original phrase, πιστος ὁ θεός, is the same form of an oath with *The Eternal liveth!* that is, "As certainly as the Eternal God liveth." ‡ 20. Nai, yes, was the word used by the Greeks for affirming anything; Amen was the word used by the Hebrews for the same purpose.—*Macknight*.

† 17. 2 Cor. x. 2. ‡ 20. Rom. xv. 8, 9. ‡ 21. 1 John ii. 20, 27. ‡ 22. Eph. i. 13; iv. 30; 2 Tim. ii. 19; Rev. ii. 17. ‡ 23. 2 Cor. v. 8; Eph. i. 14. ‡ 24. Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 8. ‡ 25. 1 Cor. iv. 21; 2 Cor. ii. 8; xii. 20; xiii. 2, 10. ‡ 26. 1 Cor. iii. 5; 1 Pet. v. 3. ‡ 27. 1 Cor. xv. 1. ‡ 28. 1 Cor. i. 23; xii. 20, 21; xiii. 2, 3.

εμον; <sup>3</sup> Καὶ ἐγράψα \* [ὁμιν] τούτου αὐτοῦ, ἵνα  
me? And I wrote [to you] this same thing, so that  
μη ελθὼν λυπῆν ἐχὼ ἀφ' ὧν εἰδει με  
not having come grief I have from of whom it behoves me  
χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ  
to rejoice; having confided in all you, that the my  
χαρὰ πάντων ὑμῶν ἐστίν. <sup>4</sup> Ἐκ γὰρ πολλῆς  
joy of all of you it is. Out of for much  
θλίψεως καὶ συνοχῆς καρδίας ἐγράψα ὑμῖν δια  
affliction and anguish of heart I wrote to you through  
πολλῶν δακρυῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τῇ  
many tears, not that you might be grieved, but the  
ἀγάπῃ ἵνα γνῶτε, ἣν ἐχὼ περισσώτερος  
love that you might know, which I have more abundantly  
εἰς ὑμᾶς. <sup>5</sup> Εἰ δὲ τις λελυπηκεν, οὐκ ἐμε λελυ-  
to you. If but anyone has been grieved, not me he has  
πηκεν, ἀλλ' ἀπο μερὸς, ἵνα μὴ ἐπιβαρῶ,  
grieved, but from parts, that not I may bear hard upon,  
πάντας ὑμᾶς. <sup>6</sup> Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία  
all you. Sufficient to the such one the censure  
αὐτῇ ἡ ὑπο τῶν πλείονων· ὥστε τὸν ἄντιον  
as which by the majority; so that on the other hand  
\* [μᾶλλον] ὑμᾶς χαρίσασθαι καὶ παρακαλεῖσαι,  
[rather] you to freely forgive and to comfort,  
μᾶλλον τῇ περισσώτερᾳ λυγῇ καταποθῇ ὁ τοί-  
lest by the more abundant grief should be swallowed the such  
ουτος. <sup>8</sup> Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς  
one. Wherefore I entreat you to publicly confirm to  
αὐτὸν ἀγάπην. <sup>9</sup> Εἰς τούτου γὰρ καὶ ἐγράψα,  
him love. In order to this for also I wrote,  
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα  
so that I might know the proof of you, if to all things  
ὀβηκοῦ· ἐστε. <sup>10</sup> Οἱ δὲ τι χαρίζεσθε, καὶ  
obedient you are. To whom but anything you freely forgive, also  
ἐγὼ· καὶ γὰρ ἐγὼ ὁ κεχαρισμαι, εἰ τι κεχα-  
I, even for I what have freely forgiven, if anything I have  
ρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ·  
freely forgiven, on account of you, in presence of Anointed;  
<sup>11</sup> ἵνα μὴ πλεονεκτῆθωμεν ὑπο τοῦ στανά· οὐ  
that not we should be overreached by the adversary; not  
γὰρ αὐτοῦ το νοήματα ἀγνοοῦμεν.  
for of him the devices we are ignorant.  
<sup>12</sup> Ἐλθὼν δὲ εἰς τὴν Τρωαδὰ εἰς τὸ εὐαγγέλιον  
Having come but to the Troas for the glad tidings  
τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεφθμενης ἐν  
of the Anointed, and a door to me having been opened by  
κυρίῳ, οὐκ ἐσχέκα ἀνεῖν τῷ πνεύματι μου, τῷ  
Lord, not I had rest in the spirit of me, by the

3 I wrote also this very thing, that coming; I might not have sorrow from those by whom I ought to rejoice; I having confidence in you all, That my Joy is the joy of you all.

4 For out of Much Affliction and Distress of Heart I wrote to you through many Tears; I not that you should be grieved, but that you might know the Love which I have more abundantly towards you.

5 But if any one has caused grief, he has not grieved Me, except from a part; that I may not overcharge you all.

6 Sufficient for such a person is this PUNISHMENT, which was inflicted by the MAJORITY.

7 So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest such an one should be overwhelmed by EXCESSIVE Sorrow.

8 Wherefore, I entreat you publicly to confirm your Love towards him.

9 Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are obedient in all things.

10 But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

11 that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

12 But I having come to TROAS in order to preach the GLAD TIDINGS of the ANOINTED, and a Door having been opened to me by the Lord; I had no Rest in my SPIRIT, because I

\* VATICAN MANUSCRIPT.—8. to you—omit.

7. rather—omit.

1 2. 2 Cor. xii. 21.

2 5. 1 Cor. v. 1.

vi. 1.

3 12. 2 Cor. vii. 5, 6.

5. Gal. iv. 12.

9. 2 Cor. vii. 15; x. 4.

x. 4.

2 2. 2 Cor. vii. 10; viii. 32; Gal. v. 10.

Gal. iv. 12.

x. 4.

1 0. 1 Cor. v. 4, 5; 1 Tim. v. 20.

12. Acts xvi. 8; xx. 6.

xx. 6.

4. 2 Cor. vii. 8, 9, 12.

7. Gal.

12. 1 Cor. xvi. 9.



μη ευοδῶν με τίτον τον ἀδελφον μου<sup>13</sup> ἀλλὰ  
not become me thus the brother of me; but

ἀποταξάμενος αυτοῖς, ἐξῆλθον εἰς Μακεδονίαν.  
having bade farewell to them, I went out into Macedonia.

<sup>14</sup> Τῷ δὲ θεῷ χάρις τῷ παντοτε ὀριαμβευοντι  
To the but God thanks to that always leading to triumph

ἡμας ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως  
us in the Anointed, and the odor of the knowledge

αὐτοῦ φανερουντι δι' ἡμῶν ἐν παντί τοπῷ.  
of himself is manifesting through us in every place.

<sup>15</sup> Ὅτι Χριστοῦ εὐωδία ἐσμεν τῷ θεῷ ἐν τοῖς  
That of Anointed a sweet odor we are to the God in those

σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις<sup>16</sup> οἷς  
being saved and in those perishing; to these

μεν, ὁσμὴ θανάτου εἰς θάνατον οἷς δὲ, ὁσμὴ  
indeed, an odor of death into death; to those but, an odor

ζωῆς εἰς ζωὴν. Καὶ πρὸς ταῦτα τις ἰκανός;  
of life into life. And for these things who sufficient?

<sup>17</sup> Οὐ γὰρ ἐσμεν ὡς οἱ πολλοί, καπηλευνόντες  
Not for we are like the many, adulterating

τον λόγον τοῦ θεοῦ ἀλλ' ὡς ἐξ ειλικρινείας, ἀλλ'  
the word of the God; but as from sincerity, but

ὡς ἐκ θεοῦ, κατενώπιον \* [τοῦ] θεοῦ, ἐν Χρισ-  
as from God, in presence [of the] God, in Anointed

τῷ λαλοῦμεν. ΚΕΦ. γ'. 3. <sup>1</sup> Ἀρχομεθα καλὶν  
we speak. Do we begin again

ἐαυτοὺς συνιστάνειν; ἢ μὴ χρῆζομεν, ὡς τινες,  
ourselves to commend? or not we need, as some,

συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν  
of recommendation letters to you, or from you.

\* [συστατικῶν:] <sup>2</sup> Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς  
[of recommendation:] The letter of us you

εἰστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν,  
are, having been written in the hearts of you,

γινώσκουμένη καὶ ἀναγινώσκουμένη ὑπὸ πάντων  
being known and being read by all

ἀνθρώπων<sup>3</sup> φανερουμενοι, ὅτι εἰστε ἐπιστολὴ  
men; being manifest, that you are a letter

Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη  
of Anointed having been ministered by us, having been written

οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζώντος, οὐκ ἐν  
not with ink, but by spirit of God living, not on

FOUND not Titus my BRO-  
THLEH;

<sup>13</sup> but having bid them  
farewe:l, I went forth into  
Macedonia.

<sup>14</sup> Now, thanks be to  
THAT GOD, who always  
PLEADS us forth to TRI-  
UMPH with the ANOINTED  
one, and who diffuses by  
us the FRAGRANCE of the  
KNOWLEDGE of him, in  
Every Place.

<sup>15</sup> Because we are a  
Sweet odor of Christ to  
GOD, † among THOSE who  
are BEING SAVED, and  
† among THOSE who ARE  
PERISHING;

<sup>16</sup> † to these, indeed, an  
Odor of Death to Death,  
and to those, an Odor of  
Life to Life; and † for  
these things who is quali-  
fied?

<sup>17</sup> For we are not like  
the MANY, † trafficking  
the word of God; but  
really † from sincerity,  
and as from God, in the  
presence of God, we speak  
concerning Christ.

### CHAPTER III.

<sup>1</sup> † Are we beginning  
again to recommend Our-  
selves? or do we require,  
as some, † Recommenda-  
tory Letters to you, or from  
you?

<sup>2</sup> † You are our LETTER,  
(written on our HEARTS,)  
known and being read by  
All Men;

<sup>3</sup> it being plainly de-  
clared that you are a Let-  
ter of Christ † delivered by  
us, \* and written not with  
Ink, but with the Spirit of  
the living God, † not on  
Stone-tablets, but † on

\* VATICAN MANUSCRIPT.—17. of this—omit.  
and written.

1. of recommendation—omit.

3.

† 14. An allusion to the custom of the victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot. The streets through which the processions passed were strewed with flowers, and as Plutarch tells us, the streets were full of incense. † 17. or sophisticating this word of God; referring to the practice of vintners, who adulterate their wines. Dr. Bentley paraphrases it thus,—"which adulterate and negotiate the word of God for their own lucre and advantage."

† 13. 1 Cor. i. 13. † 15. 2 Cor. iv. 3. † 16. Luke ii. 33; John ix. 30; 1 Pet. ii. 7. 8.  
† 17. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. † 17. 2 Cor. iv. 2; xl. 13; 1 Pet. ii. 3. † 17. 2 Cor.  
i. 13; iv. 2. † 1. 2 Cor. v. 13; x. 8, 12; xii. 11. † 1. Acts xviii. 27. † 2.  
1 Cor. ix. 2. † 3. 1 Cor. iii. 6. † 3. Exod. xiv. 13; xxiv. 1. † 3. Psa. xl.  
8; Jer. xxix. 23; Ezek. xl. 10; xxxvi. 26; Heb. viii. 10.

πλαξι λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναϊς.  
tablets of stone, but on tablets of hearts fleshy.

<sup>4</sup> Πεινούθησιν δὲ τοιαύτην ἐχομεν διὰ τοῦ Χρισ-  
Confidence but such we have through the Anointed

του πρὸς τὸν Θεόν· <sup>5</sup> οὐχ ὅτι ἱκανοὶ ἐσμεν ἀφ'  
towards the God; not because sufficient we are from

ἑαυτῶν, λογισασθαι τι, ὡς ἐξ ἑαυτῶν, ἀλλ'  
ourselves, to reason anything, as from ourselves, but

ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ· <sup>6</sup> ὃς καὶ ἱκανώσεν  
the sufficiency of us from of the God; who also qualified

ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γραμμάτων,  
us servants of a new covenant, not of letter,

ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει,  
but of spirit, the for letter kills,

τὸ δὲ πνεῦμα ζωοποιεῖ. <sup>7</sup> Εἰ δὲ ἡ διακονία τοῦ  
the but spirit gives life. If but the service of the

θανάτου ἐν γράμμασιν, ἐντετυπωμένη \* [ἐν]  
death in letters, having been engraved [in]

λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δυνασθαι  
stones, was made in glory, so that not to be able

ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ προσώπων  
to look steadily the sons of Israel into the face

Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ,  
of Moses, on account of the glory of the face of him,

τὴν καταργουμένην· <sup>8</sup> πῶς οὐχὶ μᾶλλον ἡ δια-  
that passing away; how not rather the ser-

κονία τοῦ πνεύματος ἐστὶ ἐν δόξῃ; <sup>9</sup> Εἰ γὰρ ἡ  
vice of the spirit shall be in glory? If for the

διακονία τῆς κατακρισεως, δόξα· πολλὴ μᾶλλον  
service of the condemnation, glory; much more

ἐπιστείνει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.  
abounds the service of the righteousness in glory.

<sup>10</sup> Καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμενον ἐν  
Even for not has been glorified that having been glorified in

τούτῳ τῷ μερεῖ, ἐνεκεν τῆς ὑπερβαλλούσης  
this the respect, on account of the surpassing

δόξης. <sup>11</sup> Εἰ γὰρ τὸ καταργουμένον, διὰ  
glory. If for that is being annulled, through

δόξης· πολλὴ μᾶλλον τὸ μένον, ἐν δόξῃ.  
glory; by much more that remaining, in glory.

<sup>12</sup> Ἐχόντες οὖν τοιαύτην ἐλπίδα, πολλὴ παρ-  
Having therefore such a hope, much free-

βησιᾷ χρωμέθα· <sup>13</sup> καὶ οὐ, καθάπερ Μωσέως  
dom we use; and not, as Moses

ἐτίθει καλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς  
placed a veil on the face of himself, for

τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος  
the not to gaze intently the sons of Israel to the end

τοῦ καταργουμένου. <sup>14</sup> (Ἄλλ' ἐκωρώθη τα  
of that passing away. (But were blinded the

fleshy Tablets of the Heart.

<sup>4</sup> And such Confidence towards God we have through the ANOINTED;

<sup>5</sup> [not That we are quali-

fied of ourselves to reason

any thing as from our

selves, but our QUALIFI-

CATION is from God;

<sup>6</sup> who also qualified us

to be [ Servants of a [ New

Covenant; not [ of the

Letter, but of the Spirit;

for [ the LETTER kills,

[ but the SPIRIT makes

alive.

<sup>7</sup> Now, if [ the DISPEN-

SATION of DEATH, [ en-

graved in Letters on

Stones, was attended with

Glory, [ so that the sons

of Israel were unable to

look steadily into the

FACE of Moses, because of

THE BRIGHTNESS of his

COUNTENANCE;—which

[dispensation] is PASSING

AWAY;—

<sup>8</sup> how, rather, shall not

the [ DISPENSATION of

the SPIRIT be attended

with Glory?

<sup>9</sup> For if the MINISTRY

of CONDEMNATION be

Glory, much more does the

MINISTRY [of] RIGHTOUS-

NESS abound in Glory.

<sup>10</sup> For even that having

been glorified has not been

glorified in this respect, on

account of the SURPASS-

ING Glory.

<sup>11</sup> For if THAT is BEING

ANNULLED through Glory,

far superior is this RE-

MAINING in Glory.

<sup>12</sup> Having therefore

such a Persuasion, [ we

exercise much Confidence;

<sup>13</sup> and are not like Mo-

ses, [ who put a Veil over

his FACE, for the sons of

Israel not to GAZE IN-

TENTLY to [ the END of

THAT BEING ABOLISHED.

\* VATICAN MANUSCRIPT.—7. In—omit.

15. John xv. 5; 3 Cor. II. 16. 15. 1 Cor. xv. 10; Phil. II. 10. 5. 2 Cor. v. 19; Eph. III. 7; Col. I. 25, 29; 1 Tim. I. 11, 13; 2 Tim. I. 11. 31; Matt. xxvi. 28; Heb. viii. 6, 8. 16. Rom. II. 27, 29; vii. 6. 16. Rom. III. 20; iv. 15; vii. 9—11; Gal. III. 10. 16. John vi. 63; Rom. viii. 2. 17. Exod. xxiv. 1, 28; Deut. x. 1. 17. Exod. xxiv. 29, 30, 35. 17. Rom. vii. 4; Eph. vi. 16. 17. Gal. 13. Exod. xxiv. 32, 33. 13. Rom. x. 4; Gal. III. 23.

νοήματα αὐτῶν· ἀχρι γὰρ τῆς σήμερον τὸ αὐτὸ  
 miside of them; till for the to-day the same  
 καλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιας διαθη-  
 veil on the reading of the old covenant,  
 κης, μένει, μὴ ἀνακαλυπτομενον, ὅτι ἐν Χριστῷ  
 remains, not being discovered, because by Anointed  
 καταργεῖται· <sup>15</sup> ἀλλ' ἕως σήμερον, ἡνίκα ἀνα-  
 it is taken away; but till to-day, when is  
 γινώσκειται Μωϋσῆς, καλυμμα ἐπὶ τὴν καρδίαν  
 read Moses, a veil on the heart  
 αὐτῶν κεῖται. <sup>15</sup> Ἡνίκα δ' ἀν ἐπιστρέψῃ πρὸς  
 of them lies. When but it may turn to  
 κυρίον, περιαιρεῖται τὸ καλυμμα. <sup>17</sup> Ὁ δὲ κυρίος  
 Lord, is taken from around the veil. The but Lord  
 τὸ πνεῦμα ἐστίν· οὐ δὲ τὸ πνεῦμα κυρίου  
 the spirit is; where and the spirit of Lord  
 \* [ἐκεῖ] ελευθερία.) <sup>18</sup> Ἡμεῖς δὲ πάντες ἀνα-  
 [there] freedom.) We but all having  
 κεκαλυμμένῃ προσώπῳ τὴν δόξαν κυρίου κατο-  
 been unveiled in a face the glory of Lord behold-  
 ούμενοι, τὴν αὐτὴν εἰκὼνα μεταμορφουμεθα  
 ing as in a mirror, the same image we are transformed  
 ἀπο δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνευ-  
 from glory to glory, even as from Lord of  
 ματος ΚΕΦ. Δ'. 4. <sup>1</sup> Διὰ τοῦτο ἐχόντες τὴν  
 spirit. On account of this having the  
 διακονίαν ταυτην, καθὼς ἐλεηθήμεν, οὐκ ἐκκα-  
 service this, even as we received mercy, not we  
 κουμεν· <sup>2</sup> ἀλλ' ἀπεικάμεθα τὰ κρυπτά τῆς αἰσ-  
 faint; but we refused the secrets of the shame,  
 χυνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ  
 not walking in craftiness, nor  
 δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανε-  
 falsifying the word of the God, but by the manifes-  
 ρώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς  
 tation of the truth recommending ourselves to  
 πασαν συνειδήσιν ἀνθρώπων, ἐνώπιον τοῦ θεοῦ.  
 every conscience of men, in presence of the God.  
<sup>3</sup> Εἰ δὲ καὶ ἐστὶ κεκαλυμμενὸν τὸ εὐαγγέλιον  
 If but even it is having been veiled the glad tidings  
 ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμε-  
 of us, among those being destroyed it is having been  
 νον· <sup>4</sup> ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτυφ-  
 veiled; in whom the God of the age this blinded  
 λωσε τὰ νοήματα τῶν ἀπιστῶν, εἰς τὸ μὴ  
 the minds of the unbelieving ones, in order that not  
 αὐγασαὶ τὸν φῶτισμον τοῦ εὐαγγελίου τῆς  
 to see distinctly the effulgence of the glad tidings of the  
 δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.  
 glory of the Anointed one, who is an image of the God.

14 (But †their MINDS were obtuse; for to THIS DAY, the SAME Veil remains over the READING of the OLD Covenant; and discovering That it is taken away by Christ;

15 but, even to THIS day, when Moses is read, a Veil lies on their HEART.

16 But †when it shall turn to the Lord, †the VEIL will be taken from around it.

17 And †the LORD is the SPIRIT; and where the SPIRIT of the Lord is, there is Freedom.)

18 But we all beholding †the GLORY of the Lord in a Face Unveiled, †are transformed into the SAME Likeness, from Glory to Glory, as from the Lord, the Spirit.

#### CHAPTER IV.

1 Therefore, having †this MINISTRY, even as we received Mercy, we faint not;

2 but have repudiated the SECRET things of SHAME; not walking in Craftiness, †nor falsifying the word of God; but, by the EXHIBITION of the TRUTH, †approving ourselves to Every Human Conscience in the sight of God.

3 (But if, indeed, our GLAD TIDINGS be veiled, †they have been veiled to THOSE who are PERISHING;

4 to those UNBELIEVERS, whose MINDS the GOD of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, †who is the LIKENESS of GOD.)

\* VATICAN MANUSCRIPT.—17. there—omit.

† 14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 20; Rom. xi. 7, 8, 23; 2 Cor. iv. 4. † 10. Exod. xxxiv. 34; Rom. xi. 23, 24. † 10. Isa. xiv. 7. † 17. ver. 1 Cor. xv. 43. † 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. † 18. Rom. viii. 29; 1 Cor. xv. 43; Col. iii. 10. † 1. 2 Cor. iii. 6. † 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. † 2. 2 Cor. v. 11; vi. 4. † 3. 1 Cor. i. 18; 2 Cor. ii. 15; 2 Thess. ii. 10. † 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

Ὁ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν  
 Not for ourselves we proclaim, but Anointed  
 Ἰησοῦν κυρίον· ἑαυτοὺς δέ, δούλους ὑμῶν διὰ  
 Jesus a Lord; ourselves and, slaves of you through  
 Ἰησοῦν. Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτῶν  
 Jesus. Because the God that commanding out of darkness  
 φῶς λαμβάνει, ὃς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν,  
 Light to shine, who shone in the hearts of us,  
 πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ  
 for illumination of the knowledge of the glory of the God  
 ἐν πρόσωπῳ \* [Ἰησοῦ] Χριστοῦ. Ἐχομεν δέ  
 in face {of Jesus} Anointed. We have but  
 τοῦ θησαυροῦ τούτου ἐν ὀσφράκινῳ σκευασίᾳ,  
 the treasure this in earthen vessels,  
 ἵνα ἡ ὑπερβολὴ τῆς δυναμὸς ἡ τοῦ θεοῦ,  
 so that the superabounding of the power may be of the God,  
 καὶ μὴ ἐξ ἡμῶν. Ἐν παντὶ θλιβομενοί, ἀλλ' οὐ  
 and not out of us; in everything being afflicted, but not  
 στενοχωρουμενοί· ἀπορουμενοί, ἀλλ' οὐκ ἐξα-  
 being straitened; being perplexed, but not being  
 πορουμενοί. Ὁ δὲ διωκομενοί, ἀλλ' οὐκ εγκαταλεί-  
 in despair, being persecuted, but not being forsaken;  
 πομενοί· καταβαλλομενοί, ἀλλ' οὐκ ἀπολλυ-  
 being cast down, but not being de-  
 νοί. Ὅτι πάντες τὴν νεκρῶσιν τοῦ Ἰησοῦ ἐν τῷ  
 troied; always the putting to death of the Jesus in the  
 σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ  
 body bearing about, that also the life of the Jesus  
 ἐν τῷ σώματι ἡμῶν φανερωθῇ. Ἄει γὰρ  
 in the body of you may be manifested. Always for  
 ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ  
 we the living, to death are delivered because of  
 Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν  
 Jesus, that also the life of the Jesus may be manifested in  
 τῇ θνητῇ σαρκὶ ἡμῶν. Ὅστε ὁ θάνατος ἐν  
 the mortal flesh of us. So that the death in  
 ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἐχόντες  
 we works, the but life in you. Having  
 δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ  
 but the same spirit of the faith, according to that  
 γεγραμμένον· Ἐπίστευσά, διὸ ἐλάλησα· καὶ  
 having been written; I believed, therefore I spoke; also  
 ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. Ἐἰδο-  
 we believe, therefore and we speak; know-  
 ντες, ὅτι ὁ ἐγείρας τὸν \* [κυρίον] Ἰησοῦν, καὶ  
 ing, that the one raising up the [Lord] Jesus, also  
 ὑμᾶς διὰ Ἰησοῦ ἐγείρει, καὶ παραστήσει σὺν  
 us through Jesus will raise up, and will present with  
 ὑμῖν. Ὅτι γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις  
 you. The for all things on account of you, that the favor

5 † For we do not pro-  
 claim Ourselves, but the  
 Anointed Jesus, as Lord;  
 and ourselves † your bond-  
 servants on account of  
 Jesus.

6 Because THAT GOD  
 † who COMMANDED the  
 LIGHT to shine out of  
 darkness, † shone into our  
 HEARTS for illuminating  
 with the KNOWLEDGE of  
 the GLORY of GOD in the  
 face of Jesus Christ.

7 But we have this  
 TREASURE in † Earthen  
 Vessels, in order † that  
 the EXCELLENCE of the  
 POWER may be of GOD,  
 and not from us;

8 † being afflicted in  
 every thing, but not dis-  
 tressed; being perplexed,  
 but not in despair;

9 being persecuted, but  
 not deserted; being thrown  
 down, but not destroyed;

10 † always carrying  
 about in the BODY, the  
 dying state of JESUS,  
 † that the LIFE of JESUS  
 may also be manifested  
 in our BODY.

11 For we who are LIV-  
 ING are always delivered  
 up to Death for account  
 of Jesus; in order that the  
 LIFE of JESUS also may be  
 manifested in our MORTAL  
 Flesh;

12 so that DEATH is  
 working in us, but LIFE in  
 you.

13 But having † the  
 SAME Spirit of FAITH, ac-  
 cording to that HAVING  
 BEEN WRITTEN; † "I be-  
 lieved, therefore I spoke;"  
 we also believe, and there-  
 fore we speak;

14 knowing That † he  
 who RAISED UP JESUS,  
 will also raise Us up \* with  
 Jesus, and will present us  
 with you.

15 For † ALL these things  
 are on your account, † that

\* VATICAN MANUSCRIPT.—6. Jesus—omit.

14. LORD—omit.

14. with.

† 5. 1 Cor. i. 12, 23; x. 33.

† 5. 1 Cor. ix. 10; 2 Cor. i. 24.

† 6. Gen. i. 2.

† 6. 2 Pet. i. 19.

† 7. 2 Cor. v. 1.

† 7. 1 Cor. ii. 6; 2 Cor. xii. 9.

† 8. 2 Cor. vii. 5.

† 10. 1 Cor. xv. 21; 2 Cor. i. 5—9.

† 10. Gal. vi. 17; Phil. iii. 10.

† 10. Rom. viii. 17; 2 Tim. ii. 11, 12; 1 Pet. iv. 14.

† 11. Rom. viii. 24.

† 12. Rom. i. 12; 2 Pet. i. 1.

† 11. 1 Pet. xvi. 10.

† 14. Rom. viii. 11; 1 Cor. vi. 14.

† 15. Col. i. 24; 2 Tim. ii. 2.

† 12. 2 Cor. i. 11; viii. 19; ix. 11, 12.

πλεονασασα δια των πλειονων, την ευχαριστιαν  
 having abounded through the many, the thanksgiving  
 περισσευση εις την δοξαν του Θεου. <sup>16</sup> Διο  
 might superabound to the glory of the God. Wherefore  
 ουκ εκκακουμεν· αλλ' ει και δ εξω ημων ανθρω-  
 not we faint; but if even the outward of us man  
 πος διαφθειρεται, αλλ' δ εσωθεν ανακαινιζονται  
 is wasted, yet the inward is renewed.  
 ημερα και ημερα. <sup>17</sup> Το γαρ παραυτικα ελαφ-  
 by day and by day. The for momentary light-  
 ρον της θλιψεως \* [ημων.] καθ' υπερβολην εις  
 ness of the affliction [of us] according to an exceeding on  
 υπερβολην αιωνιον βαρος δοξης καταργαζεται  
 an exceeding age-lasting weight of glory works out  
 ημιν. <sup>18</sup> μη σκοπουντων ημων τα βλεπομενα,  
 for us; not looking of us the things being seen,  
 αλλα τα μη βλεπομενα· τα γαρ βλεπομενα,  
 but the things not being seen, the things for being seen,  
 προσκαιρα· τα δε μη βλεπομενα, αιωνια.  
 transient things; the things but not being seen, age-lasting things.  
 ΚΕΦ. ε'. δ. <sup>1</sup> Οϊδαμεν γαρ, οτι, εαν η επι-  
 We know for, that, if the earthly  
 γειος ημων οικια του σκητους καταλυθη, οικο-  
 of us house of the tent should be taken down, a build-  
 δομην εκ θεου εχομεν, οικιαν αχειροποιητον,  
 ing from God we have, a house not made by hands,  
 αιωνιον, εν τοις ουρανοις. <sup>2</sup> Και γαρ εν τούτῳ  
 age-lasting, in the heavens. Even for in this  
 στεναζομεν, το οικητηριον ημων το εξ ουρανου  
 we groan, the abode of us that from heaven  
 επενδυσασθαι επιποδουντες. <sup>3</sup> Ειγε και ενδυ-  
 to be invested earnestly desiring. If at least and having  
 σαμενοι, ου γυμνοι ευρεθησομεθα. <sup>4</sup> Και γαρ  
 been invested, not naked once we shall be found. Indeed for  
 οντες εν τῷ σκηνει στεναζομεν βαρουμενοι  
 those being in the tent groan being oppressed;  
 ὥς ὅτι ου θελομεν εκδυσασθαι, αλλ' επενδυ-  
 in which not we wish to be unclothed, but to be in-  
 σασθαι, ινα καταποθη το θνητον ὑπο της  
 vested, that may be swallowed up the mortal by the  
 ζωης. <sup>5</sup> Ο δε καταργασαμενος ημας εις αυτο  
 life. The and one having worked out us for same  
 τωτο, θεος· δ \* [και] δους ημιν τον αρραβωνα  
 this, God; that [also] having given to us the pledge  
 του πνευματος. <sup>6</sup> Θαρρουντες ουν παντοτε, και  
 of the spirit. Being confident therefore always, and  
 ειδυτες, οτι ενδημουντες εν τῷ σωματι, εκδη-  
 knowing, that being at home in the body, we are

the abounding FAVOR may overflow, through the THANKSGIVING of MANY, to the GLORY of GOD.

<sup>16</sup> Wherefore, we faint not; but even if our OUTWARD Man is wasted, yet our INNER man is renewed Day by Day.

<sup>17</sup> Besides, the MOMENTARY LIGHTNESS of the AFFLICTION, works out for us an excessively exceeding eternal Weight of Glory;

<sup>18</sup> If we aiming not at the THINGS which are SEEN, but at the THINGS which are not SEEN; for the THINGS which are SEEN are temporary, but the THINGS which are not SEEN are eternal.

# CHAPTER V.

<sup>1</sup> For we know, That if the TENT of our; EARTHLY Dwelling be taken down, we have a Building from God, a House not made by hands, eternal, in the HEAVENS.

<sup>2</sup> For indeed, in this if we are groaning, earnestly desiring to be invested with THAT HABITATION of ours which is from Heaven;

<sup>3</sup> and surely, having been invested, we shall not be found destitute.

<sup>4</sup> For, indeed, THOSE BEING in the TENT are groaning, being oppressed; in which we desire not to be divested, but if invested, that the MORTAL may be absorbed by LIFE.

<sup>5</sup> Now HE who has PRODUCED us for this same thing is THAT God who has GIVEN to us the PLEDGE of the SPIRIT.

<sup>6</sup> Therefore, being always confident, and knowing That being at home in the BODY, we are from

\* VATICAN MANUSCRIPT.—16. our INNER.

17. of us—ομή.

5. also—ομή.

† 16. Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4. † 17. Matt. v. 12; Rom. vi. 18; 1 Pet. i. 2, 6; v. 10. † 18. Rom. viii. 24; 1 Cor. v. 7; Heb. xi. 1. † 1. J. b. iv. 11; 2 Cor. iv. 7; 2 Pet. i. 13, 14. † 2. Rom. viii. 23. † 4. 1 Cor. xv. 52, 54. † 5. Rom. viii. 23; 2 Cor. i. 22; Eph. i. 14; iv. 30.

μουσιν απο του κυριου· <sup>7</sup>(δια πιστεως γαρ  
from home from the Lord; (by means of faith for

περιπατομεν, ου δια ειδους·) <sup>8</sup> θαρρουμεν  
we are walking, not by means of sight;) we are confident

δε, και ευδοκουμεν μαλλον εκδημησαι εκ του  
but, also we are well-pleased rather to be from home out of the  
σωματος, και ενδημησαι προς τον κυριον· <sup>9</sup>διο  
body, and to be at home with the Lord, wherefore

και φιλοτιμουμεθα, ειτε ενδημουντες, ειτε  
also we are very ambitious, whether being at home, or

εκδημουντες, ευαρεστοι αυτω ειναι. <sup>10</sup>Τους  
being from home, well-pleasing to him to be. The

γαρ παντας ημας φανερωθηναι δει εμπροσ-  
for all us to appear it is necessary before

θεν του βηματος του Χριστου, ινα κομισηται  
at the tribunal of the Anointed, that may receive

εκαστη τα δια του σωματος, προς αετι-  
each one the things through the body, according to what was

ραξεν, ειτε αγαθον, ειτε κακον.  
performed, whether good, or bad.

<sup>11</sup> Ειδότες ουν του φοβου του κυριου, ανθρω-  
Knowing therefore the fear of the Lord, men

πους πειδομεν, θεω δε πεφανερωμεθα· ελπιζο-  
we persuade, to God but we have been manifested; I hope

δε και εν ταις συνειδησεσιν υμων πεφανερωσθαι.  
and also in the consciences of you to have been manifested.

<sup>12</sup> Ου \* [γαρ] παλιν εαυτους συνιστανομεν υμιν,  
Not [for] again ourselves do we recommend to you,

αλλα αφορμην διδοντες υμιν καυχηματος υπερ  
but opportunity giving to you of boasting on

ημων· ινα εχητε προς τους εν προσωπη κινυω-  
of us; that you may have for those in face boasting,

μενους, και ου καρδια. <sup>13</sup>Ειτε γαρ εξεστημεν,  
and no in heart. Even if we are besides ourselves,

υμιν· ειτε σωφρονουμεν, υμιν. <sup>14</sup>Η γαρ αγα-  
to God; and if we are of sound mind, to you. The for love

πη του Χριστου συνεχει ημας, <sup>15</sup> κριναντας  
of the Anointed constrains us, having judged

τουτο, οτι ει εις υπερ παντων απεθανεν ara-  
this, that if one on behalf of all died, then

οι παντες απεθανον· και υπερ παντων απεθα-  
they all died; and on behalf of all he died,

νεν, ινα οι ζωντες μηκει εαυτοις ζωσιν, αλλα  
that the living no longer to themselves should live, but

τω υπερ αυτων αποθανοντι και εγερθεντι.  
to him on behalf of them having died and having been raised up.

home, away from the LORD;

<sup>7</sup> (for if we are walking by Faith, not by Sight;)

<sup>8</sup> but we are confident, and if well-pleased rather to be separated from the body, and to be at home with the LORD.

<sup>9</sup> And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him

<sup>10</sup> For we must ALL appear before the TRIBUNAL of the ANOINTED; so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

<sup>11</sup> Knowing therefore the TERROR of the LORD, we are persuading Men; but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

<sup>12</sup> We are not recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

<sup>13</sup> For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

<sup>14</sup> For the LOVE of the ANOINTED one constrains us,

<sup>15</sup> judging this, That if one died on behalf of all, then they ALL died; and that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

\* VATICAN MANUSCRIPT.—12. For—omit.

† 7. Rom. viii. 24, 25; 3 Cor. iv. 18. † 8. Phil. i. 23. † 10. Rom. xiv. 10.  
; 13. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxii. 13. † 11. Job xxxi.  
2; Heb. x. 3; 1 Tim. ii. 13. † 12. 3 Cor. iii. 1. † 13. Rom.  
v. 14. † 14. Rom. vi. 11, 13; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

15 Ὅστε ἡμεῖς ἀπο τοῦ νῦν οὐδεὶς οἶδαμεν κατὰ  
So that we from the now no one know according to  
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα  
flesh; if and even we knew according to flesh  
Χριστοῦ, ἀλλὰ νῦν οὐκεὶ γινώσκομεν. 17 Ὁσ-  
Anointed, but now no longer we know. So

τε εἰ τις ἐν Χριστῷ, καὶ νῆ κτίσις· τὰ ἀρχαία  
that if any one in Anointed, new creation; the things o.d  
παρῆλθεν, ἰδοὺ, γέγονε καιρὸς \* [τὰ πάντα.]  
passed away, lo, has become new [the all things.]

18 Τα δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος  
The but all things out of the God, that one having reconciled  
ἡμᾶς ἑαυτῷ διὰ \* [Ἰησοῦ] Χριστοῦ, καὶ δόντος  
us to himself through [Jesus] Anointed, and having given  
ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. 19 Ὁς  
us the service of the reconciliation. Namely

ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσει  
that God was in Anointed a world reconciling  
ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα  
to himself, not reckoning to them the faults

αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς  
of them, and having placed in us the word of the  
καταλλαγῆς. 20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύ-  
reconciliation. On behalf of Anointed therefore we are ambas-

μεν, ὥς τοῦ θεοῦ παρακαλουντος δι' ἡμῶν  
sadors, as if the God beseeching through us;  
δεομεθα ὑπὲρ Χριστοῦ, καταλλαγήτε τῷ θεῷ.  
we pray on behalf of Anointed, be you reconciled to the God.

21 Τὸν \* [γὰρ] μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν  
Him [for] not having known sin, on behalf of us  
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο-  
sin was made, that we might become righteous-

σύνη θεοῦ ἐν αὐτῷ. ΚΕΦ. 5'. 6. 1 Συμπε-  
ness of God in him. Working

γουντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενόν  
together but also we exhort, not in vain

τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς. 2 (λέγει  
the favor of the God to receive you; (he says

γὰρ· Καίρῳ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρῃ  
for; In a season acceptable I listened to thee and in a day

σωτηρίας ἐβοήθησα σοί. Ἴδου, νῦν καιρὸς ευ-  
of salvation I helped thee. Lo, now a season well-

16 So that for, from this time, respect; † No one on account of † Flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him.

17 For, if any one by † Christ, he is † a New Creation; † the OLD things have passed away; behold! they have become new.

18 But ALL things are from THAT God † who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That † GOD was by Christ reconciling the World to himself, not counting to them their OFFENCES; and has deposited with us the WORD of the RECONCILIATION.

20 On behalf of Christ, therefore, we are † ambassadors; as if GOD were inviting through us, we entreat, on behalf of Christ, —be you reconciled to GOD!

21 For † HIM who KNEW no Sin, he made † a Sin-offering on our behalf, † that for might become God's Righteousness in him.

# CHAPTER VI.

1 And being also † laborers, we exhort † you not to receive the FAVOR of God in vain;

2 (for he says, † "In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold! now is a

\* VATICAN MANUSCRIPT.—17. all things—omit. omit.

18. Jesus—omit.

21. For—

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his *flesh*. Since Christ had died on behalf of all, the salvation of both Jew and Gentile were alike precious. † 21. There are many passages in the Old Testament; where *amartia, sin*, signifies a *sin-offering*. Hosea iv. 8, "They (the priests) eat up the sin (sin-offerings) of my people." In the New Testament, likewise, the word *sin* has the same signification. Heb. ix. 26, 28; xiii. 11.—*Macknight*.

† 16. Gal. v. 8. † 17. Gal. vi. 15. † 17. Eph. ii. 15; Rev. xxi. 5. † 18. Rom. v. 10; Eph. ii. 10; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. Isa. lili. 6, 9, 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 19; x. 2. † 2. Isa. xlii. 8.

προσδεκτες, ιδου, νυν ημερα σωτηριας.)  
accepted, lo, now a day of salvation.)

<sup>2</sup> Μηδεμιαν εν μηδενι δικοντες προσκοτην, ινα  
No one in any thing giving offence, so that

μη μωμηθη η διακονια· <sup>4</sup> αλλ' εν παντι  
not may be blamed the service; but in everything

συσιστωντες εαυτους ως Θεου διακονοι, εν υπο-  
establishing ourselves as of God servants, in pa-

μοτη πολλη εν θλιψεσιν, εν αναγκαις, εν στε-  
mation much in afflictions, in necessities, in dis-

τοχωριαις, <sup>5</sup> εν πληγαις, εν φυλακαις, εν ακα-  
tresses, in stripes, in prisons, in tui-

τασταις, εν κοιτοις, εν αγρυπναις, εν  
mains, in labors, in watchings, in

ρηστειαις· <sup>6</sup> εν αγνοτητι, εν γνωσει, εν μακρο-  
fastings; in purity, in knowledge, in long-suf-

θυμια, εν χρηστοτητι, εν πνευματι αγιω, εν  
fering, in kindness, in spirit holy, in

αγαπη ανυποκριτω, <sup>7</sup> εν λογω αληθειας, εν  
love unfeigned, in a word truth, in

δυναμει Θεου· δια των οπλων της δικαιοσυνης  
power of God; through the arms of the righteousness

των δεξιων και αριστερων, <sup>8</sup> δια δοξης και ατι-  
of the rights and of lefts, through glory and di-

μιας, δια δυσφημιας και ευφημιας· ως πλανοι  
grace, through bad fame and good fame; as deceivers

και αληθεις· <sup>9</sup> ως αγνοουμενοι, και επιγνωσκο-  
and true; as being ignorant, and being duly appre-

μενοι· ως αποθνησκοντες, και ιδου ζωμεν· ως  
cited; as dying, and lo we live; as

παιδευομενοι, και μη θανατουμενοι· <sup>10</sup> ως λυπου-  
being educated, and not put to death; as being

μενοι, αιει δε χαιροντες· ως πτωχοι, πολλους  
grieved, always but rejoicing; as poor, many

δε πλουτιζοντες· ως μηδεν εχοντες, και παντα  
but making rich; as nothing having, and all things

κατεχοντες. <sup>11</sup> Το στομα ημων ανεφυγε προς  
possessing. The mouth of us has been opened to

υμας, Κορινθιοι, η καρδια ημων πεπλατυνται.  
you, O Corinthians, the heart of us has been enlarged.

<sup>12</sup> Ου στενοχωρησθε εν ημιν· στενοχωρησθε δε  
Not you are straitened in us; you are straitened but

εν τοις σπαγγνοις υμων. <sup>13</sup> Την δε αυτην αντι-  
in the bowels of you. The but same recom-

μισθιαν, (ως τεκνοις λεγω,) πλατυνθητε και  
pence, (as to children I speak,) be enlarged also

υμεις.  
you.

<sup>14</sup> Μη γινεσθε ιτεροζυγουντες απιστοις· τις  
Not be you unequally yoking with unbelievers; what

γαρ μετοχη δικαιοσυνη και ανομια; τις δε  
for participation righteousness and lawlessness? what and

well-accepted Season; be-  
hold! now is a Day of Sal-  
vation!)

<sup>3</sup> † giving No Offence in  
any thing, that the MINIS-  
TRATION may not be  
blamed;

<sup>4</sup> but in everything es-  
tablishing ourselves † as  
God's Servants, by much  
patient endurance in  
Afflictions, in Necessities,  
in Distresses;

<sup>5</sup> † in Stripes, in Pris-  
ons, in Tumults; in La-  
bours, in Watchings, in  
Fasts;

<sup>6</sup> by Purity, by Know-  
ledge, by Forbearance; by  
Kindness, by a holy Spirit,  
by Love undissembled,

<sup>7</sup> † by the Word of  
Truth, by the Power of  
God; † through ΠΝΟΣΕ  
ARMS of Righteousness, on  
the RIGHT hand and Left;

<sup>8</sup> through Glory and  
Disgrace; through Bad  
fame and Good fame; as  
Deceivers, and yet true;

<sup>9</sup> † as being ignorant,  
yet being duly appre-  
ciated; † as dying, yet be-  
hold! we live; as chas-  
tised, yet not put to death;

<sup>10</sup> as grieving, but al-  
ways rejoicing; as poor,  
but enriching many; as  
having Nothing, yet pos-  
sessing All things.

<sup>11</sup> Our MOUTH is opened  
toward you, O Corinthi-  
ans! our HEART has been  
enlarged.

<sup>12</sup> You are not strait-  
ened in us, † but you are  
contracted in your own  
TENDER AFFECTIONS.

<sup>13</sup> But as a re-pay-  
ment for the SAME, († I speak  
as to Children,) be you  
also enlarged.

<sup>14</sup> † Be not unequally  
yoked with Unbelievers;  
for † What Participation  
has Righteousness with  
Iniquity? \* or what Com-

\* VATICAN MANUSCRIPT.—14. or what.

† 2. 1 Cor. x. 29. † 4. 1 Cor. iv. 1. † 5. 2 Cor. xi. 23. † 7. 2 Cor. iv. 2.  
† 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. † 9. 2 Cor. xi. 6. † 9. 1 Cor. iv. 9;  
† 2 Cor. i. 9; iv. 10, 11. † 12. 2 Cor. xii. 15. † 13. 1 Cor. iv. 14. † 14. Lev. xix.  
10; Deut. vii. 2, 3; 1 Cor. v. 9; vii. 30. † 14. 1 Kings xviii. 21; 1 Cor. x. 21; Eph. v. 7, 12.



15<sup>ο</sup> ὥστε ἡμεῖς ἀπο τοῦ νῦν οὐδεὶς οἶδαμεν κατὰ  
So that we from the now no one know according to

σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα  
flesh; if and even we knew according to flesh

Χριστόν, ἀλλὰ νῦν οὐκετι γινώσκομεν. 17<sup>ο</sup> ὁ  
Anointed, but now no longer we know.

τε εἰ τις ἐν Χριστῷ, καὶ νῦν κτίσις· τὰ ἅπαντα  
that if any one in Anointed, new creation, the

παρῆλθεν, ἰδοὺ, γέγονε καινὰ \* τὰ πάντα  
passed away, lo, has become new

18<sup>ο</sup> Τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ ἐκτίσαντος αὐτὰν  
The but all things out of the God, the creator of them

ἡμᾶς ἑαυτῷ διὰ \* [Ἰησοῦ] Χριστοῦ. 19<sup>ο</sup> Διὸ ἐξελ-  
us to himself through [Jesus] Christ.

οῖμιν τὴν διακονίαν τῆς ἀγάπης, λέγει  
we the service of love, says

ὅτι θεὸς ἦν ἐν Χριστῷ, καὶ ἐκ τῆς κτῆσεως εἰσδε-  
that God was in Christ, and of the creature I will re-

ἑαυτῷ, μὴ λογιζόμενος ὅτι θεὸς πατέρα, καὶ  
to himself, not reckoning that God for a father, and

αὐτῶν, καὶ ὡς υἱοὶ, καὶ υἱοὶ θεοῦ, λέγει  
of them, and as sons, and sons of God, says

καταλλαγῆναι. 20<sup>ο</sup> ὅτι τὰς  
reconciliation. 20<sup>ο</sup> that the

μεν, ὡς πατέρες, ἀγαπητοὶ, καθα-  
us, as fathers, beloved ones, let us

δοῦμεν τὸν ἑαυτοῦ μολυσμὸν σαρκὸς  
we may give the our pollution of flesh

21<sup>ο</sup> Τὸν ἑαυτοῦ ἁγιάσωσιν ἐν  
the our holiness in

ἡμᾶς· οὐδεὶς ἡμῶν οὐδὲν ἡδίκη-  
us, no one of us we in-

σασκεν, οὐδεὶς ἡμῶν ἐπλεονεκτή-  
has injured, no one of us we defrauded.

22<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

23<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

24<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

25<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

26<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

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that of us no one of us we defrauded.

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that of us no one of us we defrauded.

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that of us no one of us we defrauded.

34<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

16<sup>ο</sup> οὐδεὶς ἡμῶν ἐπλεονεκ-  
no one of us we defrauded.

17<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

18<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

19<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

20<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

21<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
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22<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
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that of us no one of us we defrauded.

35<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

36<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

37<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

38<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

39<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

40<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

41<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

42<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

43<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

44<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

45<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

46<sup>ο</sup> ὅτι ἡμῶν οὐδεὶς ἡμῶν ἐπλεονεκ-  
that of us no one of us we defrauded.

# CHAPTER VII.

1 Having, therefore, these PROMISES, Be-  
loved, let us purify ourselves from all Pollution of Flesh and Spirit, perfecting Holiness in the Fear of God.

2 Receive us; † we have injured No one; we have corrupted No one; we have defrauded No one.

3 I speak not for Condemnation; † for I previously said, That it is in our HEARTS to LIVE TOGETHER, and to live together.

4 † Great is my Confidence in regard to you; † great is My Boasting on your behalf; † I have been filled with CONSOLATION; I am overflowing with JOY in ALL OUR AFFLICTION.

26<sup>ο</sup> are.

27<sup>ο</sup> the majority of MSS., and in many early ecclesiastical writers, saying that which profits not, but injures, and is called by the word *Satan*.

28<sup>ο</sup> 29<sup>ο</sup>, 30<sup>ο</sup>; Heb. iii. 6. † 16. Exod. xlix. 45; Lev. x. 13; 2 Cor. xii. 17. † 17. Isa. lvi. 11. † 18. Jer. x. 24; 2 Cor. xii. 17. † 19. 2 Cor. v. 2. † 20. 2 Cor. i. 4; 2 Cor. i. 11. † 21. Phil. ii. 17; Col. i. 24.

ἐν Μακεδονίᾳ, οὐδεμίαν ἐσχη-  
in Macedonia, not had  
 ναι, ἀλλ' ἐν παντί θλιβο-  
but in everything being dis-  
 μένους φόβοι. <sup>6</sup> Ἀλλ'  
fears. But  
 ὁ θεὸς πάντοτε παρακαλεσεν ἡμᾶς  
God, who always comforted us  
 καὶ ἐν τῇ ἐπιστολῇ σου μόνον δε ἐν  
and in the letter of thee not only and by  
 τῇ ἐπιστολῇ σου, ἀλλὰ καὶ ἐν τῇ παρακλησει  
in the letter of thee, but also by the comfort  
 σου· ἡ ἀγάπη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν  
thy love on behalf of you, announcing to us  
 τὴν ἐπιποθέσιν, τὸν ὑμῶν οὐδύρμον, τὸν  
thy earnest desire, the of you lamentation, the  
 ὅτι ἔβλεπον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον  
because I saw on behalf of me; so that me more  
 ἠαυτῶν. <sup>9</sup> Ὅτι εἰ καὶ ἐλυπήθη ὑμᾶς ἐν τῇ  
because I saw for that the letter, the of you grievance you by the  
 ἐπιστολῇ, οὐ μεταμελομαι, εἰ καὶ μετεμελομην·  
letter, not I do repent, if indeed I did repent;  
 βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς  
I see for that the letter that, if even for  
 ὥραν, ἐλυπήθη ὑμᾶς. <sup>9</sup> Νυν χαίρω, οὐχ ὅτι  
as hour, I grieved you. Now I rejoice, not because  
 ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετανοίαν·  
you were grieved, but because you were grieved in order to reformation;  
 ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενί  
you were grieved for according to God, so that in nothing  
 ζημιώθητε ἐξ ἡμῶν. <sup>13</sup> Ἡ γὰρ κατὰ θεόν  
you might suffer loss from us. The for according to God  
 λυτὴ μετανοία εἰς σωτηρίαν ἀμεταμέλητον  
sorrow reformation for salvation not to be repented of  
 κατεργάζεται· ἡ δὲ τοῦ κόσμου λυτὴ θάνατον  
works out; the but of the world sorrow death  
 κατεργάζεται. <sup>11</sup> Ἴδου γὰρ αὐτὸ τοῦτο  
works out. Lo for same this the thing  
 κῆρυξ θεοῦ λυπηθῆναι \* [ὑμᾶς,] πόσῃν κατείρ-  
according to God to have been grieved [you,] how much it  
 γάτατο ὑμῖν σπουδῇ· ἀλλὰ ἀπολογίαν, ἀλλὰ  
worked in you diligence; but a defence, but  
 ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθέσιν,  
indignation, but fear, but earnest desire,  
 ἀλλὰ ζήλον, ἀλλ' ἐκδίκησιν· ἐν παντί συνεσ-  
but zeal, but punishment; in every thing you  
 τησατε ἑαυτοὺς ἀγνοῦς εἶναι \* [ἐν] τῇ πράγ-  
proved yourselves pure to be [in] the mat-  
 ματι. <sup>13</sup> Ἀρα εἰ καὶ ἐγράψα ὑμῖν οὐχ εἰνεκεν  
ter. Therefore if indeed I wrote to you not on account  
 τοῦ ἀδικησαντος, οὐδε εἰνεκεν τοῦ ἀδικηθέν-  
of the one having been wronged, nor on account of the one having done

5 For, indeed, † we hav-  
 ing come into Macedonia,  
 our FLESH had No Rest,  
 but † we were distressed  
 in every way;—outwardly  
 Fightings; inwardly Fears.

6 But that † God who  
 COMFORTS the DISCONSO-  
 LATE, comforted us † by  
 the PRESENCE of His us;

7 and not only by his  
 PRESENCE, but also by the  
 COMFORT with which he  
 was comforted on your ac-  
 count, narrating to us  
 your earnest desire, your  
 Lamentation, your Zeal  
 on my behalf; so that I  
 greatly rejoiced.

8 Because if even I  
 grieved you by the LET-  
 TER, I do not \*repent;  
 and if even I did repent,  
 I see That that LETTER  
 grieved you but for a short  
 time.

9 I now rejoice, not Be-  
 cause you were grieved,  
 but Because you were  
 grieved in order to Reform-  
 ation; for you were  
 grieved according to God,  
 so that you might suffer  
 loss from us in nothing.

10 † For the sorrow accord-  
 ing to God produces  
 Reformation for Salvation,  
 not to be repented of;  
 † but the sorrow of the  
 world produces Death.

11 For behold this very  
 thing,—to be GRIEVED  
 according to God,—How  
 much Earnestness it pro-  
 duced in you! what an  
 Apology! what Indigna-  
 tion! what Fear! what  
 Earnest desire! what  
 Zeal! what a Punishment!  
 In everything you proved  
 yourselves to be pure in  
 this MATTER.

12 If therefore, indeed,  
 I wrote to you, it was not  
 on HIS account who suf-  
 fered the WRONG, \*nor  
 indeed on HIS account  
 who did the WRONG, † but

\* VATICAN MANUSCRIPT.—8. repent; and if even I did repent, I see That.  
 —omit. 11. in—omit. 12. nor indeed on his account.

11. you

† 5. 2 Cor. II. 13.  
 † 10. 2 Sam. xii. 13; Matt. xxi. 75.

† 5. 2 Cor. iv. 8.

† 6. 2 Cor. i. 4.  
 † 10. Prov. xvii. 22.

† 6. See 2 Cor. II. 13  
 † 12. 2 Cor. II. 4

τος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν  
wrong; but on account of the to have been manifested the diligence  
ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ  
of us that on behalf of you toward you, in presence of the  
θεοῦ. 13 Διὰ τοῦτο παρακεκλημέθα ἐπὶ τῇ παρα-  
God. On account of this we were comforted in the com-

κλησῆι ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχαρη-  
fort of you; more abundantly and rather we re-

μεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπεφύεται το  
joyed in the joy of Titus, because has been refreshed the  
πνεῦμα αὐτοῦ ἀπο πάντων ὑμῶν. 14 ὅτι εἰ τι  
spirit of him from all of you; because if anything

αὐτῷ ὑπὲρ ὑμῶν κεκαυχῆμαι, οὐ κατήσχυνθην·  
to him on behalf of you I have boasted, not I was ashamed;

ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν,  
but as all things in truth we spoke to you,

οὕτως καὶ ἡ καυχῆσις ἡμῶν ἢ ἐπὶ Τίτου, ἀληθεῖα  
so also the boasting of us that to Titus, truth

ἐγενήθη. 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσο-  
became; and the bowels of him more abun-

τέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκόμενου τὴν  
dantly for you is, remembering the

πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρο-  
of all of you obedience, as with fear and trem-

μου ἐδεξάσθε αὐτόν. 16 Χαίρω, ὅτι ἐν παντί  
bling you received him. I rejoice, that in every thing

θαρήσῃ ἐν ὑμῖν.  
I have confidence in you.

### ΚΕΦ. η'. 8.

1 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν  
We make known but to you, O brethren, the favor

τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς  
of the God that having been given by the congregations of the

Μακεδονίας· 2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ  
Macedonia; that in much trial of affliction the

περισσεῖα τῆς χάρας αὐτῶν, καὶ ἡ κατὰ βα-  
abundance of the joy of them, and the in deep

ποῦς πτωχεῖα αὐτῶν, ἐπερίσσευσεν εἰς τὸν  
poverty of them, abounded to the

πλοῦτον τῆς ἀπλοτητος αὐτῶν· 3 ὅτι κατὰ  
wealth of the liberality of them; because according to

δυναμὶν (μαρτυρῶ) καὶ ὑπὲρ δυναμὶν αὐθαιρετοί,  
power (I testify) and beyond power of their own accord,

4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν  
with much earnest entreaty asking of us the

χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς  
favor even the participation of the service of that for

τοὺς ἁγίους. 5 Καὶ οὐ καθὼς ᾤπισαμεν, ἀλλ'  
the saints. And not as we expected, but

in order that THAT DILIGENCE of ours which we have on your behalf might be MANIFESTED toward you in the presence of God.

13 On this account \* we were comforted; and in our comfort, we rejoiced more abundantly at the JOY of Titus, Because his SPIRIT † was refreshed by you all.

14 Because if I have boasted in any thing to Him on your behalf, I was not ashamed; but as we spoke All things to you in Truth, \* thus also our BOASTING before Titus became a Truth.

15 And his TENDER AFFECTIONS are overflowing toward you, remembering † the OBEDIENCE of you all, how with Fear and Trembling you received him.

16 I rejoice That in every thing † I have confidence in you.

### CHAPTER VIII.

1 Now, Brethren, we make you acquainted with THAT GIFT for GOD which has been given by the CONGREGATIONS of MACEDONIA;

2 That in a Great Trial of Affliction, the ABUNDANCE of their JOY, even in their † DEEP Poverty, overflowed in the WEALTH of their † LIBERALITY;

3 Because That according to their Ability, I testify, and even beyond their Ability, voluntarily.

4 with Much Entreaty asking us to accept the GIFT, even the † JOINT PARTICIPATION of THAT SERVICE which is for the SAINTS;

5 and not as we ex-

\* VATICAN MANUSCRIPT.—13. we were comforted; and in our comfort we rejoiced more abundantly. 14. thus also our boasting before Titus.

† 13. Rom. xv. 32. † 15. 9 Cor. ii. 0; Phil. ii. 12. † 16. 2 Thess. iii. 4; 1 Thim. ii. 21. † 3. Mark xii. 44. † 4. Acts xi. 29; xxiv. 17; Rom. xv. 23, 26; 1 Cor. xvi. 2, 3, 4; 3 Cor. ix. 1.

ἐαυτοὺς ἐδωκεν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, δια  
themselves they gave first to the Lord, and to us, through  
θελήματος Θεοῦ· <sup>6</sup>εἰς τὸ παρακαλεῖσαι ἡμᾶς  
will of God; in order that to treat as

Τίτον, ἵνα καθὼς προενηρξάτο, οὕτω καὶ ἐπιτε-  
Titus, that as he before began, so also he would

λήσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταυτὴν. <sup>7</sup>Ἀλλ'  
perfect among you also the gift this. But

ὥσπερ ἐν παντί περισσεύετε, (πιστεῖ καὶ λόγῳ  
as in everything you abound, (in faith and in word

καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν  
and in knowledge and in all diligence, and in the from of you to

ἡμῖν ἀγαπᾶν,) ἵνα καὶ ἐν ταυτῇ τῇ χάριτι περισ-  
us love,) that also in this the favor you may

σεύητε· <sup>8</sup>οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ δια  
abound; not according to a command I speak, but through

τῆς ἑτέρας σπουδῆς, καὶ τοῦ τῆς ὑμετέρας ἀγα-  
of the of others diligence, and that of the your love

πῆς γνησίου δοκιμαζόν· <sup>9</sup>(γινώσκετε γὰρ τὴν  
really am proving; (you know for the

χρεὶν τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ,] ὅτι  
favor of the Lord of us Jesus [Anointed,] that

δι' ὑμᾶς ἐπώχευσε πλούσιος ὢν, ἵνα ὑμεῖς  
on account of you he became poor rich being, so that you

τῇ ἐκείνου πτωχεῖα πλουτήσητε·) <sup>10</sup>καὶ γινώ-  
by the of him poverty might become rich;) and an opin-

μην ἐν τούτῳ δίδωμι. Τοῦτο γὰρ ὑμῖν συμφε-  
tion in this I give. This for to you is profit-

ρεῖ, οἵτινες οὐ μόνον το ποιεῖσαι, ἀλλὰ καὶ το  
able, who not alone the to do, but also the

θελεῖν προενηρξάσθε ἀπὸ περυσί· <sup>11</sup>νῦν δὲ καὶ  
to will before began from last year; now but also

το ποιεῖσαι ἐπιτελεσατέ, ὥς καθάπερ ἡ προ-  
the to do do you perfect, that as the prompt-

θυμία τοῦ θελεῖν, οὕτω καὶ το ἐπιτελεῖσαι ἐκ-  
ness of the to will, so also the to finish out of

τοῦ εἶναι. <sup>12</sup>Εἰ γὰρ ἡ προθυμία προκεῖται,  
the to have. If for the promptness is placed first,

καθὼς εἰς ἐχρ \* [tis,] εὐπροσδεκτός, οὐ  
according to what may have [any one,] acceptable, not

καθὼς οὐκ ἐχει. <sup>13</sup>Οὐ γὰρ, ἵνα ἀλλοίς  
according to what not he has. Not for, that to others

ἀνεῖσις, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος· ἐν τῷ  
relief, to you but affliction, but out of an equality; in the

νῦν καιρῷ τοῦ ὑμῶν περισσεύμα εἰς το ἐκείνων  
present season the to you abundance for the of them

ὑστερήμα, <sup>14</sup>ἵνα καὶ το ἐκείνων περισσεύμα  
want, so that also the of them abundance

γενῆται εἰς το ὑμῶν ὑστερήμα, ὥς γενῆται  
may be for the of you want, so that may be

pected, but they gave  
themselves first to the  
LORD, and to us, through  
the Will of God;

6 so that <sup>6</sup>we DESIRED  
Titus, that as he had pre-  
viously began so also he  
would finish this GIFT  
among you.

7 But as <sup>7</sup>you abound  
in every thing,—in Faith,  
and in Word, and in  
Knowledge, and in All  
Earnestness, and in your  
Love to us, see that you  
abound in This FREE GIFT  
also.

8 <sup>8</sup>I do not speak this  
by Commandment, but  
through the EARNESTNESS  
of OTHERS, I am testing  
also the REALITY of YOUR  
Love.

9 For you know the  
FAVOR of our LORD Jesus,  
That, bring rich, yet on  
your account he was made  
poor, so that, by HIS POVERTY,  
you might be enriched.

10 And <sup>10</sup>in this I give  
an Opinion; for this is  
beneficial for you, who,  
previously began not only  
to DO, but also to be WILL-  
ING, <sup>11</sup>since the last  
Year.

11 At present, therefore,  
finish the DOING also, that  
according to the PROMPT-  
ITUDE to WILL, so also  
may be the accomplish-  
ment, according to ABIL-  
ITY.

12 <sup>12</sup>For if READINESS  
OF MIND be present, one  
is acceptable according  
to what he may have, and  
not according to what he  
has not.

13 Not, however, that  
to others may be relief,  
and to you distress,

14 but an Equality; at  
THIS Time let YOUR Abun-  
dance be for THEIR Defi-  
ciency, so that also THEIR  
Abundance may be for  
YOUR Deficiency; so that  
there may be an Equality.

\* VATICAN MANUSCRIPT.—9. Anointe!—omit.

12. any one—omit.

1 6. verse 17; 2 Cor. xii. 8. 1 7. 1 Cor. i. 5; xii. 8. 1 8. 1 Cor. vii. 7. 1 9.  
Matt. viii. 20; Luke ix. 53; Phil. ii. 6, 7. 1 10. 1 Cor. vii. 25. 1 10. 2 Cor. ix. 2.  
1 12. Mark xii. 41, 42; Luke xxi. 3.

ισότης· <sup>15</sup> καθως γεγραπται· Ὁ το πολυ, ουκ  
equality; even as it has been written; He the much, not  
επλεονασε· και ὁ το ολιγον, ουκ ηλαττονησε.  
had over; and he the little, not had lack.

<sup>15</sup> Χαρις δε τῷ θεῷ τῷ διδοντι τὴν αὐτὴν σπου-  
Thanks but to the God to that having given the same earnest-  
δην ὑπερ ὑμῶν ἐν τῇ καρδίᾳ Τιτου· <sup>17</sup> ὅτι τὴν  
ness on behalf of you in the heart of Titus; because the  
μεν παρακλησιν ἐδεξατο· σπουδαιότερος δε  
indeed exhortation he received; more earnest but  
ὑπαρχων, αυθαιρετος ἐξηλθε πρὸς ὑμας.  
being, of his own accord he went out to you.

<sup>18</sup> Συνεπεψαμεν δε μετ' αὐτου τον αδελφον,  
We sent together and with him the brother,  
οὗ ὁ εἰκαινος ἐν τῇ ευαγγελίᾳ δια πασων  
of whom the praise in the glad tidings through all  
των ἐκκλησιων· <sup>19</sup> ου μονον δε, αλλα και χει-  
of the congregations; not only and, but also having  
ροτονηθεις ὑπο των ἐκκλησιων συνεκδημος  
been voted by the congregations a fellow-traveler  
ἡμων συν τῇ χαριτι ταυτη, τῇ διακονουμενῇ  
of us with the gift this, that being administered  
ὑφ' ἡμων πρὸς τὴν \* [αὐτου] του κυριου  
by us for the [same] the Lord  
δοξαν και προθυμιαν ἡμων· <sup>20</sup> στελλομενοι  
glory and readiness of mind of us; avoiding  
τουτο, μη τις ἡμας μωμησῃται ἐν τῇ ἀδρότητι  
this, not any one us should blame in the abundance  
ταυτῇ τῇ διακονουμενῇ ὑφ' ἡμων· <sup>21</sup> προνοουμε-  
this the being served by us; we are purpos-

νοι γαρ καλα ου μονον ἐνώπιον κυριου, αλλα  
ing for good things not only in presence of Lord, but  
και ἐνώπιον ανθρωπων· <sup>22</sup> Συνεπεψαμεν δε  
also in presence of men. We sent together and  
αυτοις τον αδελφον ἡμων, ὃν ἐδοκιμασαμεν ἐν  
with them the brother of us, whom we proved in  
πολλοις πολλακις σπουδαιον οντα, νυνι δε πολυ  
many things many times diligent being, now but much  
σπουδαιότερον, πεποιθησει πολλῇ τῇ εἰς ὑμας.  
more diligent, confidence great in that for you.

<sup>23</sup> Εἰτε ὑπερ Τιτου, κοινωνος εμος και εἰς ὑμας  
And if on behalf of Titus, partner my and for you  
συνεργος· εἰτε αδελφοι ἡμων, αποστολοι ἐκ-  
a fellow-laborer; and if brethren of us, apostles of  
κλησιων, δοξα Χριστου· <sup>24</sup> Τὴν ουν ἐνδειξιν  
congregations, glory of Anointed. The therefore proof  
τῆς ἀγαπῆς ὑμων, και ἡμων καυχῆσεως ὑπερ  
of the love of you, and of us boasting on behalf  
ὑμων, εἰς αὐτους ἐνδείξασθε εἰς προσωπον των  
of you, for them point you out in face of the  
ἐκκλησιων.  
congregations.

15 even as it has been written, † "He who had  
"MUCH, had no surplus;  
"and he who had LITTLE,  
"had no deficiency."

16 But Thanks be to  
THAT GOD who has PUT  
into the HEART of Titus,  
the Same Earnestness on  
your behalf;

17 † because he received,  
indeed, the EXHORTATION;  
but being very earnest, he  
went away of his own ac-  
cord to you.

18 And we sent with  
him † the BROTHER, whose  
PRAISE by the GLAD TID-  
INGS is throughout all of  
the CONGREGATIONS;

19 Not only so, but  
† also he has been voted by  
the CONGREGATIONS our  
Fellow-traveler with this  
GIFT, which is BEING DIS-  
PENSED by us for † the  
Glory of the LORD, and  
of our Earnestness;

20 Avoiding this, that  
no one should blame Us in  
this ABUNDANCE which  
is BEING DISPENSED by  
us.

21 † for we are purposing  
excellent things, not only  
in the presence of the  
Lord, but also in the pre-  
sence of Men.

22 And we have sent  
with them our BROTHER,  
(whom we have often  
found diligent in many  
things, but now much  
more diligent) because of  
THAT great Confidence re-  
posed in you.

23 And if any inquire  
respecting Titus, he is my  
Partner and Fellow-laborer  
for you; or concerning our  
Brethren, they are the  
Delegates of the CONGRE-  
GATIONS, and the † Glory  
of Christ.

24 Show, therefore, to  
them the PROOF of your  
LOVE, and of Our † Boast-  
ing on your behalf, before  
the CONGREGATIONS.

\* VATICAN MANUSCRIPT.—10. Same—omit.

† 15. Exod. xvi. 18. † 17. verse 6. † 18. 2 Cor. xii. 18. † 19. 1 Cor. xvi.  
8, 4. † 10. 2 Cor. iv. 15. † 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. † 22.  
1 Thil. ii. 25. † 24. 2 Cor. vii. 14; 1x. 2.

ΚΕΦ. θ'. 9.

CHAPTER IX.

1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς  
Concerning indeed for the service of that for the  
ἁγίους περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν.  
saints superfluous forme it is the to write to you.  
2 Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν  
I know for the readiness of mind of you, which on behalf of you  
καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευασ-  
I am boasting to Macedonians, because Achaia has been prepared  
ται ἀπὸ περυσί· καὶ ὁ ἐξ ὑμῶν ζήλος πρεθίσε  
from last year; and the from of you zeal stirred up  
τοὺς πλείονας. 3 Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα  
the many. I sent but the brethren, so that  
μὴ τὸ καυχῆμα ἡμῶν τὸ ὑπὲρ ὑμῶν κενώθῃ ἐν  
not the boasting of us that on behalf of you should be vain in  
τῇ μερὶ τούτῳ· ἵνα, καθὼς ἐλέγον, περσκευ-  
the respect this; so that, as I said, having been  
ασμενοὶ ᾗτε· 4 μῆπως ἐὰν ἐλθῶσι σὺν ἐμοὶ  
prepared may be; lest perhaps if should come with me  
Μακεδόνες, καὶ ἐβρῶσιν ὑμᾶς ἀπαρασκευαστοὺς,  
Macedonians, and find you unprepared,  
κατασχυνθώμεν ἡμεῖς (ἵνα μὴ λεγώμεν ὑμῖς)  
should be ashamed we (that not we may say you)  
ἐν τῇ ὑποστάσει ταύτῃ. 5 Ἀναγκαῖον οὖν  
in the confident expectation this. Necessary therefore  
ἤγησάμεν παρακαλεῖσθαι τοὺς ἀδελφούς, ἵνα προ-  
I thought to exhort the brethren, that they  
έλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν  
would go before to you, and would make ready before the  
προκατηγγελημένην εὐλογίαν ὑμῶν, ταύτην  
pre-announced blessing of you, this  
ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς  
ready to be thus as a blessing, and not as  
πλεονεξίαν. 6 Τοῦτο δὲ, ὁ σπειρὼν φειδομένως,  
an extortion. This but, the one sowing sparingly,  
φειδομένως καὶ θερίσει· καὶ ὁ σπειρὼν ἐπ'  
sparingly also shall reap; and the one sowing in  
εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. 7 Ἐκασ-  
blessings, in blessings also shall reap. Each  
τὸς καθὼς προαίρεται τῇ καρδίᾳ· μὴ ἐκ λύπης,  
one as he purposes in the heart; not from grief,  
ἢ ἐξ ἀνάγκης· ἡλαρὸν γὰρ δοτὴν ἀγαπᾷ ὁ θεός.  
of him necessity; a cheerful for giver loves the God.  
8 Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι  
Powerful but the God every favor to make abound  
εἰς ὑμᾶς, ἵνα ἐν παντὶ πᾶσαν ἀνταρκειαν  
to you, that in every thing always all-sufficiency  
ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·  
having, you may abound in every work good;  
9 καθὼς γέγραπται· Ἐσκορπίσεν, ἐδωκε τοῖς  
even as it has been written; He has dispersed, he gave to the  
πενήσι· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰ-  
poor ones; the righteousness of him abides for the age.

1 For, indeed, concern-  
ing THAT SERVICE which  
is for the SAINTS it is su-  
perfluous for me to WRITE  
to you;

2 For I know † your  
PROMPTITUDE, † of which  
I am boasting on your  
behalf to the Macedonians,  
that † Achaia was pre-  
pared last Year, and YOUR  
Zeal has excited MANY.

3 † But I sent the BRE-  
THREN, lest THAT BOAST-  
ING of ours on your behalf  
should be vain in this  
RESPECT; in order that  
you may be prepared;

4 Lest, perhaps, if the  
Macedonians should come  
with me, and find you un-  
prepared, we, not to say  
you, should be ashamed  
in this CONFIDENT EX-  
PECTATION.

5 I thought it necessary,  
therefore, to exhort the  
BRETHREN, to go on be-  
fore to you, and to first  
make ready this PREVI-  
OUSLY ANNOUNCED GIFT  
of yours, that thus it may  
be ready as a Gift, and not  
as an Extortion.

6 But this I say, † HE  
who sows sparingly, will  
also reap sparingly; and  
HE who sows bountifully,  
will reap also bountifully;

7 even as each one pur-  
poses in his HEART, † not  
from Grief, or from Necess-  
ity; for † GOD loves a  
Cheerful Giver.

8 † And God is able to  
make Every Favor abound  
to you, so that always hav-  
ing All Sufficiency in every  
thing, you may abound in  
Every good Work.

9 as it has been written,  
† "He has dispersed, he  
has given to the POOR;  
"his RIGHTEOUSNESS re-  
mains for the AGE."

† 1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. † 2. 2 Cor. viii. 12.  
† 2. 2 Cor. viii. 12. † 2. 2 Cor. viii. 10. † 2. 2 Cor. viii. 6, 17, 18, 21.  
† 3. Prov. xi. 24; xii. 17; xiii. 9; Gal. vi. 7, 9. † 4. 2 Cor. viii. 12. † 5. 2 Cor. viii. 12.  
† 6. 1 Tim. v. 18; 2 Tim. xii. 8; 2 Cor. viii. 12. † 7. Deut. xv. 7. † 8. Prov. xi. 24, 25; xxviii. 27;  
Phil. iv. 18. † 9. Psal. xli. 2, 9.

να. <sup>10</sup> Ὁ δε ἐπιχορηγῶν σπέρμα τῷ σπει-  
 ροντι καὶ ἄρτον εἰς βρώσιν, χορηγήσει καὶ  
 πληθύνει τὸν σπορὸν ὑμῶν, καὶ αὐξήσει τὰ  
 γέννηματα τῆς δικαιοσύνης ὑμῶν. <sup>11</sup> ἐν παντί  
 πλουτίζομενοι εἰς πᾶσαν ἀπλοτην, ἥτις κατε-  
 γάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ. <sup>12</sup> ὅτι  
 ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον  
 ἐστὶ προσηνεύουσα τὰ ὑστερήματα τῶν  
 ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν  
 εὐχαριστίων τῷ θεῷ. <sup>13</sup> διὰ τῆς δοκιμῆς τῆς  
 διακονίας ταύτης δοξαζόντες τὸν θεὸν ἐν τῇ  
 ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον  
 τοῦ Χριστοῦ, καὶ ἀπλοτην τῆς κοινωνίας εἰς  
 αὐτοὺς καὶ εἰς πάντας, <sup>14</sup> καὶ αὐτῶν δεήσει  
 ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερ-  
 βαλλούσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. <sup>15</sup> Χάρις  
 \* [δε] τῷ θεῷ ἐν τῇ ἀνεκδιήγητῃ αὐτοῦ  
 δωρεᾷ.

free gift.

ΚΕΦ. ι'. 10.

<sup>1</sup> Ἄντος δε ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ  
 τῆς πραότητος καὶ ἐκεικείας τοῦ Χριστοῦ, ὃς  
 κατὰ προσῶπον μὲν ταπεινὸς ἐν ὑμῖν, ἁπῶν  
 δε θαρρῶ εἰς ὑμᾶς. <sup>2</sup> θεομαί δε, τὸ μὴ παρῶν  
 θαρρῆται τῇ πεποιθήσει, ἢ λογιζομαι τολμη-  
 σαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ  
 σὰρκα περιπατοῦντας. <sup>3</sup> Ἐν σαρκὶ γὰρ περιπα-  
 τοῦντες.

10 And HE who SUP-  
 PLIES Seed to the SOWER,  
 and Bread for Food, will  
 multiply your SOWING,  
 and increase the PRO-  
 ducts of your RIGHTE-  
 OUSNESS;

11 you being enriched  
 in everything for ALL LIBER-  
 ality, which produces  
 through us Thank-  
 \* to GOD;

12 because the DISPEN-  
 SING of this PUBLIC SER-  
 VICE, not only is I amply  
 supplying the WANTS of  
 the SAINTS, but also is  
 abounding through the  
 Thanksgiving of Many \* to  
 GOD;

13 for I they are glorify-  
 ing GOD on account of the  
 PROOF of this MINISTRA-  
 TION in your AVOWED  
 SUBJECTION to the GLAD  
 TIDINGS of the ANOINTED  
 one, and the Liberality of  
 the I CONTRIBUTION to  
 them and for all;

14 and by Their PRAYER  
 on your behalf, ardently  
 loving you on account of  
 the SURPASSING I Favor of  
 GOD bestowed upon you.

15 Thanks to GOD I for  
 his INEXPRESSIBLE free  
 Gift!

CHAPTER X.

1 Now I E. (the same  
 Paul, I who, in Appear-  
 ance, indeed, am humble  
 among you, but being ab-  
 sent am bold \* toward  
 you,) exhort you by the  
 MEKENESS and Gentleness  
 of the ANOINTED one;

2 and I pray that I  
 may not be BOLD, being  
 present, with the CONFI-  
 DENCE which I presume of  
 daring to display toward  
 some who regard us as  
 walking according to the  
 Flesh.

3 For though we are

\* VATICAN MANUSCRIPT.—11. of God.  
 1. on account of you.

12. to the ANOINTED.

15. but—am I.

I 10. Isa. lv. 10.

I 10. Hoshea x. 12; Matt. vi. 1.

I 11. 2 Cor. i. 11; iv. 13.

I 12. 2 Cor. viii. 14.

I 13. Matt. v. 16.

I 14. Heb. xiii. 16.

I 14. 2 Cor. viii. 1.

I 15. James i. 17.

I 1. Rom. xii. 1.

I 1. verse 10; 2 Cor. xii. 6, 7, 8.

I 2. 1 Cor. iv. 21; 2 Cor. xiii. 2, 10.

τούττες, ου κατα σαρκα στρατευομεθα, <sup>4</sup> (τα  
leg, not according to flesh warring, (the

γάρ ὄπλα της στρατειας ἡμῶν ου σαρκικα, αλλα  
for arms of the warfare of us not fleshly, but  
δυνατα τῷ θεῷ προς καθαιρεσιν οχυρωματων,)  
powerful in the God for a casting down of fortresses,)

<sup>5</sup> λογισμους καθαιρουντες και παν ὕψωμα ἐπαι-  
reasonings causing down and every height raising

ρομενον κατα της γνωσεως του θεου, και αιχ-  
lifer against the knowledge of the God, and lead-

μαλῶσιζοντες παν νοημα εις την ὑπακοην του  
log captive every mind into the obedience of the

Χριστου, <sup>6</sup> και εν ἰτοιμῳ εχοντες ἐκδικησαι  
Anointed, and in preparation having to punish

πασαν παρακοην, ὅταν πληρωθῇ ὑμῶν ἡ ὑπα-  
every disobedience, when may be fulfilled of you the obe-

κοη. <sup>7</sup> Τα κατα προσωπον βλεπετε; Εἰ τις  
demon. The things according to face do you see? If any one

πειθοιεν ἑαυτῷ Χριστου ειναι, τουτο λογιζεσθω  
has persuaded himself of Anointed to be, this let him consider

παλιν ἀφ' ἑαυτου ὅτι καθως αὐτος Χριστου,  
again from himself that even as he of Anointed,

οὕτω και ἡμεῖς. <sup>8</sup> Εὰν τῷ γὰρ και περισσοτερον  
so also we. If indeed for even more abundantly

τι καυχῶμαι περὶ της ἐξουσι-  
somewhat I should boast concerning the authority

ἡμῶν, ἣς ἔδωκεν ὁ κυριος \* [ἡμιν,] εις οἰκοδο-  
of us, which gave the Lord [to us,] for building

μην και ουκ εις καθαιρεσιν ὑμῶν, ουκ αἰσχυνη-  
up and not for casting down of you, not I shall be

θησομαι. <sup>9</sup> Ἴνα μὴ δοξῶ ὡς ἀν ἐκφοβεῖν ὑμᾶς  
ashamed. So that not I may seem as I would terrify you

δια των επιστολων. <sup>10</sup> (ὅτι αἱ μὲν επιστολαι,  
by means of the letters; (because the indeed letters,

φησι, βαρειαι και ισχυραι· ἡ δὲ παρουσία του  
he says, weighty and powerful; the but presence of the

σωματος ασθενης, και ὁ λογος ἐξουθενημενος·)  
body weak, and the word having been despised,)

<sup>11</sup> τουτο λογιζεσθω ἡ τοιούτος, ὅτι οἱοί εσμεν  
this let consider the such an one, that such ones we are

τῷ λόγῳ δι' επιστολων ἀποντες, τοιούτοι και  
by the word through letters being absent, such like ones also

παροντες τῷ ἔργῳ. <sup>12</sup> Οὐ γὰρ τολμῶμεν ἐγκρι-  
being present in the work. Not for we dare to rank

ναι η συγκριναί ἑαυτους τισι των ἑαυτους συ-  
or to compare ourselves with some of these themselves com-

walking in the Flesh, we are not warring according to the Flesh.

<sup>4</sup> † since the ARMS † of our WARFARE are not of Flesh, but † DIVINELY powerful for the Demolition of Fortresses;

<sup>5</sup> † demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of GOD, and leading captive Every Mind to the OBDIENCENCE of the ANOINTED ONE;

<sup>6</sup> and † being prepared to punish All Disobedience, when † Your OBDIENCENCE may be completed.

<sup>7</sup> † Do you look on THINGS according to Appearance? † If any one seems to trust in himself That he is of Christ, let him consider this again from himself, That as he is of Christ, so also are we.

<sup>8</sup> For if indeed I should boast somewhat more abundantly † of our AUTHORITY, which the LORD gave for your Building up, and not for your overthrowing, † I shall not be ashamed;

<sup>9</sup> so that I may not seem as if I would terrify you by LETTERS;

<sup>10</sup> because "the LETTERS," says he, "are weighty and powerful; but † the BODILY PRESENCE is weak, and † SPEECH contemptible."

<sup>11</sup> Let SUCH a one consider this, That such as we are in WORD through Letters, being absent, such also will we be in WORK, being present.

<sup>12</sup> † For \* we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

\* VATICAN MANUSCRIPT.—7. seems to trust in himself. I dare not.

8. to us—omit.

12.

† 4. Eph. vi. 13; 1 Thess. v. 8. † 4. 1 Tim. i. 18; 2 Tim. ii. 2. † 4. Acts vii. 22; 1 Cor. ii. 8; 2 Cor. vi. 7; xiii. 2, 4. † 5. 1 Cor. i. 10; iii. 10. † 6. 2 Cor. xiii. 2, 10. † 7. John vii. 24; 2 Cor. v. 19; xi. 18. † 7. 1 Cor. xiv. 27; 1 John iv. 6. † 8. 2 Cor. xiii. 10. † 8. 2 Cor. vii. 14; xii. 6. † 10. 1 Cor. ii. 8, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 12. † 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. † 12. 2 Cor. iii. 1; v. 12.



νιστανοντων· αλλα αυτοι εν εαυτοις εαυτους  
measuring; but they by themselves themselves  
μετρουντες, και συγκρινοντες εαυτους εαυτοις,  
measuring; and comparing themselves with themselves,

ου συνιουσιν. 13· Ημει δε ουχι εις τα αμε-  
not are intelligent. We and not for the things un-

τρα καυχησωμεθα, αλλα κατα το μετρον του  
measured we will boast, but according to the measure of the

κανονος, ου εμερισεν ημιν ο θεος μετρον, επι-  
rule, of which distributed to us the God of measure, to

κ·θαι αχρι και υμων. 14· Ου γαρ, ως μη επικ-  
to even you. Not for, as not reach-

νομενοι εις υμας, υπερεκτεινομεν εαυτους·  
ing to you, we overstretch ourselves;

(αχρι γαρ και υμων εφθασαμεν εν τω ευαγγελιω  
to for even you we came in the glad tidings

του Χριστου.) 15· ουκ εις τα αμετρα καυχωμε-  
of the Anointed,) not for the things unmeasured boasting

νοι εν αλλοτριois κοποις, ελπιδα· δε εχοντες,  
in others labors, a hope; but having,

αυξανμενης της πιστεως υμων, εν υμιν μεγα-  
being increased of the faith of you, by you, to be

λυθηναι κατα τον κανονα ημων εις περισ-  
enlarged according to the rule you into superabun-

δειαν, 16· εις τα υπερεκεινα υμων ευαγγελισασ-  
dance, to the parts beyond of you to announce glad

θαι· ουκ εν αλλοτριω κανονι εις τα ετοιμα  
things, not by another rule for the things ready

καυχησασθαι. 17· Ο δε καυχωμενος, εν κυριω  
to boast. The but one boasting, in Lord

καυχασθω. 18· Ου γαρ ο εαυτον συνιπων,  
let him boast. Not for he himself commending.

εκεινος εστι δοκιμος, αλλ' ον ο κυριος συνιστη-  
he is approved, but whom the Lord com-

σιν.  
mends.

ΚΕΦ. ια'. 11.

1· Οφελον ανεχεσθε μου μικρον τη αφροσυν·  
I wish you would bear with me a little in the foolishness;

αλλα και ανεχεσθε μου. 2· Ζελω γαρ υμας θεου  
but even you do bear with me. I am zealous for you of God

ζηλω· ηρμυσαμην γαρ υμας ενι ανδρι, παρθενον  
with a zeal, I espoused for you to one husband, a virgin

αγνην παραστησαι τω Χριστω· 3· φοβουμαι δε,  
pure to present to the Anointed; I fear but

μηπως ως ο οφεις Ευαν εξηπατησεν εν τη παν-  
lest as the serpent Eve deceived by the craft

ουργια αυτου, \* [ουτω] φθαρη τα νοηματα  
of himself, [so] should be corrupted the minds

but these, measuring  
Themselves by themselves,  
and comparing themselves  
with themselves, are not  
intelligent.

13 But we will not  
boast respecting UNMEAS-  
URED Things; but accord-  
ing to the MEASURE of the  
RULE which the GOD of  
Measure assigned to us, to  
reach even to you.

14 For we do not, as not  
reaching to You, over-  
stretch ourselves; (for we  
came even to You with  
the GLAD TIDINGS of the  
ANOIDED;)

15 not boasting with  
reference to UNMEASURED  
Things, in the Labors of  
Others; but having a  
Hope, your FAITH being  
increased, to be enlarged  
among you, according to  
our RULE, for a superabun-  
dance;

16 to announce glad  
tidings in parts BEYOND  
you; not to boast concern-  
ing Things PREPARED BY  
Another's Rule.

17 But he who  
BOASTS, let him boast in  
the Lord;

18 for not the one com-  
mending himself is ap-  
proved, but whom the  
Lord commends.

CHAPTER XI.

1 I wish you would bear  
with me some little in  
my FOOLISHNESS; and  
indeed you do bear with  
me.

2 For I am ardently de-  
voted to you with a godly  
Zeal; because I betrothed  
you for one Husband—a  
chaste Virgin; to present  
to the ANOINTED;

3 but I am afraid, lest,  
as the SERPENT deceived  
EVE by his CRAFT, your  
MINDS; may be corrupted

\* VATICAN MANUSCRIPT.—1. some little in my foolishness.

3. so—omit.

1 13. verse 15. 1 14. 1 Cor. iii. 8, 10; iv. 13; ix. 1. 1 15. Rom. xv. 30. 1 17.  
Ias. i. v. 16; Jer. ix. 24; 1 Cor. i. 31. 1 18. Prov. xxvii. 2. 1 19. Rom. ii. 26;  
1 Cor. iv. 5. 1 1. verse 16; 2 Cor. v. 13. 1 2. 1 Cor. iv. 15. 1 3. Col. i. 9;  
1 4. Gen. iii. 4; John viii. 44. 1 5. Eph. vi. 24; Col. ii. 4 & 15; 1 Tim. i. 3; iv. 1; Heb.  
xiii. 9; 2 Cor. xii. 17.

ἤμῶν ἀπο τῆς ἀπλοτήτος τῆς εἰς τὸν Χριστὸν.  
of you from the simplicity of that into the Anointed.

<sup>4</sup> Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει  
If indeed for the one coming another Jesus proclaims

σεῖ δὲ οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὁ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὁ

οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε. <sup>5</sup> Λογίζομαι  
not you embraced, well you might bear. I reckon

γὰρ μηδὲν ὑστερηκεῖναι τῶν ὑπερλίαν ἀποστόλων.  
for nothing to have been behind those in the highest degree apostles.

<sup>6</sup> Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ  
then. If but even a simple person in the word, yet not in the

γνώσει· ἀλλ' ἐν παντί φανερωθέντες ἐν πασὶν  
knowledge; but in everything having been manifested in all things

εἰς ὑμᾶς. <sup>7</sup> Ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν  
among you. Or sin did I commit, myself

ταπεινῶν, ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν τοῦ  
humbling, so that you might be exalted? because freely the

θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;  
of the God glad tidings I announced to you?

<sup>8</sup> Ἄλλα ἐκκλησίας ἐσূলησα, λαβὼν ὠφνύον  
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς  
for the of you service; and being present with you

καὶ ὑστερήθεις, οὐ κατεναρκήσα οὐδενός·  
and having been in want, not did I heavily burden any one;

<sup>9</sup> (τὸ γὰρ ὑστερημα μου προσανετλήρωσαν οἱ  
the for want of me supplied before the

ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν  
brethren having come from Macedonia;) and in

παντί ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ  
everything unburdensome to you myself I kept, and

τήρήσω. <sup>10</sup> Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί,  
will keep. It is a truth of Anointed in me,

ὅτι ἡ καυχῆσις αὐτὴ οὐ φραγίσσεται εἰς ἐμεῖ ἐν  
that the boasting this not shall be stopped concerning me in

τοῖς κλίμασι τῆς Ἀχαιᾶς. <sup>11</sup> Διὰ τί; \* [ὅτι] οὐκ  
the regions of the Achaea. Why? [because] not

ἀγῶμαι ὑμᾶς; Ὁ θεὸς οἶδεν. <sup>12</sup> Ὅ δὲ ποίω, καὶ  
I love you? The God knows. What but I do, even

ποιήσω, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελουμένων  
I will do, so that I may cut off the opportunity of those wishing

ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι  
an opportunity, so that in what they boast, they may be found

as an opportunity, so that in what they boast, they may be found

FROM THAT SIMPLICITY  
and THAT PURENESS WHICH  
IS IN THE ANOINTED.

4 For if he who is coming proclaims Another Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or other Glad tidings which you did not embrace, you might well bear with it.

5 \* And I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

6 But even if I am a simple person in SPEECH, yet not in KNOWLEDGE; but in every way I have been manifested among you.

7 Did I commit Sin in humbling Myself that you might be exalted? or Because I gratuitously announced to you the GLAD TIDINGS of God?

8 I stripped Other Congregations, taking Wages for serving YOU; and being present with you, and in want, I did not incommode any one;

9 for the BROTHEREN having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself from being a burden to you.

10 It is a Truth of Christ by me, that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAEA.

11 Why? Because I love you not? God knows.

12 But what I am doing, I even will do, that I may cut off the OPPORTUNITY from THOSE DESIRING an Opportunity; so that in what they boast, they may be found even as I do.

\* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY AND THAT PURENESS WHICH IS IN THE ANOINTED. 6. And I reckon. 11. because—omit.

1 & Gal. i. 7, 8. 2 & 2 Cor. xii. 11; Gal. ii. 6. 3 & 1 Cor. i. 17; ii. 1, 18; 2 Cor. i. 10. 4 & Eph. iii. 4. 5 & 2 Cor. iv. 8; v. 11; xii. 12. 6 & Act. xviii. 3; 1 Cor. i. 6, 19; 2 Cor. x. 1. 7 & Act. xx. 23; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. 8 & Phil. iv. 10, 15, 16. 9 & 2 Cor. xii. 14, 16. 10 & Rom. ix. 1. 11 & 1 Cor. ix. 12. 12 & 1 Cor. ix. 12.

καὶ οἱ ἡμεῖς. <sup>13</sup> Οἱ γὰρ τοιοῦτοι ψευδᾶποστο-  
na. even we. The for such one false apostles

τοιοὶ ἐργαταὶ δόλιοι, μετασχηματιζόμενοι εἰς  
workers deceitful, transforming themselves into

ἀποστόλους Χριστοῦ. <sup>11</sup> Καὶ οὐ θαυμάστον  
apostles of Anointed. And not it is wonderful;

αὐτὸς γὰρ ὁ σατανᾶς μετασχηματίζεται εἰς  
himself for the adversary is transformed into

ἀγγελον φωτός· <sup>15</sup> οὐ μέγα οὖν, εἰ καὶ οἱ διακο-  
a messenger of light; not great therefore, if also the servants,

νοὶ αὐτοῦ μετασχηματίζονται ὡς διακονοὶ δικαιο-  
of him are transformed as servants of right-

σύνης· ὧν τὸ τέλος ἐστὶν κατὰ τὰ ἔργα  
eousness; of whom the end shall be according to the works  
αὐτῶν.  
of them.

<sup>16</sup> Πάλιν λέγω, μὴ τις με δοξῇ ἀφρονα  
Again I say, not any one me should think unwise

εἶναι· εἰ δὲ μὴγε, κἄν ὥς ἀφρονα δεξασθε  
to be; if but otherwise, even as unwise do you receive

με, ἵνα κἄγω μικρὸν τι καυχῶμαι. <sup>17</sup> Ὁ  
me, so that even I a little somewhat may boast. What

λαλῶ, οὐ λαλῶ κατὰ κυρίον, ἀλλ' ὡς ἐν ἀφ-  
I speak, not I speak according to Lord, but as in fool-

ροσύνῃ, ἐν ταύτῃ τῇ ὑπόστασει τῆς καυχῆ-  
ishness, in this the confidence of the boast.

σεως. <sup>18</sup> Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν  
ing. Since many boast according to the

σάρκα, καγὼ καυχῶμαι. <sup>19</sup> Ἦδεὼς γὰρ ἀνε-  
lesh, also I will boast. Willingly for you

χεσθε τῶν ἀφρονῶν, φρονιμοὶ ὄντες· <sup>20</sup> ἀνεχεσ-  
bear with the unwise, wise ones being; you bear

θε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατεσ-  
for, if any one you enslaves, if anyone exalts you

θίει, εἰ τις λαμβάνει, εἰ τις ἐπαιρεται, εἰ τις  
up, if any one takes you, if any one raises himself up, if any one

ὑμᾶς εἰς προσῶπον δέρει. <sup>21</sup> Κατὰ ἀτιμίαν  
you on face beats. According to dishonor

λέγω, ὡς ὅτι ἡμεῖς ἡσθενησαμεν ἐν ᾧ δ' ἀν-  
I speak, as that we were weak; in what but

τις τόλμῃ, (ἐν ἀφροσύνῃ λέγω,) τόλμῃ  
any one may be bold, (in foolishness I speak,) bold

καγὼ. <sup>22</sup> Ἑβραῖοι εἰσὶ; καγὼ· Ἰσραηλίται  
also I. Hebrews are they? also I; Israelites

εἰσὶ; καγὼ· σπέρμα Ἀβραὰμ εἰσὶ; καγὼ·  
are they? also I; seed of Abraham are they? also I;

<sup>23</sup> διακονοὶ Χριστοῦ εἰσὶ; (παράφρονων λαλῶ,) <sup>23</sup>  
servants of Anointed are they? (being a very fool I speak,)

ὑπὲρ ἐγὼ· ἐν κόποις περισσώτερος, ἐν πληγαῖς  
above I; in labors more abundant, in stripes

<sup>13</sup> For SUCH † false  
apostles, † deceitful Work-  
men, are transforming  
themselves into Apostles of  
Christ.

<sup>14</sup> And it is not surpris-  
ing, for the ADVERSARY  
himself transforms him-  
self into an Angel of Light.

<sup>15</sup> It is therefore no  
great wonder, if his SER-  
vants also transform  
themselves as † Servants  
of Righteousness; † Whose  
END will be according to  
their works.

<sup>16</sup> Again † I say. Let  
no one think Me a Simp-  
leton; but if otherwise,  
then receive me as a Simp-  
leton, so that I also may  
boast a little.

<sup>17</sup> What I speak † in  
THIS CONFIDENCE of  
BOASTING, I do not speak  
according to the Lord, but  
as in Folly.

<sup>18</sup> † Since many boast  
according to the flesh, I  
also will boast.

<sup>19</sup> † For being wise your-  
selves, you readily bear  
with the UNWISE.

<sup>20</sup> For you endure † if  
one enslave you; if one  
eat you up; if one take  
from you; if one raise him-  
self up; if one beats You  
in the Face.

<sup>21</sup> As concerning Re-  
proach, I say † That we  
were weak; yet † in what  
any one is daring, (I speak  
foolishly.) I also am  
daring.

<sup>22</sup> Are they Hebrews?  
† so am I. Are they Is-  
raelites? so am I. Are  
they the Seed of Abra-  
ham? so am I.

<sup>23</sup> Are they Servants  
of Christ? (I speak as  
being beside myself.) I  
am superior; † in Labors  
exceedingly abundant, in

† 13. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; † Pet. ii. 1; † John iv. 1;  
 Rev. ii. 2. † 13. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. † 15. 2 Cor. iii. 9.  
 † 16. verse 1; † 2 Cor. xii. 6, 11. † 17. 2 Cor. ix. 4. † 18. Phil.  
 (ii. 3, 4. † 19. 1 Cor. iv. 10. † 20. Gal. ii. 4; iv. 9. † 21. 2 Cor. x. 10. † 22.  
 Phil. iii. 4. † 23. Acts xii. 3; Rom. xi. 1; Phil. iii. 8. † 23. 1 Cor. xv. 10.

ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν  
above measure, in prisons more frequently, in  
θανάτοις πολλάκις. <sup>24</sup> (ὑπο Ἰουδαίων πεντακίς  
deaths often; (by Jews five times  
τεσσαράκοντα παρα μίαν ἐλαβον, <sup>25</sup> τρίς ἑρράβ-  
forty except one I received, thrice I was  
δισθην, ἀπαξ ἐλίσσασθην, τρίς ἐναυαγήσα,  
beaten with rods, once I was stoned, thrice I was shipwrecked,  
ἡμέραν καὶ νύκτα ἐν τῷ βυθῷ πεποίηκα.) <sup>26</sup> ὁδοιπο-  
a night and day in the deep I have passed,) in jour-  
neys πολλάκις· κινδυνοὶ ποταμῶν, κινδυνοὶ ἐν  
often; in dangers of rivers, in dangers  
λῃστών, κινδυνοὶ ἐκ γένους, κινδυνοὶ ἐξ ἐθ-  
of robbers, in dangers from kindred, in dangers from Gen-  
νῶν, κινδυνοὶ ἐν πόλει, κινδυνοὶ ἐν ἐρημίᾳ,  
tides, in dangers in city, in dangers in desert,  
κινδυνοὶ ἐν θαλάσσῃ, κινδυνοὶ ἐν ψευδαδέλ-  
in dangers at sea, in dangers among false-breth-  
φοῖς. <sup>27</sup> \* [ἐν] κόπῃ καὶ μόχθῳ, ἐν ἀγρυπνίαις  
ten; (in) labor and toil, in watchings  
πολλάκις, ἐν λιμῇ καὶ δίψει, ἐν νηπτεῖαις πολ-  
often, in hunger and thirst, in fastings often,  
λάκις, ἐν ψυχρῇ καὶ γυμνότητι. <sup>28</sup> Χωρὶς τῶν  
in cold and nakedness. Besides the  
παρεκτός, ἡ ἐπισυνστροφὴ μου ἡ καθ' ἡμέραν, ἡ  
outward things, the crowding of me that every day, the  
μεριμνα πασῶν τῶν ἐκκλησιῶν. <sup>29</sup> Τίς ἀσθενεῖ,  
care of all of the congregations. Who is weak,  
καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ  
and not I am weak? who is made to stumble, and not  
ἐγὼ πυρούμαι; <sup>30</sup> Εἰ καυχᾶσθαι δεῖ, τα  
I burn? If to boast is necessary, the things  
τῆς ἀσθενείας \* [μου] καυχῶμαι. <sup>31</sup> Ὁ θεὸς  
of the weakness [of me] I will boast. The God  
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ]  
and father of the Lord of us Jesus [Anointed]  
οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ  
knows, he being blessed for the ages, that not  
ψευδομαι. <sup>32</sup> ἐν Δαμασκῷ δ' ἐθναρχὴς Ἀρετὰ τοῦ  
I utter falsehood; in Damascus the ethnarch Aretas of the  
Βασίλεως ἐφρουρεῖ τὴν Δαμασκήνων πόλιν,  
king guarded the Damascus city,  
πιάσαι με \* [θελῶν] <sup>33</sup> καὶ διὰ θυρίδος ἐν σαρ-  
to seize me [wishing,] and through an opening in a rope  
γὰρ ἐχαλᾶσθην διὰ τοῦ τειχοῦς, καὶ ἐξεφυ-  
basket I was lowered through the wall, and escaped  
γὼν τὰς χεῖρας αὐτοῦ. ΚΕΦ. ΙΒ'. 12. <sup>1</sup> Καὶ  
the hands of him. To

\* Prisons frequently, † in Scourges to excess, † in Deaths often.

<sup>24</sup> Five times I received, by the Jews, † forty stripes less one;

<sup>25</sup> three times I was † beaten with rods; † once I was stoned; three times † I was shipwrecked; a night and day I have spent in the deep.

<sup>26</sup> During frequent Journeys, in Dangers from Rivers; in Dangers from Robbers; † in Dangers from Kindred; † in Dangers from Gentiles; in Dangers in Cities; in Dangers in the Desert; in Dangers at Sea; in Dangers among False-brethren;

<sup>27</sup> in Labor and Toil; † in frequent Watchings; † in Hunger and Thirst; in frequent Fastings; in Cold and Nakedness.

<sup>28</sup> Besides these OUTWARD troubles, † the ANXIOUS CARE for All the CONGREGATIONS, which is CROWDING me EVERY DAY.

<sup>29</sup> † Who is weak, and I am not weak? Who is made to Stumble, and I do not burn?

<sup>30</sup> If it is necessary to boast, † I will boast of the THINGS which concern my WEAKNESS.

<sup>31</sup> † God, even the Father of our Lord Jesus, HE † who is the BLESSED ONE for the AGES, knows That I do not falsify.

<sup>32</sup> † In Damascus, the ETHNARCH of Aretas, the KING, guarded the CITY of the DAMASCENES, wishing to seize me;

<sup>33</sup> but I was through an Opening lowered down the WALL in a Rope-basket, and escaped from his hands.

\* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often. 29. of me—omit. 31. Anointed—omit. 32. wishing—omit.

† 23. Acts ix. 16; xx. 29; xxi. 11; 2 Cor. vi. 4, 5.

10; iv. 11; vi. 9. † 24. Deut. xxv. 3.

† 25. Acts xvii. 41. † 26. Acts ix. 23; xiii. 50; xiv. 6; xvii. 5; xx. 3; xxi. 31; xxi. 10, 11; xxv. 3.

† 27. Acts ix. 31; 2 Cor. vi. 5.

† 28. 1 Cor. viii. 13; ix. 22.

† 29. 2 Cor. xii. 5, 9, 10.

† 30. 2 Cor. xii. 5, 9, 10.

† 31. Rom. ix. 5.

† 23. 1 Cor. xv. 30—32; 2 Cor. i. 9.

† 25. Acts xiv. 10.

† 27. Acts ix. 31; 2 Cor. vi. 5.

† 28. 1 Cor. viii. 13; ix. 22.

† 29. 2 Cor. xii. 5, 9, 10.

† 30. 2 Cor. xii. 5, 9, 10.

† 31. Rom. ix. 5.

† 32. Acts ix. 24, 25.

χασθαι δη ου συμφερει \* [μοι.] ελευσσομαι  
boast indeed not is profitable [for me.] I will come

γὰρ εἰς ὁπτασίας καὶ ἀποκαλύψεις κυρίου.  
for to visions and revelations of Lord.

<sup>2</sup> Οἶδα ἀνθρώπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων,  
I know a man in Anointed, above years fourteen,

σῶρων, (εἴτε ἐν σῶματι, οὐκ οἶδα· εἴτε ἐκτος  
(whether with a body, not I know; or without

\* [του] σώματος, οὐκ οἶδα· ὁ θεὸς οἶδεν) ἄρπα-  
(the) body, not I know; the God knows;) having

γεῖντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.  
been snatched away the such a one to third heaven.

<sup>3</sup> Καὶ οἶδα τὸν τοιοῦτον ἀνθρώπον, (εἴτε ἐν  
And I know the such a man, (whether in

σῶματι, εἴτε ἐκτος τοῦ σώματος, οὐκ οἶδα· ὁ  
a body, or without the body, not I know; the

θεὸς οἶδεν) <sup>4</sup> ὅτι ἤρπαγεν εἰς τὸν παραδεί-  
God knows,) that he was snatched away into the paradise,

σον, καὶ ἤκουσεν ἀρρήτα ῥήματα, ἃ οὐκ  
and heard indescribable things spoken, which not

ἐξόν ἀνθρώπῳ λαλῆσαι. <sup>5</sup> Ὅτι περ τοῦ τοι-  
being possible for a man to speak. Concerning the such

ούτου καυχῆσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχῶ-  
a one I will boast; on behalf but of myself not I will

σομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις \* [μου.] <sup>6</sup> Ἐὰν  
boast, if not in the weaknesses [of me.] If

γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσμαι ἀφρων·  
for I should desire to boast, not I shall be unwise;

ἀληθεῖαν γὰρ ἐρῶ· φειδομαι δὲ, μὴ τις εἰς  
truth for I will say; I forbear but, lest any one to

ἐμὲ λογισθῇται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι  
me should impute beyond what he sees me, or hears anything

ἐξ ἐμοῦ. <sup>7</sup> Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων  
from of me. And by the transcendancy of the revelations

ἵνα μὴ ὑπεραιρωμαι, ἐδόθη μοι σκόλοψ τῇ  
that not I should be over-elated, was given to me a thorn in the

σαρκί, ἀγγέλος σατάν, ἵνα με κολαφίσῃ, ἵνα μὴ  
flesh, a messenger adversary, that me it might buffet, that not

ὑπεραιρωμαι. <sup>8</sup> Ὅτι περ τούτου τρίς τὸν κύριον  
I might be over-elated. Concerning this thrice the Lord

παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ· <sup>9</sup> καὶ  
I entreated, that it might be removed from me; and

εἰρηκε μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύνα-  
he said to me, Is enough for thee the favor of me; the for power,

μις \* [μου] ἐν ἀσθενείᾳ τελειοῦται. Ἡδιστα  
[of me] in weakness is perfected. Most gladly

οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις  
therefore rather I will boast in the weaknesses

\* [μου] ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ  
[of me] so that may dwell upon me the power of the

CHAPTER XII.

1 Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2 I know a Man, in Christ, who above fourteen Years since—whether with a Body, I know not; or without a Body, I know not; God knows;)—such a one I suddenly conveyed away to the Third Heaven.

3 And I know this very Man, (whether with a Body, or without the Body, I know not; God knows;)

4 That he was suddenly conveyed away into PARADISE, and heard indescribable things spoken, which it is not possible for a Man to relate.

5 Respecting such a person I will boast; I but respecting myself I will not boast, unless in my WEAKNESSES.

6 For if I should desire to boast, I shall not be unwise; for I will speak the Truth; but I forbear, lest any one should impute to Me more than what he sees me to be, or what he hears from me.

7 And in order that I might not be unduly elated by the TRANSCENDANCY of the REVELATIONS, I a Thorn in the FLESH was given to me;—an Angel-adversary—that it might afflict me; so that I should not be too much exalted.

8 Concerning this, I entreated the Lord three times, that it might be removed from me;

9 but he said to me, "My FAVOR is sufficient for thee; for POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESSES, so that the POWER of the ANOINTED may abide upon Me.

\* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord. —omit. 5. of me—omit. 9. of me—omit. 1. for me—omit. 3. the

1. 3. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22. 1. 2. Acts xxii. 17. See Acts xiv. 19, 20. 1. 3. 2 Cor. x. 8; xi. 16. 1. 4. 2 Cor. xi. 30. 1. 5. 2 Cor. xi. 30. 1. 6. 2 Cor. xi. 30. 1. 7. Gal. iv. 13, 14. 1. 8. See Deut. iii. 23—27; Matt. xxvi. 64.

Χριστου. <sup>10</sup> Διό ευδοκῶ ἐν ἀσθενείαις, ἐν  
 Anointed. Wherefore I am well-pleased with weaknesses, with  
 ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενο-  
 inankis, with necessities, with persecutions, with distractions,  
 χωρίαις ὑπὲρ Χριστου· ὅταν γὰρ ἀσθενῶ, τότε  
 on behalf of Anointed; when for I may be weak, then  
 δυνατός εἰμι. <sup>11</sup> Γεγονα ἀφρων· ὑμεῖς με πηγά-  
 strong I am. I have become unwise; you me have  
 κασάτε. Εγὼ γὰρ ὠφείλον ὑμῶν συνιστασ-  
 constrained. I for ought by you to be com-  
 θαι· οὐδεν γὰρ ὑστερήσα των ὑπερλίαν ἀποσ-  
 mended, nothing for I was behind those in highest degree apos-  
 τολῶν, εἰ καὶ οὐδεν εἰμι. <sup>12</sup> Τα μὲν σημεῖα τοῦ  
 ties, if even nothing I am. The indeed signs of the  
 ἀποστόλου κατεργασθῇ ἐν ὑμῖν ἐν πάσῃ ὑπο-  
 apostle were worked out among you in all pe-  
 μυνῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι.  
 tience, in signs and prodigies and powers.  
<sup>13</sup> Τι γὰρ ἐστὶν ὁ ἡττηθῆτε ὑπὲρ τὰς λοιπὰς  
 What for is it which you were inferior beyond the other  
 ἐκκλησίας, εἰ μὴ ὅτι αὐτός ἐγὼ οὐ κατεναρκή-  
 congregations, if not that myself I not was burden-  
 σα ὑμῶν· Χάρισασθε μοι τὴν ἀδικίαν ταυτήν.  
 some to you? Forgive to me the injustice this.  
<sup>14</sup> Ἰδοὺ, τρίτον τοῦτο ἑτοιμῶς ἐχω ελθεῖν πρὸς  
 Lo, a third time this in readiness I am to come to  
 ὑμᾶς, καὶ οὐ καταναρκήσω \* [ὑμῶν] οὐ γὰρ  
 you, and not I will burden [you,] not for  
 ζήτω τὰ ὑμῶν, ἀλλ' ὑμᾶς. Οὐ γὰρ ὀφείλει  
 seek thothings of you, but you. Not for it is sitting  
 τα τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γο-  
 the children for the parents to treasure up, but the pa-  
 νεῖς τοῖς τέκνοις. <sup>15</sup> Εγὼ δὲ ἡδίστα δαπανήσω  
 rats for the children. I but most gladly will spend  
 καὶ ἐκδαπανηθῶμαι ὑπὲρ των ψυχῶν ὑμῶν·  
 and will be utterly spent on behalf of the souls of you,  
 εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγα-  
 if even more abundantly you loving, less I am  
 πῶμαι. <sup>16</sup> Ἐστω δὲ· ἐγὼ οὐ κατεβάρησα ὑμᾶς·  
 loval. Let it be so but; I not did burden you;  
 ἀλλ' ὑπαρχῶν πανουργός, δολῶ ὑμᾶς ἐλαβόν·  
 but being crafty, with guile you I took.  
<sup>17</sup> Μὴ τίνα ὧν ἀπεσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ  
 Not any one of whom I have sent to you, through him  
 ἐπλεονέκτησα ὑμᾶς; <sup>18</sup> Παρεκάλεσα Τίτον, καὶ  
 I overreached you? I exhorted Titus, and  
 συναγαστείλα τον ἀδελφόν· μὴτι ἐπλεονέκτη-  
 I sent with the brother; not overreached  
 σαν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιε-  
 you Titus? not in the same spirit we  
 πατήσαμεν; οὐ τοῖς αὐτοῖς ἰχνέσι; <sup>19</sup> Πάλιν  
 walked? not in the same steps? Again

<sup>10</sup> Wherefore, † I am  
 contented with Weak-  
 nesses, with Insults, with  
 Necessities, with Persecu-  
 tions, with Distresses on  
 account of Christ; ‡ since  
 when I am weak, then I  
 am strong.

<sup>11</sup> Have I become † a  
 Simpleton? You have  
 constrained Me; for I  
 ought to be commended  
 by You; ‡ for in nothing I  
 was inferior to those VERY  
 EMINENT Apostles—even  
 if I am nobody.

<sup>12</sup> ‡ The signs of the  
 APOSTLE, surely, were per-  
 formed among you with A L  
 Patience, by Signs and  
 Prodigies and Powers.

<sup>13</sup> ‡ For in what is it  
 that you were inferior to  
 the OTHER Congregations,  
 unless That ‡ I myself was  
 not a burden to you? For-  
 give me this INJUSTICE!

<sup>14</sup> ‡ Behold, this third  
 time I hold myself ready  
 to come to you, and I will  
 not be burdensome; ‡ be-  
 cause I seek not your Pro-  
 perty, but you; ‡ for the  
 CHILDREN are not obliged  
 to treasure up for the PA-  
 RENTS, but the PARENTS  
 for the CHILDREN.

<sup>15</sup> And † I most gladly  
 will spend and be utterly  
 spent ‡ on behalf of your  
 SOULS; even if the more  
 abundantly loving You, the  
 less I be loved.

<sup>16</sup> Be it so then. ‡ I did  
 not burden you; but, [it is  
 said,] "being cunning, I  
 took You by Artifice."

<sup>17</sup> ‡ Did I defraud you  
 by any of those whom I  
 sent to you?

<sup>18</sup> † I requested Titus,  
 and I sent † the BROTHER  
 with him. Did Titus de-  
 fraud you? Did we not  
 walk in the SAME Spirit,—  
 in the very SAME Steps?

\* VATICAN MANUSCRIPT.—14. you—omit.

† 10. Rom. v. 3; 2 Cor. vii. 4. † 10. 2 Cor. xiii. 4. † 11. 2 Cor. xi. 1, 10, 17.  
 † 11. 2 Cor. xi. 5. † 12. Rom. xv. 18, 19; 1 Cor. ix. 3; 2 Cor. iv. 2; vi. 4; xi. 6. † 13.  
 1 Cor. i. 7. † 13. 1 Cor. ix. 13; 2 Cor. xi. 9. † 14. 2 Cor. xiii. 1. † 14. Acts  
 xi. 23; 1 Cor. x. 33. † 14. 1 Cor. iv. 14, 15. † 14. 1 Thess. ii. 8; Phil. ii. 17.  
 † 15. John x. 11; 2 Cor. i. 8; Col. i. 24; 1 Tim. ii. 10. † 16. 2 Cor. xi. 9. † 17.  
 2 Cor. vii. 3. † 18. 2 Cor. viii. 6, 10, 22. † 18. 2 Cor. viii. 18.

δοκεῖτε, ὅτι ὑμῖν ἀπολογουμεθα; Κατενῶπιον  
do you think, that to you we apologise? In presence  
του θεου, ἐν Χριστῷ, λαλοῦμεν  
of the God, in Anointed, we speak

ταδε πάντα, ἀγαπῆτοι, ὕπερ τῆς ὑμῶν οἰκο-  
but all things, beloved ones, on behalf of the you build-  
δομῆς. <sup>20</sup> Φοβουμαι γαρ, μήπως ἐλθὼν οὐχ  
ing up. I am afraid for, lest perhaps having come not

οἶους θελω εὗρω ὑμᾶς, καγὼ εὗρεθῶ ὑμῖν  
such ones I should find you, and I should be found by you  
οἷον οὐ θελετε· μήπως ἐρεῖς, ζῆλοι, θυμοί,  
such a one not you wish, lest perhaps strifes, jealousies, angers,  
ἐριθείαι, καταλαλαίαι, ψιθυρισμοί, φυσιώσεις,  
contentions, evil-speaking, whisperings, puffings up,  
ἀκαταστασίαι· <sup>21</sup> μὴ πάλιν ἐλθὼντα με ταπει-  
disturbances; lest again having come me should

νωτῇ ὁ θεὸς μου πρὸς ἡμᾶς, καὶ πενθήσω πολ-  
humble the God of me before you, and I should lament over many  
λους τῶν προημαρτηκότων, καὶ μὴ μετανοήσαν-  
of those having previously sinned, and not having reformed

τῶν ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ,  
in respect to the impurity and fornication and lewdness,  
'ἣ ἐπραζαν. ΚΕΦ. ιγ'. 13. <sup>1</sup> Τρίτον τοῦτο  
which they practised. Third time this

ἐρχομαι πρὸς ὑμᾶς· ἐπὶ στοματος δύο μαρτυ-  
I come to you; in mouth of two wit-  
ρων καὶ τριῶν σταθῆσεται παν ῥῆμα. <sup>2</sup> Προει-  
nesses and of three shall be established every word. I have

ρηκα καὶ προλεγω, (ὡς παρών,) το δευτε-  
said before and I tell beforehand, (as being present,) the second  
ρον, (καὶ ἀπών νυν,) τοῖς προημαρτηκοσὶ καὶ  
time, (and being absent now,) to those having previously sinned and

τοῖς λοιποῖς πᾶσιν, ὅτι εἰαν ἐλθῶ εἰς το  
to the others to all, that if I should come to the  
πάλιν, οὐ φέισομαι. <sup>3</sup> Ἐπεὶ δοκιμὴν ζητεῖτε  
again, not I will spare. Since a proof you seek

του ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὅς εἰς ὑμᾶς  
of the in me speaking Anointed, (who towards me  
οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· <sup>4</sup> καὶ γὰρ εἰ  
not is weak, but is powerful in you; even for if

εσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ἦν ἐκ δυνα-  
he was crucified from weakness, yet he lives from power  
μῆως θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεεν ἐν αὐτῷ,  
of God, also for we are weak with him,

ἀλλὰ ζήσομεθα σὺν αὐτῷ ἐκ δυναμῆως θεοῦ  
but we shall live with him from power of God  
\*[εἰς ὑμᾶς·]] <sup>5</sup> ἑαυτοὺς πειραζετε, εἰ ἐστε ἐν  
[towards you·]] yourselves try you, if you are in

19 † Again, do you think  
That we are apologizing to  
You? In the presence of  
God † we speak by Christ;  
‡ but ALL things, O be-  
loved, for your Edification.

20 For I am afraid, lest  
perhaps, having come, I  
may find you such as I do  
not wish; and † I may be  
found by you such as you  
do not wish;—lest there be  
Strifes, \* Jealousies, angry  
Feuds, Contentions, Evil-  
speaking, secret Slanders,  
proud Swellings, Disturb-  
ances;—

21 lest, having come  
again, my God † may hum-  
ble me before you; and I  
should lament for MANY  
of those † who had PRE-  
VIOUSLY SINNED, and have  
not reformed from the IM-  
PURITY, and † Fornication,  
and Licentiousness which  
they practised.

### CHAPTER XIII.

1 † This third time I  
come to you; † by the  
Mouth of Two Witnesses,  
or three, Every Fact shall  
be established.

2 † I have said before,  
and I say beforehand, (as  
when present the SECOND  
time, though now absent.)  
to THOSE † who had PRE-  
VIOUSLY SINNED, and to  
all the OTHERS, That if I  
come AGAIN, † I will not  
spare.

3 Since you seek a Proof  
of the ANOINTED † SPEAK-  
ING by me; (he is not weak  
towards You, but is power-  
ful among you;

4 † for though, indeed,  
he was crucified from  
Weakness, yet he lives from  
God's Power; and though  
we are weak with him, yet  
we shall live with him from  
God's Power.)

5 † try yourselves,

\* VATICAN MANUSCRIPT.—20. Jealousy.

4. towards you—omit.

† 19. 2 Cor. v. 12. † 19. Rom. ix. 1; 2 Cor. xi. 31. † 19. 1 Cor. x. 23. † 20.  
1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. ii. 1, 4. † 21. 2 Cor. xiii. 2.  
† 21. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxv. 20; Deut. xvii. 6; Matt.  
xviii. 10; John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 7.  
2 Cor. i. 25. † 3. Matt. x. 30; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7, 8; 1 Pet. i. 12.  
† 5. 1 Cor. xii. 25.

τῇ πίστει· ἑαυτοὺς δοκιμάζετε. Ἡ οὐκ ἐπιγί-  
the faith; yourselves prove you. Or not do you  
γινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν  
know yourselves, that Jesus Anointed in you  
\* [ἐστίν·] εἰ μὴτι ἀδοκιμῆστέ. <sup>7</sup> Ἐλπίζω δὲ  
[is?] if not without proof you are. I hope but  
ὅτι γινώσσετε, ὅτι ἡμεῖς οὐκ ἐσμεν ἀδοκιμοί.  
that you will know, that we are not are without proof.  
<sup>7</sup> Εὐχομαι δὲ πρὸς τὸν θεόν, μὴ ποιῆσαι ὑμᾶς  
I wish but to the God, not to do you  
κακὸν μὴδὲν οὐχ ἵνα ἡμεῖς δοκιμοὶ φανερω-  
evil nothing; not that we approved ones may appear,  
αλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὥς  
but that you the good may do, we but as  
ἀδοκιμοὶ ὦμεν. <sup>8</sup> Οὐ γὰρ δυνάμεθα τι κατὰ  
without proof may be. Not for we have power any against  
τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. <sup>9</sup> Χαί-  
the truth, but on behalf of the truth. We  
ρομεν γὰρ, ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ  
rejoice for, when we may be weak, you but  
δυνατοὶ ᾔητε· τοῦτο \* [δὲ] καὶ εὐχομεθα, τὴν  
strong ones may be; this [but] even we wish, the  
ὑμῶν καταρτίσιν. <sup>10</sup> Διὰ τοῦτο ταῦτα ἀπὸν  
of you restoration. On account of this these things being about  
γράφω, ἵνα παρὼν μὴ ἀποτομῶς χρῆσμαι,  
I write, so that being present not severity I may use,  
κατὰ τὴν ἐξουσίαν, ἣν ἔδωκε μοι ὁ κύριος  
according to the authority, which gave to me the Lord  
εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαιρεσίν. <sup>11</sup> Ἀδελφοί,  
for building up, and not for pulling down. Lastly,  
ἀδελφοί, χαίrete, καταρτίζεσθε, παρακαλεῖσθε,  
brethren, rejoice you, be you restored, be you comforted,  
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς  
the same think you, be you at peace; and the God of the  
ἀγάπης καὶ εἰρήνης ἐσται μεθ' ὑμῶν. <sup>12</sup> Ἀσπα-  
love and peace shall be with you. Salute  
σασθε ἀλλήλους ἐν ἁγίῳ φιληματι· ἀσπάζονται  
you each other with a holy kiss; salute  
ὑμᾶς οἱ ἅγιοι πάντες. <sup>13</sup> Ἡ χάρις τοῦ κυρίου  
you the saints all. The favor of the Lord  
Ἰησοῦ \* [Χριστοῦ,] καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ  
Jesus [Anointed,] and the love of the God, and  
ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων  
the joint participation of the holy spirit with all  
ὑμῶν.  
of you.

whether you are in the FAITH; prove Yourself. Or do you not know your- selves, † That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And \* I wish before God, that you may do nothing Evil; not that we may appear approved, but that you may do what is good; † though indeed we may be without proof;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed; when we are weak, and you are strong; and thus we wish, YOUR complete restoration.

10 † On this account being absent, I write these things, so that, being present, † I may not use severity, † according to the AUTHORITY which the LORD gave to me for the building up, and not for pulling down.

11 Finally, Brethren, rejoice! Be you fully restored; be admonished; and the same think; cultivate peace; and the God of LOVE and † Peace shall be with you.

12 † Salute each other with a Holy Kiss.

13 All the SAINTS salute you.

14 The † FAVOR of the LORD Jesus, and the LOVE of GOD, and † the JOINT PARTICIPATION of the HOLY spirit be with you all.

\* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

\* VATICAN MANUSCRIPT.—6. is—omit. 7. we wish. 9. but—omit. 11. Anointed—omit. Subscription.—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.  
† 5. Rom. viii. 10; Gal. iv. 19. † 7. 2 Cor. vi. 9. † 9. 1 Cor. iv. 19; 2 Cor. xii. 30; xii. 5, 9, 10. † 10. 1 Cor. iv. 21; 2 Cor. xii. 2; 1 Thess. v. 20; 1 Pet. v. 14. † 11. 1 Cor. i. 10; Phil. ii. 2; 1 Thess. v. 20; 1 Pet. v. 14. † 12. Rom. xvi. 33. † 13. Rom. xvi. 16; 1 Cor. xii. 20; 1 Thess. v. 20; 1 Pet. v. 14. † 14. Phil. ii. 1.



\*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.  
[OF PAUL AN EPISTLE] TO GALATIANS.  
TO THE GALATIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, αποστολος ουκ απ' ανθρωπων ουδε  
Paul, an apostle not from men nor  
δι' ανθρωπου, αλλα δια Ιησου Χριστου και  
through a man, but through Jesus Anointed and  
θεου πατρος του εγειραντος αυτον εκ νεκρων·  
God a father of the having raised him out of dead ones,  
<sup>2</sup> και οι συν εμοι παντες αδελφοι,ταις εκκλη-  
and those with me all brethren, to the congregations of the Galatias· <sup>3</sup> χαρις υμιν και ειρηνη  
from God a father, and Lord of us, Jesus Anointed,  
του, <sup>4</sup> του δοντος εαυτον περι των αμαρτιων  
of the having given himself concerning the sins  
ημων, οπως εξεληται ημας εκ του ενεστατος  
of us, in order that he might rescue us out of the having been present  
αιωνος πονηρου, κατα το θελημα του θεου και  
an age of evil, according to the will of the God and  
πατρος ημων, <sup>5</sup> ος η δοξα εις τους αιωνας των  
father of us, to whom the glory for the ages of the  
αιωνων· αμην. <sup>6</sup> Θαυμαζω, οτι ουτω ταχως  
ages; so be it. I wonder, because so quickly  
μετατιθεσθε απο του καλεισαντος υμας εν  
you are being changed from the one having called you by  
χαριτι Χριστου εις ετερον ευαγγελιον· <sup>7</sup> ο ουκ  
favor of Anointed to other glad tidings; which not  
εστιν αλλο· ει μη τινες εισιν οι ταρασσυντες  
is other; if not some are who are troubling  
υμας, και θελοντες μεταστρεψαι το ευαγγελιον  
you, and wishing to turn about the glad tidings  
του Χριστου. <sup>8</sup> Αλλα και εαν ημεις η αγγελος  
of the Anointed. But even if we or a messenger  
εξ ουρανου ευαγγελιζεται υμιν, παρ'  
from heaven should announce glad tidings to you, contrary to  
δ ευηγγελισαμεθα υμιν, αναθεμα εστω. <sup>9</sup> Ως  
what we announced to you, accursed let him be. As  
προειρηκαμεν, και αρτι παλιν λεγω· ει τις  
we before said, even now again I say; if any one  
υμας ευαγγελιζεται παρ' ο παρελαβετε,  
you addresses with good tidings contrary to what you received,  
αναθεμα εστω. <sup>10</sup> Αρτι γαρ ανθρωπους πειθω,  
accursed let him be. Now for men do I obey,

CHAPTER I.

<sup>1</sup> Paul, an Apostle,—  
(not from Men, nor by a  
Man, but by Jesus Christ,  
and THAT God the Father  
who raised him from the  
Dead;—

<sup>2</sup> and ALL the Brethren  
who are with me; to  
the CONGREGATIONS of  
GALATIA;

<sup>3</sup> Favor to you and  
Peace from God the Father,  
and THAT Lord of ours, Je-  
sus Christ;

<sup>4</sup> who GAVE himself  
on account of our sins,  
in order that he might  
rescue us from the PRE-  
SENT evil Age, according  
to the WILL of our God  
and Father;

<sup>5</sup> to whom be the  
GLORY for the AGES of the  
AGES. Amen.

<sup>6</sup> I am astonished That  
you have so quickly turned  
away from HIM who  
CALLED you by the Favor  
of Christ, to other Glad  
Tidings;

<sup>7</sup> not that there are  
any other; but there are  
CERTAIN persons who  
are TROUBLING you, and  
wishing to subvert the  
GLAD TIDINGS of the  
ANOINTED.

<sup>8</sup> But even if I be, or  
an Angel from Heaven,  
should announce glad  
tidings to You different  
from what we announced  
to you, let him be accursed.

<sup>9</sup> As we before said,  
even now again I say.—  
If any one announces glad  
tidings to You different  
from what you received,  
let him be accursed.

<sup>10</sup> For do I now obey  
Men, or GOD? or do I

\* VATICAN MANUSCRIPT.—Title.—TO THE GALATIANS.

1. 1. ver. 11, 12. 1. 1. Acts ix. 6; xii. 10, 15, 21; xvi. 16; Titus i. 2. 1. 1. Acts  
ii. 34. 1. 2. Phil. ii. 22; iv. 21. 1. 3. 1 Cor. xvi. 1. 1. 2. Rom. i. 7; 1 Cor.  
i. 3; 3 Cor. i. 3; &c. 1. 4. Matt. xx. 28; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. 1. 4.  
John xvii. 14, 15. 1. 7. 3 Cor. ix. 4. 1. 7. Acts xv. 1, 24; 3 Cor. ii. 17; xi. 13; Gal.  
v. 10, 12. 1. 8. 1 Cor. xvi. 22.

ἢ τὸν θεόν; ἢ ζήτω ἀνθρώποις ἀρεσκείν; εἰ  
or the God? or do I seek men to please? If  
\* [γὰρ] ἐτι ἀνθρώποις ἡρέσκον, Χριστοῦ δούλος  
[for] still men I pleased, of Anointed a slave  
οὐκ ἂν ἦμην. <sup>11</sup> Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ  
not I should be. I make known but to you, brethren, the  
εὐαγγέλιον τὸ εὐαγγελισθέν ὑπ' ἐμοῦ, ὅτι  
glad tidings the having been announced by me, that  
οὐκ ἐστὶ κατὰ ἄνθρωπον. <sup>12</sup> οὐδὲ γὰρ ἐγώ  
not is according to man; neither for I  
παρὰ ἀνθρώπου παρέλαβον αὐτοὺς οὐτε ἐδιδάχθην,  
from man received it nor was I taught,  
ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. <sup>13</sup> Ἦκου-  
but through a revelation of Jesus Anointed. You  
σατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ  
heard for the my conduct formerly when in the  
Ἰουδαίῳ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν  
Jewish religion, that exceedingly I persecuted the  
ἐκκλησίαν τοῦ θεοῦ, καὶ ἐπορθοῦν αὐτήν. <sup>14</sup> καὶ  
congregation of the God, and ravaged her; and  
προέκοπτον ἐν τῷ Ἰουδαίῳ ὑπὲρ πολλοὺς  
made progress in the Jewish religion beyond many  
συνηλικιώτας ἐν τῷ γενεῖ μου, περισσοτέρως  
of the same age among the race of me, more earnestly  
ζηλωτὴς ὑπαρχὼν τῶν πατρικῶν μου παραδο-  
a zealot being of the fathers of me traditions.  
σεων. <sup>15</sup> Ὃτε δὲ εὐδοκῆσεν \* [ὁ θεός,] ὁ ἀφο-  
When but it pleased [the God,] that having  
ρισας με ἐκ κοιλίας μητρός μου, καὶ καλεσας  
set apart me from womb of mother of me, and having called  
δια τῆς χάριτος αὐτοῦ, <sup>16</sup> ἀποκαλύψαι τὸν υἱὸν  
through the favor of himself, to reveal the son  
αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν  
of himself to me, so that I might announce him to  
τοῖς ἔθνεσιν· εὐθὺς, οὐ προσανεθεμὴν σαρκὶ  
the nations; immediately, not I consulted with flesh  
καὶ αἵματι, <sup>17</sup> οὐδὲ ἀνῆλθον εἰς Ἱερουσόλυμα  
and blood, nor I went up to Jerusalem  
πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀνῆλθον  
to those before me apostles, but I went  
εἰς Ἀραβίαν, καὶ πάλιν ὑπεστρέψα εἰς Δαμασκόν.  
into Arabia, and again returned to Damascus.  
<sup>18</sup> Ἐπειτα μετὰ ἑτὶ τρία ἀνῆλθον εἰς Ἱερουσόλυ-  
Then after years three I went up to Jerusalem,  
μα, ἰστορησαὶ Πέτρον, καὶ ἐπεμείνα πρὸς αὐτὸν  
to visit Peter, and I remained with him  
ἡμέρας δεκάπεντε. <sup>19</sup> ἑτέρον δὲ τῶν ἀποστόλων  
days fifteen, other but of the apostles  
οὐκ εἶδον, εἰ μὴ Ἰακώβον τὸν ἀδελφὸν τοῦ  
not I saw, if not James the brother of the  
κυρίου. <sup>20</sup> (Ἄ δε γράφω ὑμῖν, ἰδοὺ ἐνώπιον  
Lord. [What now I write to you, lo in presence

† seek to please Men? for  
if I still pleased Men, I  
should not be a Servant of  
Christ.

<sup>11</sup> But I make known  
to you, Brethren, That  
THOSE GLAD TIDINGS  
which were ANNOUNCED  
by me, that they are not  
according to Man;

<sup>12</sup> for † I neither re-  
ceived nor learned them  
from a Man, † but through  
a Revelation from Jesus  
Christ.

<sup>13</sup> For you heard of MY  
Conduct formerly in JUDA-  
ISM, † That I Exceedingly  
persecuted the CONGREGA-  
TION of GOD, and † I did it  
waste;

<sup>14</sup> and made proficiency  
in Judaism beyond Many  
of the same age among my  
OWN RACE, † being an ex-  
cessive Zealot for † the  
TRADITIONS of my FA-  
THERS.

<sup>15</sup> But when it pleased  
THAT GOD who SET ME  
APART from my BIRTH, and  
CALLED ME by his FAVOR,

<sup>16</sup> to reveal his SON to  
me, † that I might an-  
nounce him to the NA-  
TIONS, I did not imme-  
diately consult with † Flesh  
and Blood;

<sup>17</sup> nor did I go up to  
Jerusalem to THOSE who  
were APOSTLES before me,  
but I went away into  
Arabia, and returned again  
to Damascus.

<sup>18</sup> Then, after three  
Years, † I went up to Jeru-  
salem to visit \* Cephas,  
and remained with him  
fifteen Days;

<sup>19</sup> and I saw no other  
of the APOSTLES except  
† † James, the BROTHER of  
the LORD.

<sup>20</sup> (Now, the things I

\* VATICAN MANUSCRIPT.—10. For.—omit.

13. the God.—omit.

18. Cephas.

† 10. The Hebrews called all near relations *brothers*. This James was the son of Alphaeus by Mary the sister of our Lord's mother.—*MacKnight*.

† 10. 2 Thess. ii. 4; James iv. 4. † 13. 1 Cor. xv. 3. † 12. Eph. iii. 3. † 13. Acts ix. 1; xii. 4; xiv. 11; 1 Tim. i. 13. † 13. Acts viii. 3. † 14. Acts xii. 3; xvi. 9; Phil. iii. 6. † 14. Matt. xv. 2; Mark vii. 5. † 16. Acts ix. 15; xii. 21; xvi. 17, 18; Rom. xi. 13; Eph. iii. 8. † 16. Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12. † 15. Acts ix. 20. † 13. Matt. xiii. 53; Mark vi. 3.

του θεου, ὅτι οὐ ψευδομαι.) <sup>21</sup> Ἐπειτα ἦλθον  
of the God, that not I am speaking falsely.) Then I went  
eis ta klimata tēs Syrias kai tēs Kilikias.  
into the regions of the Syria and of the Cilicia;

<sup>22</sup> Ἡμην δὲ ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκ-  
I was but being unknown by the face to the con-  
κλησιαῖς τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. <sup>23</sup> μόνον  
gregations of the Judea those in Anointed; only

δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε,  
but hearing they were; That the one persecuting us once,

νυν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπο-  
now proclaims as glad tidings the faith which once he was laying  
βρι· <sup>24</sup> καὶ ἐδοξάζον ἐν ἐμοὶ τὸν θεόν. ΚΕΦ. Β΄.  
was, and they were glorifying in me the God.

2. <sup>1</sup> Ἐπειτα δια δεκατεσσάρων ἐτῶν πάλιν ἀνε-  
Then through fourteen years again I went

βην eis Ἱερουσόλυμα μετὰ Βαρναβᾶ, συμπαρα-  
up to Jerusalem with Barnabas, having taken as

λαβὼν καὶ Τίτον. <sup>2</sup> Ἀνεβην δὲ κατὰ ἀποκαλύ-  
a companion also Titus. I went up but according to a revela-

ψιν, καὶ ἀνεθεμην αὐτοῖς το εὐαγγέλιον ὁ κη-  
tion, and submitted to them the glad tidings which I

ρύσσω ἐν τοῖς ἐθνεσιν· κατ' ἰδίαν δὲ τοῖς δοκου-  
publish among the Gentiles; by one's self but to those appearing

σι, μὴπως εἰς κενὸν τρέχω, ἢ ἐδραμον.  
somewhat, lest for a vain thing I should run, or had run.

<sup>3</sup> Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήνων,  
But not even Titus he with me, a Greek being.

ἠναγκασθῇ περιτμηθῆναι. <sup>4</sup> Διὰ δὲ τοὺς  
was under a necessity to be circumcised. On account of but the

παρεισακτοὺς ψευδαδελφούς· (οἵτινες παρεισ-  
secretly introduced false brethren; who stole

ἤλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν  
in to have spied out the freedom of us which

ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδου-  
we hold in Anointed Jesus, so that we they might;

λῶσυνται.) <sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ  
enslave.) to whom not even for an hour we yielded by the

ὑποταγῇ, ἵνα ἡ ἀληθεῖα τοῦ εὐαγγελίου δια-  
submission, in order that the truth of the glad tidings might

am writing to you, behold, in the presence of GOD, I do not falsely affirm.

<sup>21</sup> After that I went into the REGIONS OF SYRIA and of CILICIA;

<sup>22</sup> but I was unknown personally to THOSE CONGREGATIONS OF JUDEA which are in Christ;

<sup>23</sup> they only having heard, That "HE who was once PERSECUTING us, is now announcing as glad tidings the FAITH which he formerly laid waste."

<sup>24</sup> And they glorified GOD on my account.

## CHAPTER II.

1 Then within †Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

3 \* But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

4 on account even of †the FALSE BRETHREN SECRETLY INTRODUCED; (who crept in to spy out our †FREEDOM which we possess in the Anointed Jesus, †so that they might enslave us;)

5 to whom not even for an Hour did we yield by SUBMISSION; in order that †the TRUTH of the GLAD

\* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up by revelation, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief to the poor Christians in Judea, but this would not allow sufficient time for the journey here mentioned.

† 20. Rom. ix. 1. † 21. Acts ix. 20. † 4. Acts xv. 1, 24; 2 Cor. xi. 28. † 4. Gal. v. i, 23. † 4. 2 Cor. xi. 20; Gal. iv. 8, 9. † 5. verse 14.



προς την αληθειαν του ευαγγελιου, ειπον  
with respect to the truth of the glad tidings, I said  
τῷ Πέτρῳ ἐμπροσθεν παντων· Εἰ συ, Ἰουδαίος  
to the Peter in presence of all, If thou, a Jew  
ὑπαρχων, ἐθνικως ζῆς και οὐκ Ἰουδαίως,  
being, like Gentiles thou livest and not like Jews,  
πως τα εθνη αναγκαζεις Ἰουδαίζειν. <sup>15</sup> Ἡμεῖς  
how the Gentiles dost thou compel to Judaize. We

φύσει Ἰουδαῖοι, και οὐκ ἐξ ἐθνων ἁμαρταῖοι·  
by nature Jews, and not of Gentiles sinners;

<sup>15</sup> εἰδοτες δε, οτι οὐ δικαιουται ἄνθρωπος ἐξ  
knowing and, that not is justified a man by

ἐργων νομου, εαν μη δια πίστεως Ἰησου Χρισ-  
works of law, if not on account of faith of Jesus Anointed;

του· και ἡμεῖς εἰς Χριστον Ἰησουν ἐπιστευσά-  
and we into Anointed Jesus believed,

μεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστου, και  
so that we may be justified by faith of Anointed, and

οὐκ ἐξ ἐργων νομου· διότι ἐξ ἐργων νομου οὐ  
not by works of law; because by works of law not

δικαιωθητῆται πᾶσα σαῶ. <sup>17</sup> Εἰ δε ζητούντες  
will be justified all flesh. If but seeking

δικαιωθῆναι ἐν Χριστῷ εἰρήθημεν και αὐτοὶ  
to have been justified in Anointed we were found even we ourselves

ἁμαρταῖοι, ἀρα Χριστὸς ἁμαρτίας διακονος;  
sinners, then Anointed of sin a servant?

Μη γενοιτο. <sup>18</sup> Γι γὰρ ἃ κατελυσά, ταῦτα  
Not let it be. If for what I pull down, these things

παλιν οἰκοδομῶ, παραβατῆν ἑμαυτον συνισ-  
again I build, a transgressor myself I con-

τανω. <sup>19</sup> Ἐγὼ γὰρ δια νομου νόμου ἀπεθάνον  
attitude. I for on account of law by law died

ἵνα θεῷ ζῶσω. <sup>20</sup> Χριστῷ συνεσταυρωμαι·  
so that by God I may live. With Anointed I have been crucified;

ζῶ δε, οὐκετι ἐγώ, ζῇ δε ἐν ἐμοὶ Χριστός· ὁ  
I live but, no longer I, lives but in me Anointed; the

δε νυν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ  
but now I live in flesh, by faith I live in the of that son

τοῦ θεοῦ, τοῦ ἀγαπήσαντος με και παραδόντος  
of the God, of that having loved me and having delivered up

ἑαυτον ὑπὲρ ἐμοῦ. <sup>21</sup> Οὐκ ἀθετῶ τὴν χάριν  
himself in behalf of me. Not I set aside the favor

τοῦ θεοῦ· εἰ γὰρ δια νόμου δικαιώσῃ, ἀρα  
of the God; if for through law justification, then

Χριστὸς ὠρεαν ἀπεθάνεν. ΚΕΦ. γ'. 3. <sup>1</sup> Ὁ  
Anointed without cause died. O

with respect to the truth of the glad tidings, I said to \*Cephas in the presence of all; "If th u, being a Jew, livest like the Gentiles, and not like the Jews, how is it that thou dost compel the Gentiles to Judaize?

15 We are Jews by Natural birth, and not

sinners of the Gentiles; 16 and knowing That a Man is not justified by

Works of Law, except on account of Faith of

\* Christ Jesus, even we have believed into \* Jesus

Christ, so that we may be justified by Faith of Christ, and not by Works of Law;

Because by Works of Law will no Flesh be just-  
fied."

17 But if seeking to be justified by Christ, even

we ourselves are found sinners, is Christ then a

Servant of Sin? By no means.

18 For if I rebuild those very things I pulled down,

I constitute Myself a Transgressor.

19 Besides, I through Law died by Law, so that I might live by God.

20 I have been crucified together with Christ; still I live, yet no longer

I, but Christ lives in me; for that life which I now live in the Flesh, I am liv-

ing by THAT Faith of the son of God, who LOVED

me even to delivering him- self up on my behalf.

21 I do not set aside the FAVOR of God; for if through Law I have Right-  
eousness, then Christ died unnecessarily.

### CHAPTER III.

1 O Thoughtless Gala-

\* VATICAN MANUSCRIPT.—14. Cephas.  
20. by THAT Faith of THAT God and Christ, who LOVED me.

16. Christ Jesus.

16. Jesus Christ.

14. verse 5. 14. 1 Tim. v. 20. 14. Acts x. 13; xi. 3. 15. Matt. ix. 11; Eph. ii. 3, 12. 16. Acts xi. 38, 39. 16. Rom. i. 17; iii. 22, 23; viii. 3. Gal. iii. 24; Heb. vii. 18, 19. 16. Psa. cxliii. 2; Rom. iii. 20; Gal. iii. 11. 17. Rom. viii. 3. 19. Rom. vi. 14; vii. 4, 6. 19. Rom. vii. 11; 2 Cor. v. 15; 1 Thess. v. 10; Heb. ix. 14; 1 Pet. iv. 2. 20. Rom. vi. 6; Gal. v. 24; vi. 14. 20. 2 Cor. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. 20. Eph. v. 2; Gal. i. 4; Titus ii. 14. 21. Gal. iii. 21; Heb. vii. 11.

αποητοι, Γαλαται, τις υμας εβασκανε; οἱς  
 thoughtless, Galatians, who you deluded? to whom  
 κατ' οφθαλμους Ιησους Χριστος προεγραφη  
 with respect to eyes Jesus Anointed was before set forth  
 \* [εν υμιν] εσταυρωμενος. <sup>2</sup> Τουτο μονον θελω  
 [among you] having been crucified. This thing only I wish  
 μαθειν αφ' υμων εξ εργων νομου το πνευ-  
 to have learned from you; on account of works of law the spirit  
 μα λαβετε, η εξ ακοης πιστεως; <sup>3</sup> Ου-  
 did you receive, or on account of a hearing of faith? So  
 τως αποητοι εστε; εναρξαμενοι πνευματι, νυν  
 thoughtless are you? having begun in spirit, now  
 σαρκα επιτελεισθε; <sup>4</sup> Τοσαυτα επαθετε  
 in flesh are you being made perfect? So many things you suffered  
 εικη; ειγε και εικη. <sup>5</sup> Ο ουν επιχο-  
 without cause? I indeed even without cause. He then supply-  
 ρηγων υμιν το πνευμα, και ενεργων δυναμεις εν  
 ing to you the spirit, and working miracles among  
 υμιν, εξ εργων νομου, η εξ ακοης  
 you, on account of works of law, or on account of obedience  
 πιστεως; <sup>6</sup> καθως Αβρααμ επιστευσε τω θεφ,  
 of faith? even as Abram believed in the God,  
 και ελογισθη αυτω εις δικαιοσυνην. <sup>7</sup> Γινωσ-  
 and it was counted to him for righteousness. Know you  
 κετε αρα, οτι οι εκ πιστεως, ουτοι εισιν υιοι  
 certainly, that those of faith, these are sons  
 Αβρααμ. <sup>8</sup> Προιδουσα δε η γραφη, οτι εκ πισ-  
 of Abram. <sup>8</sup> Providing before seen and the writing, that by faith  
 τως δικαιοι τα εθνη ο θεος, προευγγελισατο  
 justifies the nations the God, before announced glad tidings  
 τω Αβρααμ· 'Οτι ευελογηθησονται εν σοι  
 to the Abram, That shall be blessed in thee  
 παντα τα εθνη. <sup>9</sup> Ωστε οι εκ πιστεως, ευλο-  
 all the nations. So that those of faith, are  
 γουνται συν τω πιστω Αβρααμ. <sup>10</sup> 'Οσοι γαρ  
 blessed with the believing Abram. As many as for  
 εξ εργων νομου εισιν, υπο καταραν εισιν· γεγ-  
 of works of law are, under a curse they are; it has  
 ρακται γαρ· 'Οτι επικαταρατος πας ος ουκ εμ-  
 been written for; That accursed every one who not con-  
 μενει εν πασι τοις γεγραμμενοις εν τω βιβλιφ  
 tains in all things those having been written in the book  
 του νομου, του ποιησαι αυτα. <sup>11</sup> Οτι δε εν  
 of the law, of the to have done them. That but by  
 νομφ ουδεις δικαιουται παρα τω θεφ, δηλον·  
 law no one is justified before the God, clear;  
 οτι ο δικαιος εκ πιστεως, ζησεται <sup>12</sup> ο δε  
 because the just by faith, shall live; the but

tians! † who has deluded You, before whose Eyes Jesus Christ was previous-ly represented as having been crucified.

2 This only I desire to learn from you;—† Did you receive the spirit on account of Works of Law, or on account of Obedience of Faith?

3 Are you so thought- less? † Having begun in Spirit, are you now being made perfect in Flesh?

4 Have you suffered so Much for nothing? if in- deed it is for nothing.

5 † He then supplying to you the spirit, and per- forming Miracles among you, does he these on ac- count of Works of Law, or on account of Obedience of Faith?

6 even as Abraham † be- lieved God, and it was "counted to him for Right- eousness;"

7 Know you, certainly, † That those of Faith, these are Sons of Abraham.

8 And the scripture, having foreseen That God would justify the nations by Faith, previously an- nounced glad tidings to ABRAHAM, That † "In thee "shall All the nations be "blessed."

9 Those of Faith, there- fore, are blessed with be- lieving Abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, † "Accursed is "every one who continues "not in All those things "HAVING BEEN WRITTEN "in the book of the LAW "to do them."

11 Besides, That no one † is justified by Law be- fore God is clear; Be- cause, † "The righteous "by Faith, shall live."

\* VATICAN MANUSCRIPT.—1. among you—omit.

† 1. Gal. v. 7.      † 2. Acts viii. 15; Eph. i. 13.      † 3. Gal. iv. 9.      † 4. 2 Cor. xiii. 2.      † 5. Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23.      † 6. John. viii. 30; Rom. iv. 11, 12, 16.      † 7. Gen. xii. 3; xviii. 18; xlii. 18; Acts iii. 35.      † 8. Deut. xlvii. 25; Jer. xl. 2.      † 9. Gal. ii. 16.      † 10. Hab. ii. 4; Rom. i. 17; Heb. x. 38.

νομος ουκ εστιν εκ πιστεως· αλλ' ο ποιησας  
law not is of faith; but the one having done  
αυτα, ησεται εν αυτοις. 13 Χριστος ημας  
these things, shall live by them. Anointed no

εξηγορασεν εκ της καταρας του νομου, γενομε-  
brought off from the curse of the law, having be-  
νος υπερ ημων καταρα· (γεγραπται γαρ· Επι-  
come on behalf of us a curse; (it has been written for, Ac-  
καταρατος πας ο κρεμαμενος επι ξυλου·)  
curled every one he being hung on a tree,)

14 ινα εις τα εθνη η ευλογία του Αβρααμ γην-  
so that for the nations the blessing of the Abraham might  
ται εν Χριστω Ιησου, ινα την επαγγελιαν του  
be in Anointed Jesus, that the annunciation of the  
πνευματος λαβωμεν δια της πιστεως. 15 Αδελ-  
spirit we might receive through the faith. Brethren,

φοι, κατα ανθρωπον λεγω· ομως ανθρωπου  
according to man I speak; though of a man  
κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασ-  
having been ratified a covenant no one sets aside or superadds.  
σεται. 16 Τω δε Αβρααμ ερρήθησαν αι επαγγε-  
To the now Abraham were spoken the promi-

λιδαι, και τω σπερματι αυτου. Ου λεγει· Και  
one, even for the seed of him. Not he says, And  
τοις σπερμασιν, ως επι πολλων, αλλ' ως εφ'  
to the seeds, as concerning many, but as concerning  
ενο· Και τω σπερματι σου· ος εστι Χριστος.  
one; And to the seed of thee; who is Anointed.

17 Τουτο δε λεγω· διαθηκην προκεκυρωμενην  
This but I say; a covenant previously ratified

υπο του θεου \* [εις Χριστον,] ο μετα τετρακο-  
by the God [concerning Anointed,] that after four hun-  
σια και τριακοντα ετη γεγονως νομος ουκ ακυ-  
dred and thirty years having become a law not an-  
ροι, εις το καταργησαι την επαγγελιαν. 18 ει  
null, so as to have canceled the promise; 14

γαρ εκ νομου η κληρονομια, ουκετι εξ επαγγε-  
for by law the inheritance, no longer by promise,  
λιας· τω δε Αβρααμ δι' επαγγελιας κεχαρισ-  
to the but Abraham through promise has freely

ται ο θεος. 19 Τι ουν ο νομος, των παραβα-  
given the God. Why then the law? The transgres-  
σεων χαριν ετεθη, (αχρισ ου ελθρ  
sions on account of it was appointed, (to which time should have come  
το σπερμα, φη επηγγελται,) διαταγεις  
the seed, to whom it has been promised,) having been instituted

20· αγγελων, εν χειρι μεσιτου. 20· Ο δε  
by means of messengers, in hand of a mediator. The but  
μεσιτης ενος ουκ εστιν· ο δε θεος εις εστιν.  
mediator of one not being; but the God one is.

12 Now the LAW is not of Faith; but † "HE HAV-  
ING DONE these things  
"shall live by them."

13 † Christ has redeemed  
Us from the CURSE of the  
LAW, having become a  
Curse on our behalf; (for  
it has been written,  
‡ "EVERY ONE who is  
"HANGED on a Tree is ac-  
"cursed;")

14 So that the BLESS-  
ING of ABRAHAM might be  
for the NATIONS, by Christ  
Jesus; and that through  
the FAITH we might re-  
ceive the ANNUNCIATION  
of the SPIRIT.

15 Brethren, I speak ac-  
cording to man;—no one  
sets aside or superadds  
conditions to ‡ a ratified  
Compact, though human.

16 Now to ABRAHAM  
were the PROMISES spoken,  
even for his SEED. He  
does not say, "And to the  
SEEDS," as concerning  
many, but as concerning  
one; ‡ "And to thy  
"SEED,"—who is Christ.

17 Now this I affirm,  
that a Covenant-engage-  
ment previously ratified by  
GOD, the LAW, ‡ issued  
Four hundred and Thirty  
Years afterwards does not  
annul, ‡ so as to INVALI-  
DATE the PROMISE;

18 for if the INHERIT-  
ANCE be by LAW, ‡ it is no  
longer by Promise; but  
GOD graciously gave it to  
ABRAHAM by Promise.

19 Why then the LAW?  
It was appointed on ac-  
count of TRANSGRESSIONS,  
till ‡ the SEED should  
come to whom the promise  
related; ‡ having been  
instituted by means of  
Angels, in the hand of ‡ a  
Mediator.

20 Of one party, how-  
ever, he is not the MEDIA-  
TOR; ‡ but GOD is one.

\* VATICAN MANUSCRIPT.—concerning Anointed—omit.

‡ 12. Lev. xviii. 5; Neh. ix. 26; Ezek. xx. 11; Rom. x. 8. ‡ 13. Rom. viii. 3; ‡ Cor.  
v. 21; Gal. iv. 5. ‡ 14. Rom. iv. 10, 16. ‡ 15. Heb. ix. 17.  
‡ 16. Gen. xii. 7. ‡ 17. 1. J. xii. 40, 41. ‡ 17. Rom. iv. 13; verse 21. ‡ 18.  
Rom. iv. 14. ‡ 19. verse 10. ‡ 19. Acts vii. 53; Heb. ii. 2. ‡ 19. Exod. xl.  
12, 21, 23; Deut. v. 3, 22, 23, 27, 31. ‡ 20. Rom. iii. 23, 30.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν \* [του  
The then Law contrary to the promises [of the  
θεοῦ;] Μη γενοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ  
God? Not let it be. If for was given a law that  
δυναμεὶς ζῶποιῆσαι, οὕτως ἀν ἐκ νόμου ἦν ἡ  
being able to have made alive, truly by law was the  
δικαιοσύνη; 22 ἀλλὰ συνεκλείσεν ἡ γραφή τα  
righteousness; but shut up together the scripture the  
πάντα ὑπο ἁμαρτιαν, ἵνα ἡ ἐπαγγελία ἐκ  
all things under sin, in order that the promise by  
πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστευούσι.  
faith of Jesus Anointed might be given to the believers.  
23 Πρὸ τοῦ δε ελθεῖν τὴν πίστιν, ὑπο νόμον  
Before the but to have come the faith, under law  
ἐφρουρουμένα συνεκλεισμένοι εἰς τὴν μελλού-  
we were guarded being shut up together for the being  
σαν πίστιν ἀποκαλυφθῆναι. 24 Ὅστε δ νόμος  
about faith to have been revealed. So that the law  
παιδαγωγὸς ἡμῶν γέγονεν, εἰς Χριστόν, ἵνα ἐκ  
a child-leader of us has become, to Anointed, that by  
πίστεως δικαιωθῶμεν. 25 ἐλθούσης δὲ τῆς πίσ-  
faith we might be justified; having come but the faith,  
τεως, οὐκετι ὑπο παιδαγωγῶν ἐσμεν. 26 Πάν-  
no longer under a child-leader we are. All  
τες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν  
for sons of God you are through the faith by  
Χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπ-  
Anointed Jesus; as many as for into Anointed were  
τίσθητε, Χριστὸν ἐνεδυσάσθε. 28 Οὐκ ἐν ἰου-  
dipped, Anointed you were clothed. Not there is a  
δαῖος, οὐτε Ἕλλην· οὐκ ἐν δούλος, οὐδε ἐλευ-  
Jew, nor a Greek; not there is a slave, nor a  
θερὸς· οὐκ ἐν ἀρσεν καὶ θήλῃ· πάντες γὰρ  
freeman; not there is male and female; all for  
ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δὲ ὑμεῖς  
you one are in Anointed Jesus; if but you  
Χριστοῦ, ἀπὸ τοῦ Ἀβραὰμ σπέρμα ἐστε, \* [καὶ]  
of Anointed, certainly of the Abraham seed you are, [and]  
κατ' ἐπαγγελίαν κληρονόμοι. ΚΕΦ. Δ'. 4.  
according to promise heirs.  
1 Λέγω δε, ἐφ' ὅσον χρόνον ὁ κληρονόμος  
I say now, for as long as a time the heir  
νηπιος ἐσπῆν, οὐδὲν διαφέρει δούλου, κύριος  
a child is, nothing he differs a slave, lord

21 Is the LAW then con-  
trary to the PROMISES?  
ly no means; for if a  
Law were given which was  
able to make alive, certainly  
RIGHTEOUSNESS  
would come from that  
Law;

22 but the SCRIPTURE  
has shut up together ALL  
under Sin, † in order that  
the PROMISE by Faith of  
Jesus Christ might be  
given to the BELIEVERS.

23 And before the COM-  
ING of that FAITH, we were  
guarded under Law, being  
shut up together for the  
FAITH BEING ABOUT to be  
revealed.

24 So that the LAW has  
become our † Pedagogue  
to lead to Christ, ‡ that we  
might be justified by Faith.

25 But the FAITH hav-  
ing come, we are no longer  
under a Pedagogue;

26 since you are all  
‡ Sons of God, through the  
FAITH, by Christ Jesus.

27 Besides, † as many of  
you as were immersed into  
Christ, were clothed with  
Christ.

28 † In him there is not  
Jew nor Greek; there is  
not a Slave nor a Free-  
man; there is not Male  
and Female; for you all  
are † one in Christ Jesus;

29 and if you belong to  
Christ, certainly you are  
ABRAHAM'S Seed, † and  
Heirs according to Prom-  
ise.

#### CHAPTER IV.

1 Now I say, for as long  
as a Time as the HEIR is a  
Child, he differs in nothing  
from a Slave, Lord of all  
though he be;

\* VATICAN MANUSCRIPT.—21. of God—omit.

23. and—omit.

† 24. "Paideuagogos, from *pais*, a child, and *agoogos*, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (*agein*) him to and from school, and the place of exercise. These *paideuagogoi* were generally slaves, *importun* and *severe*, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—*Parkhurst*.

‡ 22. Rom. iii. 9, 10, 23; xi. 32.  
12; Rom. viii. 14—16, Gal. iv. 4, 15; 1 John iii. 1, 2.  
1 Cor. xii. 13; Col. iii. 11.

† 24. Acts xiii. 37; Gal. ii. 16.  
‡ 27. Rom. vi. 3.  
† 23. Eph. ii. 14—10; iv. 4, 13.

† 23. John i.  
‡ 23. Rom. x. 12;  
† 23. Rom. viii. 17;



πατρων ὧν<sup>2</sup> ἀλλὰ ὑπο ἐπιτροπῶν ἐστὶ καὶ δι-  
of all being; but under guardians it is and stew-  
κομοῦν, ἀχρι τῆς προθεσμίας τοῦ πατρὸς.  
aris, till the before-appointed of the father.

<sup>3</sup> Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νηπιοὶ, ὑπο τα-  
So also we, when we were children, under the  
στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· <sup>4</sup> ὅτε  
rudiments of the world we were having been enslaved; when  
δε ἦλθε τὸ πλῆρωμα τοῦ χρόνου, ἐξαπεστείλεν  
but came the fulness of the time, sent forth

ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενομένον ἐκ γυναίκος,  
he might himself, having been born from a woman,  
γενομένον ὑπο νόμον, <sup>5</sup> ἵνα τοὺς ὑπο νόμον  
having been born under law, in order that those under law

εξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.  
he might buy us, that the sonship we might receive.

<sup>6</sup> Ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν \* [ὁ θεός]  
Because and you are sons, I sent forth [the God]

τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν,  
the spirit of the son of himself into the hearts of us,

κραζόν· Ἀββὰ, ὁ πατήρ. <sup>7</sup> Ὅστε οὐκετι εἰ  
crying; Abba, the father. So that no longer thou art

δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονομός  
slave, but sons; if but sons, also an heir

θεοῦ \* [διὰ Χριστόν.] <sup>8</sup> Ἀλλὰ τότε μὲν, οὐκ  
of God [through Anointed.] But then indeed, not

εἰδότες θεόν, ἐδουλεύσατε τοῖς φύσει μὴ οὐτι  
knowing God, you were enslaved to those by nature not being

θεοῖς· <sup>9</sup> νῦν δὲ, γινώσκτες θεόν, μάλλον δὲ γνωσ-  
gods; now but, having known God, more and having

θέντες ὑπο θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τα-  
been known by God, how do you turn back again to the

ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἀνωθεν  
weak and poor rudiments, to which again as at first

δουλεῖν θέλετε; <sup>10</sup> Ἡμέρας παρατηρεῖσθε·  
be in subjection you wish? Days you watch narrowly?

καὶ μηνᾶς καὶ καιροὺς καὶ ἐνιαυτοὺς; <sup>11</sup> Φοβοῦ-  
and moons and seasons and years? I am

μαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.  
afraid you, lest perhaps in vain I labored hard for you.

<sup>12</sup> Γίνεσθε ὡς ἐγώ, ὅτι καγὼ ὡς ὑμεῖς· ἀδελ-  
Become you as I, for even I as you; brethren

φί, δεομαι ὑμῶν· οὐδὲν με ἠδίκησατε. <sup>13</sup> Οἱ-  
ren, I entreat you; nothing me you wronged. You

εἴτε δὲ, ὅτι δι' ἀσθενίαν τῆς σαρκὸς εὐαγγε-  
know but, that through weakness of the flesh I announced

2 but is under Guar-  
dians and Stewards, till  
\* THAT PERIOD PREDETER-  
MINED OF THE FATHER.

3 Thus we also, when  
we were Children, & were  
enslaved under the RUDI-  
MENTS OF THE WORLD.

4 But & when the COM-  
PLETION OF THE TIME ar-  
rived, God sent forth his  
son, & having been pro-  
duced from a Woman,  
& born under Law,

5 & in order that he might  
redeem THOSE under Law,  
& that we might receive the  
SONSHIP.

6 And Because you are  
Sons, he sent forth & the  
SPIRIT of his son into  
our HEARTS, exclaiming,  
Abba! Father!

7 So that thou art no  
longer a Slave, but a Son;  
& and if a Son, also an  
Heir \* of God.

8 But at that time, in-  
deed, not knowing God,  
you were enslaved to  
THOSE by Nature who ARE  
not Gods;

9 now, however, having  
acknowledged God, (or  
rather having been ac-  
knowledge'd by God,) & how  
is it you are returning  
again to & the WEAK and  
POOR Rudi- ments, to which  
again, as at first, you wish  
to be in subjection?

10 & Are you observing  
Days, and Moons, and  
Seasons, and Years?

11 I am afraid for you,  
lest & perhaps I may have  
labored for you in vain.

12 Brethren, I entreat  
you to be as I am, For I  
am as ye were; you in-  
jured Me in nothing;

13 And you know & That  
through Weakness of the  
FLESH I ORIGINALLY ad-

\* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED OF THE FATHER.  
7. & rough Anointed—omit. 7. through God.

6. God—omit

1. 3. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10. 2. 4. Gen. xlix. 10; Dan. ix. 24;  
Mark i. 15. 3. 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23. 5. 4. Luke ii. 27. 6. 5.  
Gal. iii. 13; 1 Pet. i. 18, 19. 7. 1. John i. 13; Gal. iii. 26; Eph. i. 6. 8. 6. Rom. viii. 13;  
1. 7. Rom. viii. 10, 17; Gal. iii. 20. 9. 8. Rom. i. 25; 1 Cor. xii. 2. 10. 9. Gal. iii. 3;  
Col. ii. 20. 11. 9. Rom. viii. 3; Heb. vii. 18. 12. 10. Rom. xiv. 5; Col. ii. 16. 13. 11. Gal. ii.  
2; v. 2, 4; 1 Thess. iii. 5. 14. 13. 1 Cor. ii. 8; 2 Cor. xi. 30; xii. 7, 9.

λίσταμην ὑμῖν το προτερον, <sup>14</sup> και την πειρασμον  
g'd things to you the formerly, and the temptation

μου τον εν τη σαρκι μου ουκ εξουθενησατε ουδε  
of me that in the flesh of me not you despised nor

ξεπτυσσατε· αλλ' ως αγγελον θεου εξαφασθε  
did you spit out; but as a messenger of God you received

με, ως Χριστου Ιησουν. <sup>15</sup> Τις ουν ην ο μακα-  
me, even as Anointed Jesus. What then was the benedico-

ρισμος ὑμων: μαρτυρω γαρ ὑμιν, οτι, ει δυνα-  
tion of you? I testify for to you, that, if sole,

τον, τους οφθαλμους ὑμων εξορυξαντες ανεδω-  
the eyes of you having dug out would you

κιτε μοι. <sup>16</sup> Ωστε εχθρος ὑμων γεγωνα αλη-  
give to me. So that an enemy of you have I become speak-

ουσιν ὑμιν: <sup>17</sup> Ζηλουσιν ὑμας ου καλως·  
is; truth to you? They show affection towards you not honorably,

αλλα εκκλεισαι ὑμας θελουσιν, ινα αυτοις ζη-  
but to have shut out you they wish, so that them you

λουτε. <sup>18</sup> Καλον δε \* [το] ζηλουσθαι εν  
may ardently love. Honorable but [the] to be ardently devoted to

κλω παντοτε, και μη μονον εν τω παρειναι  
a good thing at all times, and not only in the to be present

με προς ὑμας. <sup>19</sup> Τεκνια μου, ους παλιν ωδινω,  
me with you. O little children of me, whom again I am bearing,

αχρις ου μορφωθη Χριστος εν ὑμιν· <sup>20</sup> ηθειλον  
till may have been formed Anointed in you; I could wish

δε παρειναι προς ὑμας αρτι, και αλλαξει την  
but to be present with you now, and to change the

φωνην μου· οτι απορουμοι εν ὑμιν. <sup>21</sup> Λεγετε  
tone of me; because I am perplexed with you. Speak you

μοι, οί υπο νομον θελοντες ειναι, τον νομον  
to me, those under law desiring to be, the law

ουκ ακουετε; <sup>22</sup> Γεγραπται γαρ, οτι Αβρααμ  
not do you hear? It has been written for, that Abraham

δυο υιους εσχεν· ενα εκ της παιδισκης, και  
two sons had; one from the bond-woman, and

ενα εκ της ελευθερας. <sup>23</sup> Αλλ' ο \* [μεν] εκ της  
one from the free-woman. But that [indeed] from the

παιδισκης, κατα σαρκα γεγεννηται· ο δε εκ  
bond-woman, according to flesh has been born; that but from

της ελευθερας, δια της επαγγελιας. <sup>24</sup> Ατινα  
the free-woman, through the promise. Which thing

εστιν αλληγορουμενα· αυται γαρ εισι δυο  
is being adapted to another meaning; these for are two

διαθηκαι· μια μεν απο ορους Σινι, εις δουλειαν  
covenants, one indeed from mount Sinai, for servitude

nounced glad tidings to you;

<sup>14</sup> and \* THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me as a Messenger of God; & even as Christ Jesus.

<sup>15</sup> \* What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.

<sup>16</sup> So that I have become your Enemy, & by telling you the truth!

<sup>17</sup> They love you ardently, not honorably; but they desire \* to exclude us, so that you may love Them ardently.

<sup>18</sup> Now, it is honorable to be ardently devoted to wards a good cause, at all times; and not only during my PRESENCE with you.

<sup>19</sup> O my Little children, & whom I am bearing again, till Christ be formed in you;

<sup>20</sup> and I could wish to be present with you now, and to change my tone; because I am perplexed concerning you.

<sup>21</sup> Tell me, you who are desiring to be under Law, do you not hear the LAW?

<sup>22</sup> For it has been written, That Abraham had Two Sons; & one from the BOND-WOMAN, and & one from the FREE-WOMAN.

<sup>23</sup> Now, & the one from the BOND-WOMAN was naturally produced; & but the other from the FREE-WOMAN was through the PROMISE.

<sup>24</sup> Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

\* VATICAN MANUSCRIPT.—14. your TRIAL which was in my FLESH. 15. Where then. 17. to exclude us, so that. 18. the—omit. 23. Indeed—omit.

† 11. 2. Sam. xix. 27; Mal. ii. 7. † 14. John xiii. 20. † 15. Gal. ii. 5, 14; 1. Cor. iv. 13; Phil. iv. 10; James i. 15. † 22. Gen. xvi. 15. † 23. Gen. xli. 2. † 24. Rom. ix. 7. † 25. Gen. xlviii. 10, 14; xli. 1, 2; Heb. xi. 11.

γεννωσα, ἥτις ἐστὶν Ἀγαρ· <sup>25</sup> το γὰρ Ἀγαρ, bringing forth, which is Agar; the for Agar,

Σιναι ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχοῖ δε τῇ Sinai mountain it is in the Arabia, it corresponds and to the

νυν Ἱερουσαλὴμ, δουλεῖ γὰρ μετὰ τῶν τεκ- present Jerusalem, she is in bondage for with the children

νων αὐτῆς· <sup>26</sup> ἡ δὲ ἀνω Ἱερουσαλὴμ, ἐλευθερά of herself; the but above Jerusalem, a free-woman

ἐστίν, ἥτις ἐστὶ μητὴρ ἡμῶν· <sup>27</sup> γεγραπται γὰρ it, who is a mother of us; it has been written for;

Εὐφρανθῆτι στεῖρα ἡ οὐ τικτοῦσα ῥήξον και De thou made glad O barren who is bearing, burst thou forth and

θοῦσον ἡ οὐκ ὀδινουσα· ὅτι πολλὰ τα τέκνα thoust thou who not is bringing to birth; because many the children

τῆς ἐρημοῦ μᾶλλον ἢ τῆς ἐχούσης τὸν ἀνδρα. of the deserted one more than of the one having the husband.

<sup>28</sup> Ἡμεῖς δε, ἀδελφοί, κατὰ Ἰσαακ, ἐπαγγελίας We now, brethren, like Isaac, of a promise

τέκνα ἐσμεν. <sup>29</sup> Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα children are. But just as then he according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω και being born persecuted him according to spirit, so also

νυν. <sup>30</sup> Ἀλλὰ τι λέγει ἡ γραφή; Ἐξβάλει την now. But what says the writing? Cast out the

παῖδικην και τὸν υἱὸν αὐτῆς· οὐ γὰρ μη κλη- bond-woman and the son of her; not for not should

ρονομησῇ ὁ υἱὸς τῆς παῖδικης μετὰ τοῦ υἱοῦ inherit the son of the bond-woman with the son

τῆς ἐλευθερας. <sup>31</sup> Ἀρα, ἀδελφοί, οὐκ ἐσμεν of the free-woman. Then, brethren, not we are

παῖδικης τέκνα, ἀλλὰ τῆς ἐλευθερας. ΚΕΦ. of bond-woman children, but of the free-woman.

ε'. Γ. <sup>1</sup> Τῇ ἐλευθερίᾳ ᾗ ἡμᾶς Χριστὸς In the freedom with which us Anointed

ἡλευθέρωσε, στήκετε, και μη πάλιν ζυγῷ δου- made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. <sup>2</sup> Ἰδε, ἐγὼ, Παῦλος λέγω ὑμῖν, bondage be you held fast. Lo, I, Paul say to you,

breeding children for Ser- vitude;—that is Hagar.

<sup>25</sup> Now † HAGAR signi- fies Sinai—(a Mountain in ARABIA.)—and it cor- responds to the PRESENT Je- rusalem, for she is in bon- dage with her CHILDREN.

<sup>26</sup> But the EXALTED Jerusalem represents the Free-woman, who is our Mother.

<sup>27</sup> For it has been writ- ten, † "Rejoice, O BARRÉN "woman, who dost not "BRING FORTH! Burst "forth and shout, THOU "who art not in LABOUR; "For many more are the "CHILDREN of the DESER- "TED one, than of HER "having the HUSBAND."

<sup>28</sup> Now † you, Brethren, like Isaac, are † Children of a Promise.

<sup>29</sup> But just as then, † the one BORN according to Flesh, persecuted HIM born according to Spirit; so also now.

<sup>30</sup> But what says † the SCRIPTURE? † "Cast out "the BOND-WOMAN and "her SON; for † the SON "of the BOND-WOMAN "should not be an heir "with the SON of the FREE- "WOMAN."

<sup>31</sup> \* Wherefore, Breth- ren, we are not Children of a Bond-woman, † but of the FREE-WOMAN.

# CHAPTER V.

<sup>1</sup> † In the FREEDOM with which Christ made Us free, therefore, stand you firm, and do not again be held fast in † a Yoke of Servitude.

<sup>2</sup> Behold! † E Paul say to

\* VATICAN MANUSCRIPT.—28. Now YOU Brethren. are not.

31. Wherefore, Brethren, we

† 23. *Grotius* says, Sinai is called Hagar or Agar synecdochically, because in that moun- tain there was a city which bore Hagar's name. By *Phary*, it is called Agar; and by *Des*, Azara; and its inhabitants were called Hagrenes. Psa. lxxviii. 6. The later Greek writ- ers likewise call them Agrenes. *Whitby* thinks the allusion is taken from the meaning of *hagar*, which in the Hebrew language signifies a rock; for so Sinai is sometimes called. Exod. xxi. 22.—*Macneil*. In Arabic it means a rock, or rocky mountain, and as Sinai is remarkably such, it might be called to *agar*, the rock.—*Bloomfield*.

† 27. Isa. liv. 1. † 28. Acts iii. 25; Rom. ix. 8; Gal. iii. 29. † 29. Gen. xxi. 9. † 30. Gal. iii. 8, 22. † 30. Gen. xxi. 10, 12. † 30. John viii. 35. † 31. John viii. 30; Gal. v. 1, 13. † 1. John viii. 32; Rom. vi. 18; 1 Pet. ii. 10. † 1. Acts xv. 10; Gal. ii. 4; iv. 6.

ὅτι εἰς περιτεμνησθε, Χριστος ὑμᾶς οὐδὲν ὠφε-  
that is circumcised you should be, Anointed you nothing will

λῆσει· <sup>3</sup> μαρτυρομαι δὲ καλὴν πᾶσι ἀνθρώπων  
prodi, I testify but again to every man

περιτεμνομένων, ὅτι ἀφειλετὴς ἐστὶν ὅλον τὸν  
being circumcised, that a debtor he is whole the

νόμον ποιῆσαι. <sup>4</sup> Κατηργήθητε ἀπὸ \* [τοῦ]  
law to have done. You are set free from [the]

Χριστοῦ οἵτινες ἐν νόμῳ δίκαιουσθε· τῆς  
Anointed whoever by law are justifying yourselves; of the

χαρίτος ἐξεπέσατε. <sup>5</sup> Ἡμεῖς γὰρ πνεύματι ἐκ  
favor you fell off. We for in spirit from

πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχομεθα.  
faith a hope of righteousness we wait for.

<sup>6</sup> Ἐν γὰρ Χριστῷ \* [Ἰησοῦ] οὐτε περιτομή τι  
in for Anointed [Jesus] neither circumcision anything

ἰσχύει, οὐτε ακροβυστία· ἀλλὰ πίστις δι' ἀγά-  
avails, nor uncircumcision; but faith through love

πῆς ἐνεργουμένη. <sup>7</sup> Ἐτρεχετε καλῶς· τίς ὑμᾶς  
strongly working. You were running well; who you

ἐρεκοφε \* [τῇ] ἀληθείᾳ μὴ πειθεσθαι. <sup>8</sup> Ἡ  
hindered [in the] truth not to confide. The

πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. <sup>9</sup> Μικρά  
persuasion not from the one calling you. A little

ζυμὴ ὅλον τὸ φύραμα ζυμοί. <sup>10</sup> Ἐγὼ πεποιθα-  
leaven whole the mass it leavens. I have confidence

εις ὑμᾶς \* [ἐν κυρίῳ,] ὅτι οὐδὲν ἄλλο φρο-  
respecting you [in Lord,] that no one other thing you

νητε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρι-  
will mind; the but one troubling you shall bear the judg-

ρι, ὅστις ἂν ᾖ. <sup>11</sup> Ἐγὼ δὲ, ἀδελφοί, εἰ περι-  
ment, whoever he may be. I but, brethren, if circum-

τοιῇν ἐτι κηρύσσω, τί ἐτι διωκομαι; ἀρα  
omnibus still I publish, why still am I persecuted? then

κατηργηται τὸ σκάνδαλον τοῦ σταυροῦ.  
has been abolished the stumbling-block of the cross.

<sup>12</sup> Ὅφελον καὶ ἀποκοφόνται οἱ ἀναστατούντες  
I wish even they shall be cut off those overturning

ὑμᾶς. <sup>13</sup> Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκληθήτε,  
you. You for to freedom were invited,

ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν  
brethren; only not the freedom for an occasion

you, † That if you should be circumcised, Christ will be of no benefit to you.

<sup>3</sup> And I testify again to Every circumcised Man, † That he is bound to perform the Whole LAW.

<sup>4</sup> † Whoever of you are justifying yourselves by Law, are separated from Christ; † you are fallen off from the FAVOR.

<sup>5</sup> WE, however, are waiting, in Spirit, for a † Hope of Righteousness from Faith.

<sup>6</sup> For, † in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but † Faith operating in us by Love.

<sup>7</sup> You were running well; who hindered You from confiding in the Truth?

<sup>8</sup> This PERSUASION is not from † HIM INVITING you.

<sup>9</sup> † A Little Leaven ferments the Whole MASS.

<sup>10</sup> † I have confidence respecting you, That you will not regard any other thing; but † HE who TROUBLES you, whoever he be, † shall bear the JUDGMENT.

<sup>11</sup> † And I, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, † the SCANDAL of the CROSS been removed?

<sup>12</sup> † I wish it was;—but THOSE who are SUBVERTING you shall be cut off.

<sup>13</sup> Now, Brethren, you were invited to Freedom; only † take care lest this FREEDOM become an Oc-

\* VATICAN MSS.—4. the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

† 12. Perhaps it says "after all, it may be doubted whether the Greek language will admit of *aphorism* being construed with a future verb; \* \* \* nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the unsmoothness of the phraseology in Gal. v. 12, is further increased by the insertion of the particle *hai* before *apokoptantai*." Bengelius in Gnomon, reads as follows: "Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you." This rendering has been adopted.

† 3. Acts xv. 1. † 3. Gal. iii. 10. † 4. Rom. ix. 31, 32; Gal. ii. 21. † 4. Heb. xii. 15. † 5. Rom. viii. 24, 25; † Titm. iv. 8. † 6. 1 Cor. vii. 19; Gal. iii. 28; vi. 15; Gal. iii. 14. † 7. 1 Thess. i. 3; James ii. 18, 20, 22. † 8. Gal. i. 6. † 9. 1 Cor. v. 6; xv. 23. † 10. 2 Cor. ii. 3; viii. 22. † 10. Gal. i. 7. † 10. 2 Cor. x. 6. † 11. Gal. vi. 12. † 11. 1 Cor. i. 23. † 13. 1 Cor. viii. 9; 1 Pet. ii. 10; Jude 4.

τη σαρκι, αλλα δια της αγαπης δουλευετε αλ-  
the flesh, but through the love be you subservient to  
ληλοις. 14 Ο γαρ πας νομος εν ενι λογω πλη-  
each other. The for whole law in one word is fully  
ρουται, εν τῇ Αγαπησει τον πλησιον σου ὡς  
set forth, in this; Thou shalt love the neighbor of thee as  
σεαυτον. 15 Ει δε αλληλους δακνετε και  
thyself. If but each other you bite and  
κατεσθιετε, βλεπετε, μη ὑπο αλληλων αναλω-  
you devour, take you care, lest by each other you may be  
θητε.  
consumed.

16 Λεγω δε· πνευματι περιπατεите, και επιθυ-  
I say but; by spirit walk you, and a desire  
μιαν σαρκος ου μη τελεσητε. 17 Ἡ γαρ γαρξ  
of flesh not not you should fulfil. The for γαρξ  
επιθυμει κατα τον πνευματος, το δε πνευμα  
desires against the spirit, of the and spirit  
κατα της σαρκος· ταυτα δε αλληλοις αντικει-  
against the flesh; these and to each other are opposed,  
ται, ινα μη, α αν θελητε, ταυτα ποιητε.  
so that not, the things you would wish, these you should do.

18 Ει δε πνευματι αγεσθε, ουκ εστε ὑπο νομον.  
If but by spirit you be led, not you are under law,

19 Φανερα δε εστι τα εργα της σαρκος· ατινα  
Manifest but it is the works of the flesh; which things  
εστι πορνεια, ακαθαρσια, ασελγια, 20 ειδωλολα-  
it is fornication, impurity, debauchery, idolatry,

τρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι,  
soretry, enmities, quarrels, jealousies, resentments,

εριθειαι, διχοστασιαι, αιρεσεις, 21 φθονοι, \* [φο-  
brawlings, factions, sects, envyings, [mur-  
ροι,] μεθαι, κωμοι, και τα ὁμοια τούτοις·  
ders,] drunkennesses, revellings, and the things like to them;

α προλεγω ὑμιν, καθως \* [και] προειπον,  
which things I tell before to you, even as [also] I said before,

δτι οί τα τοιαυτα πρασσοντες βασιλειαν θεου  
that they the these things practising a kingdom of God

ου κληρονομησουσιν. 22 Ο δε καρπος του πνευ-  
not shall inherit. The but fruit of the spirit

ματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια,  
is love, joy, peace, forbearance,

χρηστοτης, αγαθωσυνη, πιστις, πραοτης, εγ-  
kindness, goodness, fidelity, meekness, self-

κρατεια· 23 κατα των τοιουτων ουκ εστι νομος.  
control; against the such like not is a law.

24 Οί δε του Χριστου, την σαρκα εσταυρωσαν  
Those but of the Anointed, the flesh crucified

casion for the FLESH; but  
through LOVE be you  
subservient to each other.

14 For the WHOLE  
Law is fully set forth in  
this Single Precept;—  
“Thou shalt love thy  
NEIGHBOR as thyself.”

15 But if you bite and  
devour each other, beware  
lest you be consumed by  
each other.

16 Now I say, Walk  
by the Spirit, and sub-  
due the Desire of the  
Flesh.

17 For the FLESH de-  
sires the contrary of the  
SPIRIT, and the SPIRIT the  
contrary of the FLESH;  
\* for these are opposed to  
each other; so that you  
do not perform the THINGS  
which you wish.

18 But if you be led by  
Spirit, you are not under  
Law.

19 Now the WORKS of  
the FLESH are manifestly  
these:—Fornication, Im-  
purity, Debauchery,

20 Idolatry, Sorcery, En-  
mities, Quarrels, \* Jcalou-  
sies, Resentments, Alterca-  
tions, Factions, Sects,

21 Envyings, Inebrieties,  
Revellings, and THINGS  
SIMILAR to these; respect-  
ing which I tell you before,  
even as I previously told  
you, That THOSE who  
PRACTISE SUCH THINGS  
shall not inherit God's  
Kingdom.

22 But the FRUIT of  
the SPIRIT is Love, Joy,  
Peace, Forbearance, \* Kind-  
ness, Goodness, Fidelity,  
Meekness, Self-control;

23 against such LIKE  
THINGS there is no Law.

24 And THOSE who be-  
long to \* Christ Jesus,  
have crucified the FLESH,

\* VATICAN MANUSCRIPT.—17. for these.  
21. also—omit. 24. Christ Jesus.

20. Jealousy.

21. murder—omit.

† 13. 1 Cor. ix. 19; Gal. vi. 2. † 14. Matt. vii. 12; xii. 40; James ii. 8. † 14.  
Lev. xix. 19; Matt. xxii. 20; Rom. xiii. 8, 9. † 16. Rom. vi. 12; viii. 1, 4, 12; xiii. 14;  
verse 26; 1 Pet. ii. 11. † 17. Rom. vii. 23; viii. 6, 7. † 17. Rom. vi. 15, 19;  
† 18. Rom. vi. 14; viii. 2. † 19. 1 Cor. iii. 8; Eph. v. 3; Col. iii. 8; James iii. 14, 15.  
† 21. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xii. 18. † 22. John xv. 2; E. h. v. 9.  
† 23. Col. iii. 12; James iii. 17. † 24. Rom. xv. 14. † 23. 1 Tim. i. 9.

ἐν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις· <sup>25</sup> εἰ  
with the passions and the desires; if

ζῶμεν πνεύματι, πνεύματι καὶ στοιχοῦμεθ.  
we live by spirit, by spirit also we should walk.

<sup>26</sup> Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκα-  
Not we should become vain-glorious, each other provoking.

λουμενοί, ἀλλήλοις φθονοῦντες. ΚΕΦ. 5'. 6.  
with each other envying.

<sup>1</sup> Ἀδελφοί, εἰ, καὶ προληφθῇ ἄνθρωπος ἐν  
Brethren, if, even should be surprised a man in

τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρ-  
any fault, you the spiritual ones do you

τίσετε τὸν τοιοῦτον ἐν πνεύματι πραότητος·  
reincarnate the each like with a spirit of meekness;

σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. <sup>2</sup> Ἀλλη-  
watching thyself, lest also thou shouldst be tempted. Of each

λὼν τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρῶ-  
other the burdens bear you, and thus fulfil you

σατε τὸν νόμον τοῦ Χριστοῦ. <sup>3</sup> Εἰ γὰρ δοκεῖ  
the law of the Anointed. If for thinks

τις εἶναι τι, μὴδὲν ὄν, ἑαυτὸν φρεναπατά  
any one to be something, nothing being, himself he deceives

<sup>4</sup> τὸ δὲ ἔργον ἑαυτοῦ δοκιμάζεται \* [ἐκάστος,]  
the but work of himself let him try [each one,]

καὶ τότε εἰς ἑαυτὸν μόνον τὸ καυχῆμα ἔξει, καὶ  
and then in himself alone the boasting he will have, and

οὐκ εἰς τὸν ἕτερον· <sup>5</sup> ἑκάστος γὰρ τὸ ἰδίον φορ-  
not in the other; each one for the his own bur-

τίον βιάσεται. <sup>6</sup> Κοινωνεῖτω δὲ ὁ κατηχού-  
den will bear. Let him communicate but the one being

μενος τὸν λόγον, τῷ κατηχούντι, ἐν παντί  
taught the word, to the one teaching, in all

ἀγαθοῖς. <sup>7</sup> Μὴ πλανασθε· θεὸς οὐ μυκτηρίζεται.  
good things. Not do you mistake; God not is to be mocked at.

<sup>8</sup> Ὅ γὰρ εἰς σκεῖρην ἄνθρωπος, τοῦτο καὶ θερίσει·  
That for if may sow a man, this also he will reap;

<sup>9</sup> ὅτι ὁ σκεῖρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς  
because the one sowing for the flesh of himself, from the

σαρκὸς θερίσει φθόραν· ὁ δὲ σκεῖρων εἰς τὸ  
flesh he will reap corruption; the but one sowing for the

πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰωνίον.  
spirit, from of the spirit he will reap life age-lasting.

<sup>10</sup> Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρὸς  
The but good doing not we should flag; in season

γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυομένοι. <sup>10</sup> Ἀρα  
for its own we shall reap, not fainting. So.

οὖν, ὡς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθόν  
then, as opportunity we have, we should work the good

with the PASSIONS. and DESIRES.

<sup>25</sup> If we live by Spirit, we should also walk by Spirit.

<sup>26</sup> We should not become Vain-glorious, provoking each other, envying each other.

# CHAPTER VI.

<sup>1</sup> Brethren, if a Man should be surprised by some Fault, do you, the SPIRITUAL, reincarnate such person with a Spirit of Meekness; watching thyself, lest thou also shouldst be tempted.

<sup>2</sup> Bear you each other's BURDENS, and thus fulfil the LAW of the ANOINTED one.

<sup>3</sup> For if any one think he is something, being nothing, he deceives himself;

<sup>4</sup> but let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

<sup>5</sup> for each one shall bear his own BURDEN.

<sup>6</sup> Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

<sup>7</sup> Do not mistake; God is not to be decided. For whatever a Man may sow, this also he will reap;

<sup>8</sup> because the one sowing for his FLESH, will from the FLESH reap Corruption; but the one sowing for the SPIRIT, will from the SPIRIT reap eternal Life.

<sup>9</sup> Therefore, we should not flag in Doing WELL; for we shall reap, at the proper season, if we do not relax.

<sup>10</sup> So then, as we have Opportunity, we should

\* VATICAN MANUSCRIPT.—4. each one—omit.

<sup>1</sup> 23. Rom. viii. 4, 5; verse 16. <sup>2</sup> 26. Phil. ii. 3. <sup>3</sup> 1. Heb. xii. 13; James v. 19.  
<sup>4</sup> 1. 1 Cor. x. 12. <sup>5</sup> 2. Rom. xv. 1. <sup>6</sup> 2. John xiii. 14, 15, 34; 1 John iv. 21.  
<sup>7</sup> 3. Rom. xii. 3. <sup>8</sup> 2 Cor. xiii. 5. <sup>9</sup> 5. 1 Cor. iii. 3. <sup>10</sup> 6. Rom. xv. 27;  
1 Cor. ix. 11, 14. <sup>11</sup> 7. Job xiii. 9. <sup>12</sup> 7. Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6.  
<sup>13</sup> 8. Job. iv. 8; Prov. xi. 13; xiii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.  
<sup>14</sup> 9. 2 Thess. iii. 13; 1 Cor. xv. 33. <sup>15</sup> 9. Heb. x. 30; Rev. ii. 10. <sup>16</sup> 10. 1 Thess. v. 15.

προς παντας, **μαλιστα** δε προς τους οικειους  
to all, especially but to the family-members  
της πιστεως. <sup>11</sup> **Ιδετε**, **πηλικοις** υμιν **γραμματα**  
[the faith. You see, how many things to you in letters  
**εγραψα** τη **εμη χειρι**. <sup>12</sup> **Οσοι** **θελουσιν** **ευ**  
I wrote with my hand. As many as wish to  
**προσωπησαι** **εν** **σαρκι**, **οδοι** **αναγκοζουσιν**  
appear fair in flesh, these constrain  
**υμας** **περιτεμεσθαι** **μονον**, **ινα** **μη** **τη** **σταυρω**  
you to be circumcised; only, that not for the cross  
**του** **Χριστου** **διωκωνται**. <sup>13</sup> **Ουδε** **γαρ** **οι** **περι**  
of the Anointed they should be persecuted. Not even for those being  
**τεμνομενοι** **αυτοι** **νομον** **φυλασσουνσιν** **αλλα**  
circumcised themselves a law do they keep; but  
**θελουσιν** **υμας** **περιτεμεσθαι**, **ινα** **εν** **τη** **υβε**  
they wish you to be circumcised, so that in the your  
**τερη** **σαρκι** **καυχησονται**. <sup>14</sup> **Εμοι** **δε** **μη** **γενει**  
flesh they might boast. For me but not it may be  
**το** **καυχασθαι**, **ει** **μη** **εν** **τη** **σταυρω** **του** **κυριου**  
to boast, if not in the cross of the Lord  
**ημων** **Ιησου** **Χριστου**; **δι** **ου** **εμοι** **κοσμος**  
of us Jesus Anointed; through which to me a world  
**εσταυρωται**, **καγω** \* **[τη]** **κοσμη**. <sup>15</sup> \* **[Εν]**  
has been crucified, and I [to the] world. [In]  
**γαρ** \* **[Χριστου** **Ιησου]** **ουτε** **περιτομη** **τι** **εστιν**,  
for [Anointed Jesus] neither circumcision anything is,  
**ουτε** **ακροβυστια**, **αλλα** **καινη** **κτισις**. <sup>16</sup> **Και**  
neither uncircumcision, but a new creation. And  
**οδοι** **τη** **κανονι** **τουτω** **στοιχησουσιν**, **ειρηνη**  
as many as by the rule this will walk, peace  
**εν** **αυτους** **και** **ελεος**, **και** **επι** **τον** **Ισραηλ** **του**  
on them and mercy, and on the Israel of the  
**Θεου**. <sup>17</sup> **Του** **λοιπου**, **κοπους** **μοι** **μηδεις** **παρε**  
God. Of the remaining, troubles to me no one let  
**χεται** **εγω** **γαρ** **τα** **στιγματα** **του** \* **[κυριου]** **Ιη**  
furnish; I for the brand-marks of the [Lord] Je-  
**σου** **εν** **τη** **σωματι** **μου** **βασταζω**. <sup>18</sup> **Η** **χαρις**  
sus in the body of me bear. The favor  
**του** **κυριου** **ημων** **Ιησου** **Χριστου** **μετα** **του** **πνευ**  
of the Lord of us Jesus Anointed with the spirit  
**ματος** **υμων**, **αδελφοι**. **Αμην**.  
of you, brethren. So be it.

do GOOD to all, but espe-  
cially to the ; MEMBERS OF  
the FAMILY OF the FAITH.

<sup>11</sup> You see how many  
things in a letter, I have  
written to You with MY  
OWN Hand.

<sup>12</sup> As many as wish to  
appear fair in the Flesh,  
these constrain you to be  
circumcised, only that they  
may not be ; persecuted for  
the CROSS of \* the  
ANOINTED JESUS.

<sup>13</sup> For not even the CIR-  
CUMCISED themselves keep  
the Law, but they wish  
You to be circumcised, so  
that they may boast in  
YOUR Flesh.

<sup>14</sup> † But it is not for Me  
to boast, except in the  
CROSS of our LORD Jesus  
Christ, through which the  
World has been ; crucified  
to Me, and I to the World.

<sup>15</sup> † For neither is Cir-  
cumcision anything, nor  
Uncircumcision, ; but a  
New Creation.

<sup>16</sup> And as many as will  
walk ; by this RULE, Peace  
and Mercy be on them,  
; and on the Israel of GOD.

<sup>17</sup> FINALLY, let no one  
cause me Trouble; ; for I  
bear in my BODY the  
† BRAND-MARKS of JESUS.

<sup>18</sup> † The FAVOR of our  
LORD Jesus Christ be with  
your SPIRIT, Brethren.  
Amen.

\* TO THE GALATIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—12. the ANOINTED JESUS. 14. to the—omit. 15. in  
—omit. 15. Anointed Jesus—omit. 17. Lord—omit. Subscription—TO THE  
GALATIANS. WRITTEN FROM ROME.

† 17: The apostle calls the scars he received from stripes, chains, etc., in the service of  
Christ, (compare 2 Cor. xi. 23, etc.), the marks of the Lord Jesus, by a beautiful allusion to the  
stigmata with which servants and soldiers were sometimes marked to show to whom they  
belonged. See *Raphelius*, *Wolffius*, and *Wetstein*, on the place, *Daubery* and *Fitzing* on Rev.  
vii. 3; xiii. 16, 17, and *Lewth* on Isa. xlv. 5.—*Parkhurst*.

† 11. Eph. ii. 10. † 12. chap. v. 11. † 14. Phil. iii. 3, 7, 8. † 14. Rom.  
vi. 6; Gal. ii. 20. † 15. Gal. v. 6; Col. iii. 11. † 15. 2 Cor. v. 17. † 14. Phil.  
i. 10. † 16. Rom. ii. 22; iv. 12; ix. 6—8; Gal. iii. 7, 9, 27; Phil. iii. 2. † 17. 2 Cor.  
i. 5; iv. 19; xi. 23; Col. i. 24. † 18. 2 Tim. iv. 22; Philimon 23.

\* TO THE EPHESIANS.

· ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Πάυλος, ἀποστόλος Ἰησοῦ Χριστοῦ δια  
Paul, an apostle of Jesus Anointed through  
θεληματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφε-  
will of God, to the saints to those being in Ephesus,  
σω καὶ πιστοὶς ἐν Χριστῷ Ἰησοῦ. <sup>2</sup> χάρις ὑμῖν  
me even to believers in Anointed Jesus; favor to you  
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου  
and peace from God a father of us, and Lord  
Ἰησοῦ Χριστοῦ. <sup>3</sup> Εὐλογητός ὁ Θεός \* [καὶ  
Jesus Anointed. Worthy of praise the God [and  
πατὴρ] τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ  
father] of the Lord of us Jesus Anointed, he  
εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ  
having blessed us with every blessing spiritual  
ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ. <sup>4</sup> καθὼς ἐξελέ-  
in the heavens in Anointed, even as he chose  
στο ἡμᾶς ἐν αὐτῷ προ καταβολῆς κόσμου, εἶναι  
us in him before a casting down of a world, to have  
ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ·  
us holy ones and blameless ones in sight of him;  
<sup>5</sup> ἐν ἀγαπῇ προορίσας ἡμᾶς εἰς υἱοθεσίαν δια  
in love having previously marked out us for sonship through  
Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν  
Jesus Anointed for himself, according to the good pleasure  
τοῦ θεληματος αὐτοῦ, <sup>6</sup> εἰς ἐπαινον δόξης τῆς  
of the will of himself, for a praise of glory of the  
χαρίτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ  
favor of himself, with which he favored us in the  
πρασινῶν, <sup>7</sup> ἐν ᾗ ἐχομεν τὴν ἀπολυτῶσιν  
one having been beloved, by whom we have the redemption  
δια τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παρα-  
through the blood of him, the forgiveness of the faults,  
τωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,  
according to the wealth of the favor of him,  
<sup>8</sup> ᾧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ  
whom he caused to abound towards us in all wisdom and  
φρονήσει, <sup>9</sup> γνωρίσας ἡμῖν το μυστήριον τοῦ  
intelligence, having made known to us the secret of the  
θεληματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν  
will of himself according to the good pleasure of himself, which  
προέθετο ἐν αὐτῷ, <sup>10</sup> εἰς οἰκονομίαν τοῦ πλη-  
he before purposed in himself, for an administration of the ful-

1 Paul, an Apostle of Christ Jesus, through God's Will, to THOSE SAINTS who are in Ephesus, even to Believers in Christ Jesus;

2 † Favor to you, and Peace from God our Father, and from the Lord Jesus Christ.

3 † Blessed be THE GOD of our LORD Jesus Christ, who has BLESSED us with Every spiritual Blessing in the HEAVENS, by Christ;

4 even as † he chose us in him before the Foundation of the World, † that we might be holy and blameless in his presence;

5 having in Love previously marked us out † for Sonship through Christ Jesus for himself, according to the GOOD PLEASURE of his WILL,

6 to the Praise of his Glorious Beneficence, with which he graciously favored us in † the BELOVED one;

7 † by whom, through his blood, we possess the REDEMPTION—the FORGIVENESS of OFFENCE—according to the OPULENCE of his FAVOR,

8 which he caused to overflow towards us, † All Wisdom and Intelligence,

9 † having made known to us the SECRET of his WILL, according to his OWN BENEVOLENT DESIGN, which he previously purposed in himself,

10 in regard to an Administration of the FUL-

\* VATICAN MANUSCRIPT.—1. 2.—TO THE EPHESIANS.  
† Father—omit. 5. Christ Jesus.

1. 2 Cor. i. 1. 2. Gal. i. 3; Titus i. 4. 3. 2 Cor. i. 3; 1 Pet. i. 3. 4. Rom. viii. 27; 2 Thess. ii. 13; 2 Tim. i. 9; James ii. 5; 1 Pet. i. 3; ii. 6. 5. Eph. iii. 10; v. 27; Col. ii. 2; 1 Thess. iv. 7; Titus ii. 12. 6. 5. John i. 12; Rom. viii. 15; 2 Cor. vi. 18; Gal. iii. 26; 1 John i. 1. 7. 1. 6. Matt. iii. 17; Mark vi. 7. 8. 1. 7. Acts xiii. 43; Rom. i. 21; Col. i. 14; Heb. ix. 14; 1 Pet. i. 13; Rev. v. 8. 9. Rom. xvi. 25; 1 Cor. xiii. 12; Col. i. 26.



ρωματος των καιρων, ανακεφαλαιωσασθαι τα  
 new of the seasons, to reduce under one head the things  
 παντα εν τῷ Χριστῷ, τα εν τοις ουρανοις και  
 all in the Anointed, the things in the heavens and  
 τα επι της γης, εν αυτῷ, <sup>11</sup> εν ᾧ και εκ-  
 the things on the earth, in him, by whom also we  
 ληρωθημεν, προορισθεντες κατα προ-  
 obtained a portion, having been previously marked out according to a  
 θεσιν του τα παντα ενεργουντος κατα την  
 design of the things all operating according to the  
 βουλην του θεληματος αυτου. <sup>12</sup> εις το ειναι  
 counsel of the will of himself, in order that to be  
 ἡμας εις επαυον \* [της] δοξης αυτου, τους προ-  
 us for a praise [of the] glory of him, those having  
 ηλπικοτας εν τῷ Χριστῷ. <sup>13</sup> εν ᾧ και ὑμεις  
 been before hope in the Anointed; in whom also you  
 (λουσαντες τον λογον της αληθειας, το ευαγ-  
 (having heard the word of the truth, the glad  
 γελιον της σωτηριας ὑμων,) εν ᾧ και πιστευ-  
 tidings of the salvation of you,) in whom also having  
 σαντες εσφραγισθητε τῷ πνευματι της επαγγε-  
 believed you were sealed with the spirit of the promise  
 λιας τῷ ἁγίῳ, <sup>14</sup> ὅς ἐστιν ἀρραβων. της κληρο-  
 with the holy, which is a pledge of the inheri-  
 ταντας ἡμων εις ἀπολυτρωσιν της περιποισεως,  
 tance of us in a redemption of the possession,  
 εις επαυον της δοξης αυτου. <sup>15</sup> Δια τουτο  
 for a praise of the glory of him. On account of this  
 κηγω ακουσας την καθ' ὑμας πιστιν εν τῷ κυ-  
 even I having heard the in you faith in the Lord  
 ριῳ Ἰησοῦ, και την αγαπην την εις παντας τους  
 Jesus, and the love that for all the  
 ἁγίους, <sup>15</sup> ου παυομαι ευχαριστων ὑπερ ὑμων,  
 holy ones, not I cease giving thanks on behalf of you,  
 μνησιν \* [ὑμων] ποιουμενος επι των προσευ-  
 a remembrance [of you] making in the prayers  
 χων μου. <sup>17</sup> ἵνα ὁ θεος του κυριου ἡμων Ἰησοῦ  
 of me; that the God of the Lord of us Jesus  
 Χριστου, ὁ πατηρ της δοξης, δαῖν ὑμιν πνευμα  
 Anointed, the father of the glory, may give to you a spirit  
 σοφιας και ἀποκαλυψεως εν ἐπιγνωσει αυτου,  
 of wisdom and of revelation in full knowledge of him;  
 \* Περφωτισμενους τους οφθαλμους της καρδιας  
 Having been enlightened the eyes of the heart  
 ὑμων, εις το εἶδεναι ὑμας, τις ἐστιν ἡ ἐλπις  
 of you, for the to know you, what is the hope  
 της κλησεως αυτου, \* [και] τις ὁ πλουτος της  
 of the calling of you, [and] what the wealth of the

NESS of the APPOINTED  
 TIMES, † to re-unite ALL  
 things under one head,  
 even under the ANOINTED  
 one;—the THINGS in the  
 HEAVENS, and the THINGS  
 on the EARTH,—under  
 him,

<sup>11</sup> † by whom also we  
 obtained an inheritance,  
 having been previously  
 marked out according to  
 a design of HIM who is  
 OPERATING ALL things  
 agreeably to the COUNSEL  
 of his own WILL;

<sup>12</sup> † in order that we  
 might BE for a Praise of  
 his Glory, we who had a  
 prior hope in the ANOINT-  
 ED one;

<sup>13</sup> by whom also, you,  
 (having heard † the WORD  
 of the TRUTH, the GLAD  
 TIDINGS of your SALVA-  
 TION,) by whom [I say,]  
 you also having believed  
 were sealed with the SPIRIT  
 of the PROMISE,—the  
 HOLY Spirit,—

<sup>14</sup> † which is a Pledge  
 of our INHERITANCE in  
 † a Redemption of the  
 PURCHASE, to the Praise  
 of his GLORY.

<sup>15</sup> On this account, &c,  
 indeed, † having heard of  
 your Faith in the LORD  
 Jesus, and THAT LOVE  
 which you have for ALL the  
 SAINTS,

<sup>16</sup> † do not omit giving  
 thanks on your behalf,  
 making a Remembrance of  
 you in my PRAYERS;

<sup>17</sup> That the God of our  
 LORD Jesus Christ, the  
 GLORIOUS FATHER, † may  
 give you a Spirit of Wis-  
 dom and Revelation in  
 the full Knowledge of him,

<sup>18</sup> the EYES of your  
 HEART having been en-  
 lightened, that you may  
 KNOW what is † the MORE  
 of his INVITATION, what  
 the GLORIOUS WEALTH of

\* VATICAN MANUSCRIPT.—12. of the—omit.

15. of you—omit.

18. and—omit.

† 10. John xi. 52; Eph. ii. 14—17.

† 11. Acts ix. 32; xvi. 13; Col. i. 12; fil. 2; Titus ii. 7; James ii. 5; 1 Pet. i. 4.

† 12. verse 6, 14.

† 13. Acts xii. 4—7; 14.

† Cor. i. 23; v. 6.

† 14. Eph. iv. 20.

† 15. Col. i. 4; Philémon 5.

† 16. Rom.

i. 9; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3.

† 17. Col. i. 9.

† 18. Eph. iv. 4

δοξης της κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,  
 glory of the inheritance of him in the holiness,  
 19 καὶ τὸ ὑπερβαλλὸν μέγεθος τῆς δυνάμεως  
 and what the surpassing greatness of the power  
 αὐτοῦ εἰς ἡμᾶς, τοὺς πιστεύοντας κατὰ τὴν  
 of him towards us, those believing according to the  
 ἐνέργειαν τοῦ κρατοῦς τῆς ἰσχύος αὐτοῦ, 20 ἣν  
 operation of the strength of the might of him, which  
 ἐξηγήσεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ  
 he exerted in the Anointed, having raised up him out of  
 νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς  
 dead ones, and seated at right of himself in the  
 ἐπουρανίοις, 21 ὑπερανὰ πάσης ἀρχῆς καὶ ἐξου-  
 heavens, far above every government and author-  
 σίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντός  
 ty and power and lordship, and every  
 ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰωνί  
 name being named not only in the age  
 τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· 22 καὶ πάντα  
 this, but also in the age about coming; and all things  
 ὑπέταξεν ὑπο τοὺς πόδας αὐτοῦ· καὶ αὐτὸν  
 placed under the feet of him, and him  
 ἐθηκε κεφαλὴν ὑπὲρ πάντα τὴν ἐκκλησίαν,  
 he gave a head over all things for the congregation,  
 23 ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πληρῶμα τοῦ  
 which is the body of him, the completeness of him  
 τα πάντα ἐν πασὶ πληρουμένου· ΚΕΦ. Β'.  
 the things all with all things is filling.

2. 1 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι  
 and you being dead ones in the faults  
 καὶ ταῖς ἁμαρτίαις· 2 (ἐν αἷς ποτε περιπατή-  
 and the sins; (in which once you walked  
 σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ  
 according to the age of the world this, according to  
 τοῦ ἀρχόντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνευ-  
 the ruler of the authority of the air, of the spirit  
 ματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς  
 of that now operating in the sons of the  
 ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρα-  
 disobedience, among whom also we all lived  
 φημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,  
 once in the desires of the flesh of us,  
 ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν  
 doing the wishes of the flesh and of the  
 διανοιών, καὶ ἡμεν τέκνα φύσει ὀργῆς, ὥς καὶ  
 thoughts, and we were children by nature of wrath, as also  
 οἱ λοιποί· 4 ὁ δὲ θεὸς, πλουσίος ὢν ἐν ἐλέει,  
 the others; the but God, rich being in mercy,  
 δια τὴν πολλὴν ἀγαπὴν αὐτοῦ, ἣν ἠγάπησεν  
 through the much love of himself, with which he loved

his † INHERITANCE among  
 the SAINTS,

19 and what the SUR-  
 PASSING Greatness of his  
 POWER towards us who  
 BELIEVE, † according to  
 the ENERGY of his MIGHTY  
 STRENGTH,

20 which he exerted in  
 the ANOINTED one, † hav-  
 ing raised him from the  
 Dead, and \*having † seat-  
 ed him at his own Right  
 hand in the HEAVEN.

21 † far above Every  
 Authority, and Govern-  
 ment, and Power, and  
 Lordship, and Every Name  
 being named, not only in  
 this, but also in the FU-  
 TURE AGE;

22 and †subjected All  
 things under his FEET;  
 and constituted Him †a  
 Head over all things for  
 that CONGREGATION,

23 † which is his BODY,  
 †the FULL DEVELOPMENT  
 of HIM who is FILLING  
 ALL things with all.

## CHAPTER II.

1 And you, † being dead  
 in OFFENCES and \*SINS,

2 (in which you † once  
 walked according to the  
 AGE of this WORLD, ac-  
 cording to the † RULES of  
 the AUTHORITY of the AIR,  
 of THAT SPIRIT now oper-  
 ating in the SONS of DIS-  
 OBEDIENCE,

3 † among whom, also,  
 we all once lived in † the  
 DESIRES of our FLESH,  
 performing the WISHES of  
 the FLESH and of the  
 THOUGHTS; and were by  
 Nature Children of Wrath,  
 even as the OTHERS;

4 but God, † being rich  
 in Mercy, on account of  
 his GREAT Love with  
 which he loved us,)

\* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAV-  
 ens, far above Every Authority, and Government. 1. your Lusts, in which.

: 12. verse 11. : 10. Eph. iii. 7; Col. i. 29; 11. 12. : 20. Acts ii. 24, 33.  
 : 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. : 21. Phil. ii. 9, 10; Col.  
 ii. 10; Heb. i. 4. : 22. Psa. viii. 0; Math. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. : 23.  
 Eph. iv. 15, 16; Col. i. 18; Heb. ii. 7. : 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Ep. iv. 12;  
 v. 21, 30; Col. i. 18, 24. : 23. Col. ii. 10. : 1. verse 5. : 2. Eph. iv. 22;  
 Col. iii. 7. : 1. Eph. vi. 12. : 3. Titus iii. 3; 1 Pet. iv. 3. : 3. Gal. v. 16.  
 † 4. Rom. x. 12; Gal. i. 7.

ἡμας,) <sup>5</sup> και οντας ἡμας νεκρους τοις παραπτω-  
us.) and being us dead ones in the faults

μασι, συνεζωοποίησε τῷ Χριστῷ (χαριτι  
he quickened together with the Anointed; (by favor

... σεσωσμενοι) <sup>6</sup> και συνηγειρε, και συνε-  
you are having been saved,) and raised up together, and seated

καλισε εν τοις επουρανιοις εν Χριστῷ Ἰησού  
together in the heavens by Anointed Jesus;

<sup>7</sup> ινα ενδειξηται εν τοις αιωσι τοις επερχομενοις  
that he may point out in the ages those coming

τον υπερβαλλοντα πλουτον της χαριτος αυτου,  
the surpassing wealth of the favor of himself,

ω χρηστοτητι εφ' ἡμας εν Χριστῷ Ἰησού.  
by kindness towards us in Anointed Jesus.

<sup>8</sup> Τη γαρ χαριτι εστε σεσωσμενοι δια \* [της]  
By the for favor you are having been saved through [the]

πιστεως· και τουτο ουκ εξ ὡμων· θεου το  
faith; and this not from you; of God the

δωρον, <sup>9</sup> ουκ εξ εργαων· ινα μη τις καυχησηται.  
gift, not from works; so that not any one should boast.

<sup>10</sup> Αυτον γαρ εσμεν ποιημα κτισθεντες εν Χρισ-  
Of him for we are a work having been formed in Anointed

τῷ Ἰησού επι εργοις αγαθοις, οἱς προητοιμασεν  
Jesus for works good, in which before prepared

ἡ θεος ινα εν αυτοις περιπατησωμεν. <sup>11</sup> Διο  
the God that in them we should walk. Therefore

μνημονευετε, οτι υμεις ποτε τα εθνη εν σαρκι,  
remember, that you once the gentiles in flesh,

(οι λεγομενοι ακροβυστια ὑπο της λεγομενης  
(those being called uncircumcision by that being called

περιτομης εν σαρκι χειροποιητου,) <sup>12</sup> οτι ητε  
circumcision in flesh done by hand,) that you were

<sup>5</sup> [εφ] τῷ καιρῷ ἐκεῖνῳ, χωρις Χριστου, αηλ-  
[in] the season that, without Anointed, having

λοτριωμενοι της πολιτειας του Ισραηλ, και  
been aliens from the commonwealth of the Israel, and

ξενοι των διαθηκων της επαγγελιας, ελπιδα  
strangers from the covenants of the promise, a hope

μη εχοντες, και αθεοι, εν τῷ κοσμῳ· <sup>13</sup> νυνι δε,  
not having, and godless ones, in the world; now but,

εν Χριστῷ Ἰησού, υμεις οἱ ποτε οντες μακραν,  
in Anointed Jesus, you those once being far off,

εγγυς εγεννηθητε εν τῷ αἵματι του Χριστου.  
near were made by the blood of the Anointed.

<sup>14</sup> Αυτος γαρ εστιν ἡ εἰρηνη ἡμων, ὃ ποιησας  
He for is the peace of us, the one having made

<sup>5</sup> ‡ we also being dead  
\* in OFFENCES, ‡ he made  
alive together by the  
ANPOINTED one—(by Fa-  
vor you have been saved)—

<sup>6</sup> and raised us up to-  
gether, and seated us to-  
gether in the HEAVENLIES,  
by Christ Jesus,

<sup>7</sup> in order that he might  
exhibit, in THOSE AGES  
which are APPROACHING,  
the SURPASSING wealth  
of his FAVOR, by ‡ Kind-  
ness towards us in Christ  
Jesus.

<sup>8</sup> ‡ By that FAVOR, in-  
deed, you have been saved,  
through the FAITH; and  
this is not from you; ‡ it  
is God's GIFT;

<sup>9</sup> ‡ not from Works, so  
that no one may boast;

<sup>10</sup> for we are ‡ His  
Work, having been formed  
in Christ Jesus for good  
Works, for which God  
before prepared us, that  
we might walk in them.

<sup>11</sup> Therefore, ‡ remem-  
ber, that you, once GEN-  
TILES in flesh, (BEING  
CALLED the Uncircumci-  
sion by THAT which is  
TERMED ‡ the Circumci-  
sion done by the hand in  
the flesh;)

<sup>12</sup> ‡ That you were, at  
that TIME, without an  
Anointed one, Aliens from  
the POLITY of ISRAEL, and  
Strangers from ‡ the COV-  
ENANTS of the PROMISE;  
not possessing a HOPE,  
and ‡ Godless in the  
WORLD.

<sup>13</sup> But now, in Christ  
Jesus, you, who formerly  
WERE ‡ far off, are made  
near by the BLOOD of the  
ANPOINTED one.

<sup>14</sup> For ‡ He is OUR PEACE,  
‡ he HAVING MADE BOTH

\* VATICAN MANUSCRIPT.—5. IN OFFENCES AND LUSTS, he made alive together in the ANPOINTED ONE. 8. the—omit. 13. In—omit.

‡ 5. Rom. v. 6, 8, 10; verse 1. ‡ 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. ‡ 7. Titus iii. 4. ‡ 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. ‡ 8. John iii. 15, 16; Rom. x. 14, 15, 17. ‡ 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 30—31. ‡ 10. 2 Cor. v. 5, 17; Eph. iv. 24. ‡ 11. Eph. v. 8; Col. i. 21; ii. 13. ‡ 11. Col. ii. 11. ‡ 12. Eph. iv. 18. ‡ 13. Rom. ix. 4, 8. ‡ 12. Gal. iv. 8; 1 Thess. iv. 5. ‡ 13. Acts. ii. 20. ‡ 14. Micah v. 5; John xvi. 33; Acts x. 30; Rom. v. 1; Col. i. 20. ‡ 14. John x. 16.

τα ἀμφότερα ἐν, καὶ τὸ μεσοτοιχὸν τοῦ  
the things both one, and the middle wall of the  
φραγμοῦ λυσας, <sup>15</sup> τὴν ἐχθραν· ἐν τῇ σαρκί  
 fence having broken up, the enmity; by the flesh

αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι  
 of himself the law of the commandments in ordinances

καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ  
 having made powerless; so that the two he might form in himself

εἰς ἓνα καὶ ἓνα ἄνθρωπον, ποίων εἰρήνην· <sup>16</sup> καὶ  
 into one new man, making peace; and

ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σωματί  
 he might reconcile the both in one body

τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν  
 to the God through the cross, having killed the

ἐχθρὰν ἐν αὐτῷ. <sup>17</sup> Καὶ ἐλθὼν εὐηγγε-  
 enmity by it. And having come he announced as glad

σατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,  
 tidings peace to you to those far off and to those near,

ὅτι δι' αὐτοῦ ἐχομεν τὴν προσαγωγήν οἱ  
 because through him we have the access the

ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.  
 both with one spirit to the father.

<sup>18</sup> Ἄρα οὖν οὐκέτι ἐστε ξένοι καὶ παροικοὶ, ἀλλὰ  
 so then no longer you are strangers and sojourners, but

συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,  
 fellow-citizens of the holy ones and family-members of the God,

<sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀπο-  
 having been built on the foundation of the apos-

τῶν καὶ προφητῶν, οὗτος ἀκρογωνιαίῳ αὐτοῦ  
 and prophets, being a corner-foundation of it

τοῦ Χριστοῦ· <sup>21</sup> ἐν ᾧ πᾶσα \* [ἡ] οἰκοδομή  
 Jesus Anointed; on which all [the] building

κατασκευαζομένη αὐξεῖ εἰς ναὸν ἅγιον ἐν  
 being built up together grows up into a temple holy in

τῷ κυρίῳ· <sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομαίσθε, εἰς  
 Lord, on which also you are built up together, for

κατοικητήριον τοῦ θεοῦ ἐν πνεύματι. ΚΕΦ.  
 a habitation of the God in spirit.

γ'. 3. <sup>1</sup> Τούτου χάριν ἐγὼ Παῦλος, ὁ δεσμιός  
 For this cause I Paul, the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν·  
 of the Anointed Jesus because of you of the Gentiles;

<sup>2</sup> εἰγε ἤκουσατε τὴν οἰκονομίαν τῆς χάριτος  
 if indeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

<sup>15</sup> † having by his FLESH annulled the LAW of the COMMANDMENTS concern- ing Ordinances, that he might form the two in himself into † One New Man,—making Peace;

<sup>16</sup> and might † reconcile BOTH in One Body to God, through the cross, † hav- ing destroyed the ENMITY by it.

<sup>17</sup> And having come, he announced as glad tidings Peace to you the FAR-OFF, and \* Peace to us, the NEAR;

<sup>18</sup> Because, through him, we BOTH have † the INTRODUCTION to the FATHER, with One Spirit.

<sup>19</sup> So then you are no longer Strangers and So- journers, but \* you are † Fellow-citizens with the SAINTS, and of the † Fam- ily of God;

<sup>20</sup> having been built on the FOUNDATION of † the APOSTLES and Prophets, \* Christ Jesus being † a Foundation corner-stone of it;

<sup>21</sup> on which All the BUILDING being fitly com- pacted together, increases into † a holy Temple for the Lord;

<sup>22</sup> † on whom you are also built up together, for a Spiritual Habitation of \* God.

### CHAPTER III.

1 For This Cause E. Paul, am † the PRISONER of the ANOINTED Jesus on account of † you of the GENTILES;

2 (since indeed, you heard † the ADMINISTRA-

\* VATICAN MANUSCRIPT.—17. Peace to the NEAR. 20. Christ Jesus. 22. the ANOINTED.

10. you are Fellow-citizens.

† 15. Col. ii. 14, 20. † 18. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 16. Col. i. 20—23.  
† 16. Rom. vi. 6; viii. 3; Gal. ii. 14. † 17. Eph. iii. 12. † 19. Phil. iii. 20; Heb.  
† 17. 22, 23. † 19. Gal. vi. 10. † 20. Matt. xvi. 18. † 20. Isa. xlviii. 16  
† 21. 1 Cor. iii. 17; v. 13; 2 Cor. vi. 16. † 21. 1 Pet. ii. 5. † 21. Acts xlviii. 17  
† 22. Eph. iv. 1; vi. 20. † 1. Col. ii. 2

του Θεου της<sup>3</sup> δοθείσης μοι εἰς ὑμᾶς, <sup>3\*</sup>[ὅτι]  
 of the God of that having been given to me for you, [because]  
 κατὰ ἀποκαλύψιν ἐγνωρίσθη μοι τὸ μυστή-  
 according to a revelation he made known to me the secret,  
 ριον· (καθὼς προεγράψα ἐν ὀλίγῳ, <sup>4</sup>πρὸς ὃ δυν-  
 (as I wrote before in brief, by which you  
 ναπθε ἀναγινώσκοντες νοῆσαι τὴν συνέσιν μου  
 are able reading to perceive the intelligence of me  
 ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ) <sup>5</sup>ὃ ἑτέραις γε-  
 in the secret of (the Anointed,) which in other gen-  
 νεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων,  
 erations not was made known to the sons of the men,  
 ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις <sup>\*</sup>[ἀποστόλοις]  
 as now it was revealed to the holy ones [apostles]  
 αὐτοῦ καὶ προφῆταις ἐν πνεύματι· <sup>6</sup>εἶναι τὰ  
 of him and prophets by spirit, to be the  
 ἐὼν συγκληρονομα καὶ σῶσσωμα καὶ θεμετιο-  
 Gentiles joint-heirs and a joint-body and joint-partakers  
 χα τῆς ἐπαγγελίας <sup>\*</sup>[αὐτοῦ] ἐν <sup>\*</sup>[τῷ] Χριστῷ,  
 of the promise [of him] in [the] Anointed,  
 δια τοῦ ευαγγελίου· <sup>7</sup>οὗ ἐγενόμην διακόνος  
 through the glad tidings; of which I became a servant  
 κατὰ τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ, τῆς  
 according to the gift of the favor of the God, of that  
 δοθείσης μοι κατὰ τὴν ἐνεργεῖαν τῆς δυνά-  
 having been given to me according to the operation of the power  
 μεως<sup>8</sup> αὐτοῦ· <sup>8</sup>ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων  
 of him; to me the far inferior of all  
 ἁγίων· ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἐθνεσιν  
 holy ones was given the favor this, among the nations  
 ευαγγελισσάσθαι τοῖν ἀνεξίχνιαστον πλοῦτον  
 to announce glad tidings the unsearchable wealth  
 τοῦ Χριστοῦ, <sup>9</sup>καὶ φωτίζει πάντας, τῆς ἡ οἰκο-  
 of the Anointed, and to enlighten all, what the adminis-  
 τρια τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπο-  
 tration of the secret of that having been hidden from  
 τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τα πάντα κτίσαν-  
 the ages in the God, in that the all things having  
 τι· <sup>10</sup>ἵνα γνωρίσθῃ νῦν ταῖς ἀρχαῖς καὶ  
 created, so that might be made known now to the governments and  
 ταῖς ἐξουσίαις ἐν τοῖς οὐρανοῖς; δια τῆς  
 to the authorities in the heavenlies, through the  
 ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ·  
 congregation, the manifold wisdom of the God;  
<sup>11</sup>κατὰ προθεσιν τῶν αἰώνων, ἡ ἐποίησεν ἐν  
 according to a plan of the ages, which he formed in

TION of THAT FAVOR of  
 GOD having been GIVEN  
 me for you;  
 3 That <sup>3</sup>by Revelation  
 he made known to me  
 the SECRET,—as I wrote  
 briefly before,  
 4 by reading which, you  
 can perceive my INTEL-  
 LIGENCE in <sup>4</sup>the SECRET  
 of the ANOINTED one,—  
 5 <sup>5</sup>in which in Other Gen-  
 erations was not made  
 known to the SONS of MEN,  
 as it has now been re-  
 vealed to his HOLY Apos-  
 tles and Prophets by the  
 Spirit;  
 6 that the GENTILES  
 are <sup>6</sup>Fellow-heirs, and <sup>6</sup>a  
 Joint-body, and <sup>6</sup>Co-part-  
 ners of <sup>6</sup>the PROMISE in  
 Christ Jesus, through the  
 GLAD TIDINGS;  
 7 <sup>7</sup>of which I became  
 Servant, <sup>7</sup>according to  
 THAT GRACIOUS GIFT of  
 GOD, which WAS IMPARTED  
 to me by the ENERGY of  
 his POWER;  
 8 to me, <sup>8</sup>the VERY  
 LOWEST of All Saints, WAS  
 this FAVOR given, <sup>8</sup>to an-  
 nounce among the NA-  
 TIONS the glad tidings,  
 the BOUNDLESS WEALTH  
 of the ANOINTED one;  
 9 even to enlighten ALL  
 as to what is the ADMINIS-  
 TRATION of <sup>9</sup>THAT SE-  
 CRET, which has been CON-  
 CEALED from the AGES, by  
 THAT GOD who CREATED  
 ALL things;  
 10 <sup>10</sup>in order that now  
 it may be made known to  
 the GOVERNMENTS and the  
 AUTHORITIES in the HEAV-  
 ENLIES, through the CON-  
 GREGATION, the <sup>10</sup>DI-  
 VERSIFIED WISDOM of  
 GOD,  
 11 according to a Plan  
 of the AGES, which he

\* VATICAN MANUSCRIPT.—3. because—omit. 5. apostles—omit. 6. of him—omit. 6. the—omit. 6. the promise in Christ Jesus through the GLAD TIDINGS.

3. Gal. i. 12. 3. Rom. xvi. 25; Col. i. 26, 27. 4. 1 Cor. iv. 1; Eph. vi. 19.  
 5. Acts x. 25; verse 9. 5. Eph. ii. 20. 6. Gal. iii. 24, 25; Eph. ii. 14.  
 6. Eph. ii. 15, 16. 6. Gal. iii. 14. 7. Rom. xv. 10; Col. i. 25, 26. 7. Rom.  
 i. 5. 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. 8. Gal. i. 10; ii. 8; 1 Tim. ii. 7; 1 Tim.  
 i. 11. 9. verse 3; Eph. i. 9. 10. 1 Pet. i. 12. 10. Rom. viii. 28; Eph.  
 i. 21; Col. i. 10; 1 Pet. iii. 22.

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· <sup>12</sup> ἐν ᾧ ἐχομεν  
Anointed Jesus the Lord of us; by whom we have  
τὴν παρρησίαν καὶ τὴν προσάγωγην ἐν πεποι-  
the freedom of speech and the access with confi-  
θήσει, δια τῆς πίστεως αὐτοῦ. <sup>13</sup> Διό αἰτούμαι  
ance, through the faith of him. Therefore I ask  
μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν,  
not to faint in the afflictions of me on behalf of you,  
ἧτις ἐστὶ δόξα ὑμῶν. <sup>14</sup> Τοῦτου χάριν καμπῶ  
which is glory of you. For this cause I bend  
τὰ γόνατά μου πρὸς τὸν πατέρα \* [τοῦ κυρίου  
the knees of me to the father [of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ,] <sup>15</sup> ἐξ οὗ πᾶσα πατρία ἐν  
our Jesus Anointed,] from whom whole family in  
οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, <sup>16</sup> ἵνα δῶρ  
heavens and on earth is named, so that he may give  
ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δύνα-  
to you according to the wealth of the glory of himself, with  
μει κραταιωθῆναι δια τοῦ πνεύματος αὐτοῦ, <sup>17</sup>  
power to be strengthened through the spirit of himself,  
εἰς τὸν ἐσω ἀνθρώπον· <sup>17</sup> κατοικῆσαι τὸν Χρισ-  
in the within man; to have dwell the Anointed  
τὸν δια τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, <sup>18</sup> ἐν  
through the faith in the hearts of you, in  
ἀγαπῇ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξί-  
love having been rooted and having been founded so that you  
χύσῃτε καταλαβεσθαι συν πᾶσι τοῖς  
may be fully able to understand with all the  
ἁγίοις, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ  
holy ones, what the breadth and length and depth and  
ὕψος, <sup>19</sup> γινῶναι τε τὴν ὑπερβαλλούσαν τῆς  
height, to have known even the surpassing of the  
ἀγάπης ἀγαπῆν τοῦ Χριστοῦ· ἵνα πληρωθῇτε  
the love of the Anointed; that you may be filled up  
εἰς πᾶν τὸ πλῆρωμα τοῦ θεοῦ. <sup>20</sup> Τῷ δὲ δύνα-  
to all the fulness of the God. To the now one be-  
μεν ὑπὲρ πάντα ποιῆσαι ὑπερεκκερισσοῦ  
ing powerful above all to have done far exceeding  
ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-  
what things we ask or we think, according to the power  
μιν τῇ ἐνεργουμένῃ ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἢ δόξα  
that operating in us, to him the glory  
ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς  
in the congregation by Anointed Jesus, to all the  
γενεὰς τοῦ αἰῶνος τῶν αἰώνων· Ἀμήν.  
generations of the age of the ages; So be it.

formed for \*the ANOINTED Jesus our LORD;

<sup>13</sup> by whom we have this FREEDOM OF SPEECH and \*ACCESS with Confidence, through the FAITH of him.

<sup>13</sup> † Therefore, I ask that I may not faint in these my AFFLICTIONS on your behalf, † which are your Glory.)

<sup>14</sup> For This Cause, I bend my KNEES to the FATHER,

<sup>15</sup> from whom † the Whole Family in the Heavens and on Earth is named,

<sup>16</sup> that he may give you † according to his GLORIOUS WEALTH, † to be Powerfully strengthened through his SPIRIT in † the INNER Man;

<sup>17</sup> † that the ANOINTED one, through the FAITH, may dwell in your HEART; that † being rooted in Love and well-established,

<sup>18</sup> you † may be fully able to understand with All the SAINTS, what is the BREADTH and Length, and \* Depth and Height,

<sup>19</sup> to know even that which SURPASSES KNOWLEDGE,—the LOVE of the ANOINTED one; so that \* you may be filled † with All the FULLNESS of God.

<sup>20</sup> † Now to HIM who is above all things, BEING MIGHTY to effect far beyond what we ask or think, † according to THAT POWER OPERATING in us,

<sup>21</sup> † to him be the GLORY in the CONGREGATION, by Christ Jesus, to All the GENERATIONS of the AGE of the AGES. Amen.

\* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our LORD. 14. of our LORD Jesus Christ—omit. 19. and Height and Depth.

12. Access. 12. All the FULLNESS

† 12. Eph. ii. 18; Heb. iv. 10.

† 11. Acts xiv. 22; Phil. i. 14.

† 13. 2 Cor. i. 6.

† 15. Eph. i. 10; Phil. ii. 9—11.

† 16. Rom. ix. 21; Eph. i. 7; Phil. iv. 19; Col. i. 27.

† 17. John xiv. 23;

† 18. Eph. v. 10; Col. i. 11.

† 10. Rom. vii. 22; 2 Cor. iv. 10.

† 19. John i. 16;

Eph. ii. 22.

† 17. Col. i. 23; ii. 7.

† 14. Eph. i. 13.

Eph. i. 23; Col. ii. 6, 10.

† 20. Rom. xvi. 25; Jude 24.

† 30. verse 7; Col. i. 23.

† 21. Rom. xi. 36; xvi. 27; Heb. xiii. 21.

ΚΕΦ. Δ'. 4.

<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς, ἐγὼ ὁ δεσμῖος ἐν  
I exhort therefore you, I the prisoner in  
κυρίῳ, ἀξίως περιπατῆσαι τῆς κλησεως ἧς  
Lord, worthily to walk of the calling with which  
ἐκληθῆτε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ  
you were called, with all humility and  
πραότητος, μετὰ μακροθυμίας· ἀνεχομενοὶ  
gentleness, with patience, bearing with  
ἀλλήλων ἐν ἀγάπῃ, <sup>3</sup> σπουδαζόντες τηρεῖν τὴν  
each other in love, using diligence to keep the  
ἑνότητα τοῦ πνεύματος ἐν τῇ συνδεσμῷ τῆς  
oneness of the spirit by the uniting bond of the  
εἰρήνης. <sup>4</sup> Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ  
peace. One body and one spirit, even as also  
ἐκληθῆτε ἐν μιᾷ ἐλπίδι τῆς κλησεως ὑμῶν·  
you were called in one hope of the calling of you,  
<sup>5</sup> εἰς κύριος, μία πίστις, ἐν βάπτισμα, <sup>6</sup> εἰς θεός  
one Lord, one faith, one dipping, one God  
καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ παν-  
and father of all, he over all and through all  
των καὶ ἐν πᾶσιν \* [ἡμῖν.] <sup>7</sup> Ἐνὶ δὲ ἑκάστῳ  
and in all [to us.] To one but each one  
ἡμῶν ἐδόθη \* [ἡ] χάρις κατὰ τὸ μέτρον τῆς  
of us was given [the] favor according to the measure of the  
δωρεᾶς τοῦ Χριστοῦ. <sup>8</sup> (Διὸ λέγει· Ἀναβας  
free gift of the Anointed. (Therefore it says, Having ascended  
εἰς ὕψος ἡχημαλωτεύσεν αἰχμαλωσίαν, καὶ  
on high he captivated and  
ἐδωκε δώματα τοῖς ἀνθρώποις. <sup>9</sup> Τοῦτο δὲ, ἀνεβῆ,  
he gave gifts to the men. This but, he ascended,  
τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατω-  
what is it, if not that also he descended into the lower  
τερα μέρη τῆς γῆς; <sup>10</sup> Ὁ καταβας, αὐτός  
parts of the earth? The one having descended, he  
ἐστὶ καὶ ὁ ἀναβας ὑπερανῶ πάντων τῶν  
is also the one having ascended far above all of the  
ουρανῶν, ἵνα πληρωσῇ τὰ πάντα.) <sup>11</sup> Καὶ αὐτός  
heaven, so that he might fill all things.) And he  
ἐδωκε τοῖς μὲν ἀποστόλους, τοῖς δὲ προφήταις,  
gave the indeed apostles, the and prophets,  
τοῖς δὲ εὐαγγελισταίς, τοῖς δὲ ποιμένας καὶ  
the and evangelists, the and shepherds and  
διδασκαλοῦς, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν  
teachers, for the complete qualification of the

CHAPTER IV.

1 I exhort you, therefore,  
2, † the PRISONER for the  
Lord, † to walk worthily  
of the CALLING with which  
you were called,  
3 † with All Humility  
and Gentleness; with Pa-  
tience, sustaining each  
other in Love;  
4 using diligence to  
preserve the UNITY of the  
SPIRIT † by the UNITING  
BOND of PEACE;  
5 there being One  
† Body and One † Spirit;  
as also you were called in  
One † Hope of your CALL-  
ING;  
6 One † Lord, One  
† Faith, One † Immersion;  
7 † One God and Father  
of all, HE who is over all,  
and † through all, and in  
all.  
8 But to † each one of us  
was given Favor according  
to the MEASURE of the  
FREE GIFT of the ANOINT-  
ED ONE.  
9 Therefore it is said,  
† "Having ascended on  
"high, he † led a multi-  
"tude of Captives, and  
"gave Gifts to MEN."  
10 (But THIS, † "HE  
ASCENDED," what is it,  
unless That he also \* de-  
scended first into the LOWER  
Parts of the EARTH?  
11 The one HAVING  
DESCENDED, † he is the  
one HAVING ASCENDED  
far above All of the HEAV-  
ENS, † so that he may ful-  
fill ALL things.)  
12 † And he gave indeed  
the APOSTLES, and the  
PROPHETS, and the EVAN-  
GELISTS, and SHEPHERDS  
and Teachers,  
12 † for the COMPLETE  
QUALIFICATION of the

\* VATICAN MANUSCRIPT.—d. us—omit.

7. the—omit.

9. descended first.

† 1. Eph. iii. 1.

† 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12.

† 2. Acts xx. 79;

Gal. v. 22, 23; Col. iii. 13, 14.

† 3. Col. iii. 14.

† 4. Rom. xii. 5; 1 Cor. xii. 13, 14;

† 5. 1 Cor. i. 13; viii. 6;

† 6. 1 Cor. xi. 4.

† 7. Jude 3.

† 8. Mark xvi. 15, 16; Gal. iii. 27.

† 9. 1 Cor. i. 13; i. Cor. xii. 11.

† 10. Acts i. 10; 1 Cor. viii. 6; xii. 6.

† 11. Judges v. 12; Col. ii. 15.

† 12. Rom. xi. 3, 6; 1 Cor. xii. 11.

† 13. John iii. 13; vi. 37, 62.

† 14. Acts i. 9, 11.

† 15. Acts ii. 23.

† 16. 1 Cor. xii. 23.

† 17. 1 Cor. xii. 7.

ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ  
 holy ones for a work of service, for a building up of the  
 σώματος τοῦ Χριστοῦ. <sup>13</sup> μέχρι κατατηρώμεν  
 body of the Anointed; till we may attain  
 οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς  
 the all to the unity of the faith and of the  
 ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τε-  
 knowledge of the son of the God, to a man per-  
 λειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ  
 fact, to a measure of stature of the fullness of the  
 Χριστοῦ. <sup>14</sup> ἵνα μηκέτι ὡμεν νηπιοί, κλυδωνι-  
 Anointed; so that no longer we may be babes, being  
 ζόμενοι καὶ περιφερόμενοι παντὶ ἀνεμῷ τῆς  
 tossed and being whirled about with every wind of the  
 διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν  
 teaching, in the trickery of the men, by  
 πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης.  
 cunning with the method of the deceit;  
<sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγαπῇ, αὐξησόμεν εἰς  
 being truthful but in love, we may grow into  
 αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, \* [ὁ]  
 him the all things, who is the head, [the]  
 Χριστός. <sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα, (συναρμολο-  
 Anointed; from whom all the body, (being fully joined  
 γούμενον καὶ συμβιβασόμενον διὰ πάσης ἀφῆς  
 together and being compacted by means of every joint  
 τῆς ἐπιχορηγίας κατ' ἐνεργεῖαν,) ἐν μέτρῳ  
 of the supply according to inworking,) by a measure  
 ἑνὸς ἑκάστου μέρους τὴν αὐξάνειν τοῦ σώματος  
 of one of each part the growth of the body  
 ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ.  
 makes, for a building up of itself in love.

<sup>17</sup> Τοῦτο οὖν λέγω, καὶ μαρτυροῦμαι ἐν κυρίῳ,  
 This then I say, and testify in Lord,  
 μηκέτι ὑμεῖς περιπατεῖν, καθὼς καὶ τὰ \* [λοιπὰ]  
 no longer you to walk, as also the [others]  
 ἐθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,  
 Gentiles walks in vanity of the mind of them,  
<sup>18</sup> ἐσκοτισμένοι τῇ διανοίᾳ, ὅντες ἀπηλλοτριω-  
 having been darkened in the understanding, being alienated  
 μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν  
 from the life of the God, through the ignorance that  
 οὐσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς καρδίας  
 being in them, through the stupidity of the heart  
 αὐτῶν. <sup>19</sup> οἵτινες ἀπηληγότες, ἑαυτοὺς παρε-  
 of them; who having become callous, themselves gave  
 δόκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρτίας  
 over to the lewdness for a work of impurity  
 πάσης ἐν πλεονεξίᾳ. <sup>20</sup> Ὑμεῖς δὲ οὐχ οὕτως  
 all with eagerness. You but not thus  
 ἐμαθήτε τὸν Χριστόν, <sup>21</sup> εἴγε αὐτὸν ἤκουσατε  
 learned the Anointed, if indeed him you heard

SAINTS for the Work of Service, in order to the Building up of the body of the ANOINTED one;

<sup>13</sup> till we ALL attain to the UNITY of the FAITH, and of the KNOWLEDGE of the SON of GOD, to a full grown Man, to the Measure of the full Stature of the ANOINTED one;

<sup>14</sup> so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, & by Cunning craftiness in SYSTEMATIC DECEPTION;

<sup>15</sup> but being truthful in Love, & we may grow up in ALL things into him, & who is the HEAD,—the ANOINTED one;

<sup>16</sup> & from whom the Whole BODY, being fully joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

<sup>17</sup> This, therefore, I say, and testify in the Lord, that you no longer walk, \* even as the GENTILES walk, in the Vanity of their MIND,

<sup>18</sup> & having been darkened in the UNDERSTANDING, & being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

<sup>19</sup> who, being without feeling, & gave themselves up to LEWDNESS, for the Practice of all Impurity with Eagerness.

<sup>20</sup> But you have not thus learned the ANOINTED one;

<sup>21</sup> & if indeed you heard

\* VATICAN MANUSCRIPT.—13. the—omit. the GENTILES walk.

17. OTHERS—omit.

17. even as

† 12. 1 Cor. xiv. 20. † 13. Col. ii. 2. † 13. 1 Cor. xiv. 20; Col. ii. 23. † 14. Rom. xvi. 18. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 18. † 16. Col. ii. 19. † 17. Rom. i. 21. † 18. Acts xxvi. 18. † 19. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. † 20. 1 Pet. iv. 8. † 21. Eph. i. 13.



καὶ ἐν αὐτῇ ἐδιδάχθητε, καθὼς ἐστὶν ἀληθεῖα  
and by him were taught, as is truth  
ἐν τῇ ἰησοῦ· <sup>22</sup> ἀποθεσθαι ὑμᾶς, κατὰ τὴν  
in the Jesus; to put from you, according to the  
προτεραν ἀναστροφὴν, τὸν παλαιὸν ἀνθρώπον,  
former course of life, the old man,  
τὸν φθειρομένον κατὰ τὰς ἐπιθυμίας τῆς  
that being corrupt according to the inordinate desires of the  
ἀπατῆς· <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς  
deceit, to be renewed and in the spirit of the mind  
ὑμῶν, <sup>24</sup> καὶ ἐνδυσασθαι τὸν καινὸν ἀνθρώπον,  
of you, and be you clothed with the new man,  
τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσυνῇ καὶ  
that according to God having been created in righteousness and  
δουλοῦντι τῆς ἀληθείας. <sup>25</sup> Διὸ ἀποθεμενοὶ τὸ  
holiness of the truth. Therefore putting away the  
ψεῦδος, λαλεῖτε ἀληθεῖαν, ἕκαστος μετὰ τοῦ  
falsehood, speak you truth, each one with the  
πλησίον αὐτοῦ· ὅτι ἐσμεν ἀλλήλων μέλη.  
neighbor of himself; because we are of each other members.  
<sup>26</sup> Ὁργίζεσθε καὶ μὴ ἁμαρτανεῖτε· ὁ ἥλιος μὴ  
Be you angry and not do you sin; the sun not  
ἐπιδενεῖτω ἐπὶ \* [τῇ] παροργισμῷ ὑμῶν· <sup>27</sup> μὴ τε  
let it set on [the] wrath of you; not even  
εἰδοτε τοποῦν τῇ διαβολῇ. <sup>28</sup> Ὁ κλεπτὼν μὴ  
give you a place for the accuser. The one stealing no  
κετὶ κλεπτεῖτω, μαλλὸν δὲ κοπιάτω ἐργαζόμενος  
more let him steal, rather but let him toil working  
τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ μεταζίδουσαι  
the good thing with the hands, so that he may have to give  
τῷ χρεῖαν ἔχοντι. <sup>29</sup> Πᾶς λόγος σαπρὸς ἐκ  
to the one want having. Every word rotten out of  
τοῦ στοματός ὑμῶν μὴ ἐκπορευεσθῶ, ἀλλ', εἰ  
the mouth of you not let go forth, but, if  
τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεῖας, ἵνα  
anything good for a building up of the use, that  
δῷ χάριν τοῖς ἀκούουσιν· <sup>30</sup> καὶ μὴ λυγέιτε  
it may give benefit to those hearing; and not grieve you  
τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσ-  
the spirit the holy of the God, by which you were  
θητε εἰς ἡμέραν ἀπολυτρώσεως. <sup>31</sup> Πᾶσα πικ-  
sealed for a day of redemption. All bit-  
ρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασ-  
terness and anger and wrath and clamor and evil-  
φροῦνία ἀρθεῖτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·  
speaking let be taken from you, with all malice;  
<sup>32</sup> γίνεσθε \* [δὲ] εἰς ἀλλήλους χρηστοί, εὐσ-  
become you [and] towards each other kind ones, tender  
πλάνγννοι, χαρίζομενοι ἑαυτοῖς, καθὼς καὶ ὁ  
hearted ones, showing favor to others, even as also the  
θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. ΚΕΦ. ε'. 5.  
God in Anointed showed favor to you.

him, and were taught by him, as the Truth is in Jesus;

<sup>22</sup> to put off, according to the former Course of life, that old Man, CORRUPTED by DECEITFUL DESIRES;

<sup>23</sup> and to be renewed in the SPIRIT of your MIND;

<sup>24</sup> and be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.

<sup>25</sup> Therefore, leaving off FALSEHOOD, speak you Truth each one with his NEIGHBOR, Because we are Members of each other.

<sup>26</sup> When angry, do not sin; let not the sun set on your WRATH;

<sup>27</sup> nor give an Opportunity for the ACCUSER.

<sup>28</sup> Let the THIEF steal no more; but rather let him toil, working THAT which is good with his HANDS, so that he may have something to give to him who is in WANT.

<sup>29</sup> Let No corrupt Word proceed from your MOUTH, but rather what is good for the use of Building up, so that it may confer a Benefit on the HEARERS;

<sup>30</sup> and grieve not the HOLY SPIRIT of GOD, by which you were sealed for a Day of Redemption.

<sup>31</sup> Let All Bitterness, and Anger, and Wrath, and Clamor, and Evil-speaking, be taken away from you, together with All Malice;

<sup>32</sup> and be kind towards each other, compassionate, showing favor to others, even as God by Christ showed favor to \* you.

\* VATICAN MANUSCRIPT.—26. the—omis.

31. and—omis.

31. us.

1 Cor. ii. 11.

1 23. Eph. ii. 2, 3.

1 22. Rom. vi. 6.

1 23. Rom. xii. 2;

Col. iii. 10.

1 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10.

1 25. Col. iii. 8.

1 26. Rom. xxi. 28; Eph. v. 4; Col. iii. 8.

1 27. Matt. xii. 30; Eph. v. 4; Col. iii. 8.

1 28. Acts x. 25; 1 Thess. iv. 11; 3 Thess. iii. 8, 11, 12.

1 30. Eph. i. 13.

1 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1.

1 32. Matt. vi. 14; Mark x. 25.

1 29. 2 Cor. ii. 10; Col. iii. 12, 13.

1 32. Matt. vi. 14; Mark x. 25.

<sup>1</sup> Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγα-  
 Become you therefore imitators of the God, as children be-  
 πητα· <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγαπῇ, καθὼς καὶ  
 and walk you in love, even as also  
 ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυ-  
 the Anointed loved us, and delivered up him-  
 τὸν ὑπὲρ ἡμῶν προσφοράν καὶ θυσίαν, τῷ Θεῷ  
 self on behalf of us an offering and a sacrifice, to the God  
 εἰς ὁσμῆς εὐωδίας. <sup>3</sup> Πορνεία δὲ καὶ πᾶσα ἀκα-  
 for an odor of a sweet smell. Fornication but and all im-  
 θαρσία ἢ πλεονεξία μὴδε ὀνομαζέσθω ἐν ὑμῖν,  
 purity or unbridled lust not even let it be named among you,  
 (καθὼς πρέπει ἁγίοις.) <sup>4</sup> καὶ αἰσχροτης, καὶ  
 (as it becomes holy ones,) also indecency, and  
 μαρολογία ἢ εὐτραπεία, τὰ οὐκ ἀνηκοντα·  
 foolish talking or loose jesting, the things not becoming.  
 ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> Τοῦτο γὰρ ἴστε  
 but rather thanksgiving. This for you know  
 γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκαθάρτος ἢ  
 knowing, that every fornicator or impure person or  
 πλεονεκτής, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἐχει  
 lascivious person, who is an idol-worshipper, not has  
 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ  
 an inheritance in the kingdom of the Anointed one and  
 Θεοῦ. <sup>6</sup> Μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·  
 of God. No one you let deceive with empty words;  
 διὰ ταῦτα γὰρ ἐρχεται ἡ ὀργὴ τοῦ Θεοῦ  
 on account of these things for comes the wrath of the God  
 ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> Μὴ οὖν γίνεσθε  
 on the sons of the disobedience. Not therefore become you  
 συμμετοχοὶ αὐτῶν. <sup>8</sup> Ἡτε γὰρ ποτε σκοτός,  
 associates of them. You were indeed once darkness,  
 νυν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός περιπα-  
 now but light in Lord; as children of light walk  
 τεῖτε· <sup>9</sup> (ὃ γὰρ καρπὸς τοῦ φωτός ἐν πάσῃ ἀγα-  
 you; (the for fruit of the light in all good-  
 θωσύνῃ καὶ ἀληθείᾳ·) <sup>10</sup> δοκιμάζοντες τί ἐστὶν  
 ness and truth,) searching out what is  
 εὐαρεστον τῷ κυρίῳ· <sup>11</sup> καὶ μὴ συγκοινωνεῖτε  
 well-pleasing to the Lord; and not be you joint-partakers  
 τοῖς ἐργοῖς τοῖς ἀκαργοῖς τοῦ σκοτοῦς, μᾶλλον  
 with the works with those unfruitful of the darkness, rather

CHAPTER V.

1 Become therefore  
 † Imitators of God, as  
 beloved Children;

2 and † walk in Love,  
 even as † the ANOINTED  
 one loved us, and delivered  
 himself up on † our behalf,  
 an Offering and a Sacrifice  
 to God for an † Odor of a  
 Sweet smell.

3 Now let not † Forni-  
 cation, and All Impurity,  
 or unbridled Lust, be even  
 named among you, (as be-  
 comes Holy persons;)

4 also † Indecency, and  
 Foolish talking or loose  
 Jestings; THINGS not CON-  
 SISTENT; but what is  
 more becoming, Thanks-  
 giving.

5 For This you know,  
 † That no Fornicator, or  
 Impure person, or man of  
 unbridled Lust, who is an  
 Idolater, has an inheri-  
 tance in the KINGDOM of  
 the ANOINTED, and of God.

6 Let no one deceive  
 you with empty Words;  
 for on account of these  
 things † the WRATH of God  
 comes on the SONS of DIS-  
 OBEDIENCE.

7 Therefore, do not be-  
 come their Associates.

8 You were, indeed,  
 † formerly Darkness, but  
 you are now † Light in the  
 Lord; walk as † Children  
 of Light;

9 (since the FRUIT of  
 the LIGHT is in All Good-  
 ness, and Righteousness,  
 and Truth;)

10 † searching out what  
 is well-pleasing to the  
 Lord.

11 And do not be † co-  
 partners with the UN-  
 FRUITFUL WORKS of DARK-

\* VATICAN MANUSCRIPT.—2. your behalf.

† 2. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—Macknight.

1 1. Matt. v. 45, 48. Luke vi. 35. 2 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John  
 iii. 11, 23; iv. 21. 3 3. Gal. i. 4; ii. 20. 4 4. 1 Cor. vi. 18; 3 Cor. xii. 21; Col. iii.  
 1; 1 Thess. iv. 2. 5 5. Matt. xii. 35; Eph. iv. 29. 6 6. 1 Cor. vi. 9, 10; Gal. v. 19-21;  
 Rev. xii. 18. 7 7. Rom. i. 18. 8 8. Acts xxvi. 18. 9 9. 1 John viii. 12.  
 10 10. Luke xvi. 8; John xii. 35. 11 11. 2 Cor. vi. 14; 2 Thess. iii. 6, 14.  
 12 12. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.

δε και ελεγχετε. <sup>12</sup> Τα γαρ κρυφῇ γινόμενα  
but even do you reprove. The things for in secret being done

ὑπ' αὐτῶν, αἰσχρὸν ἐστὶ καὶ λεγείν. <sup>13</sup> Τα δε  
by them, indecent it is even to say. The but

πάντα, ἐλεγχόμενα ὑπο τοῦ φωτός, φανεροῦνται·  
all things, being exposed by the light, are manifested;

πάν γαρ τὸ φανερούμενον, φῶς ἐστὶ. <sup>14</sup> Διὸ  
everything for that is being manifested, light is. Therefore

λεγει· Ἐγείρε ὁ καθεύδων, καὶ ἀναστὰ ἐκ  
it says; Awake thou the one sleeping, and arise thou out of

τῶν νεκρῶν, καὶ ἐπιφανεῖ σοὶ ὁ Χριστός.  
the dead ones, and will shine on thee the Anointed.

<sup>15</sup> Βλέπετε οὖν, πῶς ἀκριβῶς περιπατεῖτε·  
See you then, how accurately you walk;

μὴ ὡς ἀσοφοί, ἀλλ' ὡς σοφοί· <sup>16</sup> ἐξαγοραζόμενοι  
not as unwise ones, but as wise ones; buying for yourselves

τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. <sup>17</sup> Διὰ  
the season, because the days evil are. Because of

τοῦτο μὴ γίνεσθε ἀφρονες, ἀλλὰ συνιέντες τι  
this not become you simple ones, but understanding what

τὸ θελημα τοῦ κυρίου. <sup>18</sup> Καὶ μὴ μεθύσκεσθε  
the will of the Lord. And not be you drunk

οἶνῳ, ἐν ᾧ ἐστὶν ἀσῳτία, ἀλλὰ πληροῦσθε  
with wine, in which is profligacy, but be you filled

ἐν πνεύματι, <sup>19</sup> λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ  
with spirit, speaking to others in psalms and

ὕμνοις καὶ ᾠδαῖς \* [πνευματικαῖς,] ᾄδοντες καὶ  
hymns and songs [spiritual,] singing and

ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ· <sup>20</sup> ἐν-  
making music in the heart of you to the Lord; giv-

χαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι  
ing thanks at all times on behalf of all, in name

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ θεῷ καὶ  
of the Lord of us Jesus Anointed, to the God and

πατρί· <sup>21</sup> ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ  
father; submitting yourselves to each other in fear

Χριστοῦ· <sup>22</sup> αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν  
of Anointed; the wives to the own husbands

\* [ὑποτασσεσθε,] ὡς τῷ κυρίῳ· <sup>23</sup> ὅτι ἀνὴρ ἐστὶ  
[be you submissive,] as to the Lord; because a husband is

κεφαλὴ τῆς γυναῖκος, ὡς καὶ ὁ Χριστὸς κεφαλὴ  
a head of the wife, as even the Anointed a head

τῆς ἐκκλησίας· αὐτὸς \* [ἐστὶ] σωτὴρ τοῦ σώμα-  
of the congregation; he [is] a preserver of the body.

τος. <sup>24</sup> Ἀλλ' \* [ὥσπερ] ἡ ἐκκλησία ὑποτάσσεται  
But [even as] the congregation is subjected

NESS, but rather even re-  
prove them.

<sup>12</sup> † For the THINGS  
BEING DONE by them in  
secret, it is indecent even  
to mention.

<sup>13</sup> † But ALL things be-  
ing reproved are manifest-  
ed by the LIGHT; for it  
is Light which makes  
every thing manifest.

<sup>14</sup> Therefore it says,  
† "Awake, O SLEEPER!  
and arise from the DEAD,  
and the ANOINTED one  
will shine upon thee."

<sup>15</sup> † Therefore, take  
heed diligently how you  
walk, not like Ignorant  
persons, but as Wise men;

<sup>16</sup> securing the season  
for yourselves, Because the  
DAYS are evil.

<sup>17</sup> † Therefore be not  
inconsiderate, but \* under-  
stand what is the WILL  
of the LORD.

<sup>18</sup> And † be not drunk  
with Wine, by which  
comes Debauchery; but  
be filled with Spirit;

<sup>19</sup> speaking to one  
another, \* in Psalms and  
Hymns and Spiritual  
Songs, singing and making  
music \* in your heart to  
the LORD;

<sup>20</sup> † giving thanks at all  
times on account of all  
things, to the GOD and  
Father \* in the Name of  
our LORD \* Jesus Christ.

<sup>21</sup> † Be submissive to  
each other in the fear of  
Christ.

<sup>22</sup> † WIVES, be submis-  
sive to your own Hus-  
bands, as to the LORD;

<sup>23</sup> for a † husband is the  
WIFE's Head, even as † the  
ANOINTED one is Head of  
the CONGREGATION; He is  
a Preserver of the BODY.

<sup>24</sup> But even as the  
CONGREGATION is sub-

\* VATICAN MANUSCRIPT.—17. understand you what the WILL of our Lord is. 11. spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit. 24. even as—omit.

† 12. Rom. i. 24, 26. † 13. John iii. 20, 21. † 14. Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 24; 1 Thess. v. 6. † 15. Col. iv. 6. † 17. Rom. xii. 2; 1 Thess. iv. 5; v. 12. † 18. Prov. xx. 1; xlii. 29. † 19. Col. iii. 16. † 20. Col. iii. 17; 1 Thess. v. 18. † 21. Heb. xiii. 17. † 22. Gen. iii. 16; 1 Cor. xiv. 34; Col. iii. 18. † 23. 1 Cor. xi. 2. † 24. Eph. i. 22; iv. 15; Col. i. 18.

τῇ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς \* [ἰδίοις]  
to the Anointed, thus also the wives to the [own]  
ἀνδράσιν ἐν παντί. <sup>25</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς  
husbands in everything. The husbands, love you the  
γυναῖκας \* [ἑαυτῶν], καθὼς καὶ ὁ Χριστὸς ἡγα-  
wives [of yourselves,] even as also the Anointed loved  
πῆσε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν  
the congregation, and himself delivered up  
ὑπὲρ αὐτῆς, <sup>26</sup> ἵνα αὐτὴν ἁγιάσῃ, καθάρισας  
on behalf of her, so that her he might sanctify, having cleansed  
τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι. <sup>27</sup> ἵνα παρασ-  
in the bath of the water by a word; that might  
τήσῃ αὐτὸς ἑαυτῷ ἐνδοξὸν τῆς ἐκκλησίας,  
place beside he himself glorious the congregation,  
μὴ ἔχουσαν σκίον ἢ ῥυτίδα ἢ τι τῶν τοιού-  
not having a spot or blemish or any of the such like  
των, ἀλλ' ἵνα ᾖ ἁγία καὶ ἀμώμος. <sup>28</sup> Οὕτως  
things, but that she might be holy and blameless. Thus  
οφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖ-  
are obligated the husbands to love the of themselves wives,  
κας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν  
as the of themselves bodies. He loving the  
ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. <sup>29</sup> οὐδεὶς γάρ  
of himself wife, himself loves, no one for  
ποτε τὴν ἑαυτοῦ σὰρκα ἐμισήσας, ἀλλ' ἐκτρέ-  
ever the of himself flesh hated, but nourishes  
φει καὶ θαλπεῖ αὐτήν· καθὼς καὶ ὁ Χριστὸς τὴν  
and cherishes her; as even the Anointed the  
ἐκκλησίαν. <sup>30</sup> ὅτι μέλη ἐσμεν τοῦ σώματος  
congregation; because members we are of the body  
αὐτοῦ, \* [ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν  
of him, [out of the flesh of him, and out of the  
ὀστέων αὐτοῦ.] <sup>31</sup> Ἄντι τούτου καταλείψει  
bones of him.] On account of this shall leave  
ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,  
a man the father of himself and the mother,  
καὶ προσκλληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,  
and shall be closely joined to the wife of himself,  
καὶ ἑσονται οἱ δύο εἰς σὰρκα μίαν. <sup>32</sup> Τὸ μυστή-  
and will be the two into flesh one. The secre-  
ριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρισ-  
this great is; I but speak about Anointed  
τον, καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> Πλὴν καὶ ὑμεῖς  
and about the congregation. But also you  
ὡς καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως  
the every one, each one the of himself wife thus  
ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβηται  
let love as himself; the and wife so that she may reverence  
τὸν ἄνδρα. ΚΕΦ. 5. 6. <sup>1</sup> Τα τέκνα, ὑπακού-  
the husband. The children, be you sub-  
ετε τοῖς γονευσιν ὑμῶν \* [ἐν κυρίῳ]· τοῦτο  
ject to the parents of you [in Lord,] this thing

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in every-thing.

<sup>25</sup> † HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and † delivered Himself up on her behalf;

<sup>26</sup> so that, having purified her in † the BATH of WATER, he might sanctify Her † by the Word;

<sup>27</sup> † that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or Any such thing, but that she might be holy and blameless.

<sup>28</sup> Thus \* also ought the HUSBANDS to love THEIR OWN WIVES, as THEIR OWN Bodies. He who LOVES his OWN Wife loves Him- self;

<sup>29</sup> for no one ever hated his OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

<sup>30</sup> because † we are Members of his BODY.

<sup>31</sup> † "On this account "shall a Man leave" Father and Mother, and shall be "united to his wife, and "† the two shall become "one Flesh."

<sup>32</sup> This is a great SE-CRET; but † I am speaking concerning Christ and the CONGREGATION.

<sup>33</sup> But, indeed, let each each one of YOU, INDIVIDUALLY, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

# CHAPTER VI.

1 CHILDREN, † obey your PARENTS; for this is a just precept,—

\* VATICAN MANUSCRIPT.—24. OWN—omit. 25. of yourselves—omit. 28. also. 30. of his flesh, and of his bones—omit. 31. Father and Mother. 1. in the Lord—omit.

† 25. Col. iii. 10; 1 Pet. iii. 7. † 25. Acts xx. 28; Gal. i. 4; ii. 20. † 26. John iii. 5; Titus iii. 5. † 26. John xv. 3; xvii. 17. † 27. 2 Cor. xi. 2; Col. i. 24. † 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 13; xii. 27. † 31. Gen. ii. 24; Mat. xix. 5; Mark x. 7, 8. † 31. 1 Cor. vi. 10. † 33. 1 Pet. iii. 6. † 1. Prov. xiii. 21; Col. iii. 20.

γὰρ ἐστὶ δίκαιον. <sup>2</sup> Τίμα τὸν πατέρα σου καὶ  
for is just. Honor the father of thee and  
τὴν μητέρα\* (ἥτις \*<sup>[ἐστίν]</sup> ἐντολὴ πρώτη,  
the mother; (which [is] a commandment first,  
ἐν ἐπαγγελίᾳ\*) <sup>3</sup> ἵνα ἐν σοὶ γένηται, καὶ  
with a promise;) that well with thee it may be, and  
εἰς μακροχρόνιος ἐπὶ τῆς γῆς\* <sup>4</sup> καὶ οἱ  
thou mayest be long-lived on the land; and the  
πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ'  
fathers, not irritate you the children of you, but  
ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.  
bring ye up them in discipline and instruction of Lord.  
<sup>5</sup> Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα,  
The slaves, be ye submissive to the lords according to flesh,  
μετὰ φόβου καὶ τρομου, ἐν ἀπλοτητί τῆς καρ-  
with fear and trembling, in simplicity of the heart  
δίας ὑμῶν, ὡς τῷ Χριστῷ\* <sup>6</sup> μὴ κατ' ὀφθαλμο-  
of you, as to the Anointed; not by eye-service  
δουλείαν ὡς ἀνθρωπαρεσκοί, ἀλλ' ὡς δούλοι  
as men-pleasers, but as slaves  
\*<sup>[τοῦ]</sup> Χριστοῦ, ποιουντες τὸ θελημα τοῦ θεοῦ  
[of the] Anointed, doing the will of the God  
ἐκ ψυχῆς, <sup>7</sup> μετ' εὐνοίας δουλεύοντες, ὡς τῷ  
from soul, with good-will serving, as to the  
κυρίῳ καὶ οὐκ ἀνθρώποις\* <sup>8</sup> εἰδότες, ὅτι ὃ εἰς  
Lord and not to man; knowing, that whatever  
τι ἕκαστος ποιῇσιν ἀγαθόν, τούτο κομίζεται  
any each one may do good thing, this he will receive  
παρὰ κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. <sup>9</sup> Καὶ  
from Lord, whether a slave, or a freeman. And  
οἱ κυριοί, τὸ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες  
the lords, the same things do you to them, emitting  
τὴν ὀκείλην\* εἰδότες, ὅτι καὶ ὑμῶν αὐτῶν ὁ  
the threat; knowing, that also of you of them the  
κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσώποληψια  
lord is in heavens, and respect of persons  
οὐκ ἐστὶ παρ' αὐτῷ.  
not is with him.

<sup>10</sup> Τὸ λοιπόν, \*<sup>[ἀδελφοί μου,]</sup> ἐνδυναμοῦσθε  
The rest, [brethren of me,] strengthen yourselves,  
ἐν κυρίῳ καὶ ἐν τῷ κρατεὶ τῆς ἰσχύος αὐτοῦ.  
in Lord and in the power of the might of him.  
<sup>11</sup> Ἐνδυσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ  
Put you on the complete armor of the God, for that  
δυνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ  
to enable you to stand against the crafty ways of the  
διαβολοῦ\* <sup>12</sup> ὅτι οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς  
adversary; because not is to us the contest with  
αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς  
blood and flesh, but with the governments, with the  
ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκο-  
authorities, with the world-rulers of the dark-

<sup>2</sup> † "Honor thy FATHER  
"and MOTHER." (which is  
the first Commandment  
with a Promise.)

<sup>3</sup> "that it may be well  
"with thee, and that thou  
"mayest be long lived in  
"the LAND."

<sup>4</sup> And, † FATHERS, do  
not irritate your CHILD-  
REN, but † bring them  
up in the Discipline and  
Instruction of the Lord.

<sup>5</sup> † BOND-SERVANTS,  
be subject to your MAS-  
TERS, according to the  
Flesh, with Fear and Trem-  
bling, in the Integrity of  
your HEART, as to the  
ANOINTED;

<sup>6</sup> not with Eye-service  
as Men-pleasers, but as  
Bond-servants of Christ,  
doing the WILL of GOD  
from the Soul,

<sup>7</sup> doing service with  
Good-will, as if to the  
LORD, and not to \* Men;

<sup>8</sup> † knowing That what-  
ever good any one may do,  
this he will receive from  
the LORD,—whether a  
Slave or a Freeman.

<sup>9</sup> And, † MASTERS, do  
the SAME things to them,  
† forbearing to THREATEN;  
knowing That \* both Their  
and † Your MASTER is in  
the Heavens; and † there  
is no Partiality of persons  
with him.

<sup>10</sup> FINALLY, strengthen  
yourselves in the LORD,  
and † in his MIGHTY  
POWER.

<sup>11</sup> † Put on the COM-  
PLETE ARMOR of GOD,  
that you may be ABLE to  
stand against the CRAFTY  
WAYS of the ENEMY;

<sup>12</sup> because our CON-  
FLICT is not with † Blood  
and Flesh, but with † the  
GOVERNMENTS, with the  
AUTHORITIES, with † the

\* VATICAN MANUSCRIPT.—2. is—omit.  
both Their and Your MASTERS is in the Heavens.

0. of the—omit. 7. Man. 9.  
10. my Brethren—omit.

† 3. Exod. xx. 15; Deut. v. 16.  
† 4. Col. iii. 21.  
† 5. Gen. xlviii. 19; Deut. ix.  
† 6. Col. iii. 22; 1 Tim. vi. 11  
Tit. ii. 9; 1 Pet. ii. 18. † 8. Rom. ii. 6; 2 Cor. v. 10; Col. iii. 24.  
† 9. Lev. xxv. 48. † 10. Eph. i. 19; Col. i. 11.  
† 11. Rom. xiii. 13; 2 Cor. vi. 7; 1 Tim. v. 8.  
† 12. Matt. xv. 13; 1 Cor. xv. 50.  
† 13. Rom. viii. 23; Eph. i. 21; Col. ii. 15.

† 4. Gen. xlviii. 19; Deut. ix.  
† 5. Col. iii. 22; 1 Tim. vi. 11  
† 6. Col. iii. 24.  
† 7. Man.  
† 8. Rom. ii. 6; 2 Cor. vi. 7; 1 Tim. v. 8.  
† 9. Eph. i. 19; Col. i. 11.  
† 10. Eph. i. 19; Col. i. 11.  
† 11. Rom. xiii. 13; 2 Cor. vi. 7; 1 Tim. v. 8.  
† 12. Matt. xv. 13; 1 Cor. xv. 50.  
† 13. Rom. viii. 23; Eph. i. 21; Col. ii. 15.

τῶν τούτου, πρὸς τὰ πνευματικά της πονηρίας,  
arms of this, with the spiritual things of the evil one,  
 ἐν τοῖς ἐπουρανίοις. <sup>13</sup> Διὰ τοῦτο ἀναλαβετε  
in the heavenlies. Because of this take you up  
 τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνήθητε ἀνίστη-  
the complete armor of the God, so that you may be able to stand  
 ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατε-  
against in the day the evil, and all things having  
 γασαμένοι στήναι. <sup>14</sup> Στήτε οὖν περιζώσασθε  
worked out to stand. Stand you therefore having girded  
 τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδύσαμενοι  
the loins of you with truth, and having put on  
 τὸν θώρακα τῆς δικαιοσύνης, <sup>15</sup> καὶ ὑποδήσαμε-  
the breastplate of the righteousness, and having shod  
 νοὶ τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου  
the feet with a preparation of the glad tidings  
 τῆς εἰρήνης. <sup>16</sup> ἐπὶ πᾶσιν ἀναλαβόντες τὸν  
of the peace; besides all having taken up the  
 θύρεον τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα  
shield of the faith, by which you will be able all  
 τὰ βέλη τοῦ πονηροῦ \* [τὰ] πεκυρωμένα σβεσαι·  
the darts of the evil one [the] having been kindled to quench;  
<sup>17</sup> καὶ τὴν περικεφαλαιαν τοῦ σωτηρίου δεξασθε,  
also the helmet of the salvation take you,  
 καὶ τὴν μαχαίραν τοῦ πνεύματος, ἥ ἐστὶ ῥῆμα  
and the sword of the spirit, which is a word  
 θεοῦ. <sup>18</sup> Ὡς πάσης ἐκείνης καὶ διηγεύσε-  
of God; by means of every prayer and supplication  
 προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι· καὶ  
praying in every season in spirit; and  
 εἰς αὐτὸ \* [τοῦτο] ἀγρυπνοῦντες ἐν πάσῃ προσ-  
for it [this] watching with all per-  
 καρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,  
severance and supplication for all of the holy ones,  
<sup>19</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοι-  
and on behalf of me, that to me may be given a word in open-  
 ξει τοῦ στόματος μου, ἐν παρρησίᾳ γνωρίσαι το  
ing of the mouth of me, with boldness to make known the  
 μυστήριον \* [τοῦ εὐαγγελίου,] <sup>20</sup> ὑπὲρ οὗ  
secret [of the glad tidings,] on account of which  
 πρεσβυνῶ ἐν ἀλυσει, ἵνα \* [ἐν] αὐτῇ παρρη-  
am on an embassy in a chain, that [in] it I may speak

POTENTATES of this DARK-  
 NESS, with the SPIRITUAL  
 THINGS of WICKEDNESS in  
 the HEAVENLIES.

<sup>13</sup> † On account of this,  
 take up the † COMPLETE  
 ARMOR of GOD, that you  
 may be able to resist in  
 the EVIL DAY, and having  
 achieved Every thing, to  
 stand.

<sup>14</sup> Stand, then, † having  
 your LOINS girded around  
 with Truth, and † having  
 put on the BREASTPLATE  
 of RIGHTEOUSNESS;

<sup>15</sup> and † having your  
 FEET shod with the Pre-  
 paration of the GLAD TID-  
 INGS of PEACE;

<sup>16</sup> besides all, having  
 taken up † the SPIRDL of  
 the FAITH, by which you  
 will be able to extinguish  
 All the burning DARTS of  
 the WICKED one;

<sup>17</sup> † take also the PRE-  
 MPT of SALVATION, and  
 † the SWORD of the SPIRIT,  
 which is God's Word;

<sup>18</sup> † praying at every  
 Season, † with All Prayer  
 and Supplication in Spirit,  
 and † keeping watch for  
 this with All Perseverance  
 and † Entreaty for All  
 SAINTS;

<sup>19</sup> † and on my behalf,  
 that Eloquence may be  
 given to me, in opening my  
 MOUTH with boldness, to  
 make known the SECRET  
 of the GLAD TIDINGS,

<sup>20</sup> (on account of which  
 † I execute an Embassy in  
 a Chain,) that † I may

\* VATICAN MANUSCRIPT.—16. the—omit.  
 TIDINGS—omit.

18. this—omit.

19. of the GLAD

† 13. The Grecian armor consisted of two sorts,—*Defensive* and *Offensive* armor. The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the navel, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metal's, and used to protect the head. 5. The *Shield*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Sword*, as an offensive weapon. He who had these was completely armed for combat.

† 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

† 13. 2 Cor. x. 4. † 14. Isa. xl. 5; Luke xii. 26; 1 Pet. i. 13. † 14. Isa. lix. 17; 2 Cor. vi. 7; 1 Thess. v. 8. † 15. Isa. lli. 7; Rom. x. 15. † 16. 1 John v. 4. † 17. Isa. lix. 17; 1 Thess. v. 8. † 17. Heb. iv. 13; Rev. i. 16; xix. 15. † 18. Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. † 19. Matt. xvi. 41; Mark xlii. 33. † 19. Eph. i. 16; Phil. i. 4; 1 Tim. ii. 1. † 19. Acts iv. 29; Col. iv. 3; 2 Thess. i. 1. † 20. 2 Cor. v. 20. † 20. Acts xvi. 29; xxviii. 30; Phil. i. 7, 13, 14. † 20. Acts xxviii. 31.

σιασώμαι, ὡς δεῖ με λαλῆσαι. <sup>21</sup> ἵνα δὲ εἰδῇ-  
boldly, as it becometh me to speak. That but may

τε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πρᾶξω, πάντα  
know also you the things concerning me, what I am doing, all things

ὑμῖν γνωρίσει Τυχικός ὁ ἀγαπητός ἀδελφός καὶ  
to you will make known Tychicus the beloved brother and

πίστος διακόνος ἐν κυρίῳ. <sup>22</sup> ὃν ἐπέμψα πρὸς  
faithful servant in Lord; whom I sent to

ὑμᾶς εἰς αὐτοῦτο, ἵνα γνῶτε τὰ περὶ  
you for same this thing, that you may know the things concerning

ἡμῶν, καὶ παρακαλεσθῇ τὰς καρδίας ὑμῶν.  
us, and he might comfort the hearts of you.

<sup>23</sup> Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίσ-  
Peace to the brethren and love with faith

τεως ἀπο θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.  
from God a father and Lord Jesus Anointed.

<sup>24</sup> Ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων τὸν  
The favor with all of the ones loving; the

κύριον ἡμῶν Ἰησοῦν Χριστόν ἐν ἀφθαρσίᾳ.  
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning it, as it becometh me.

<sup>21</sup> But I that you also may know the THINGS concerning me, and what I am doing, Tychicus, the BE-LOVED Brother and Faithful Servant in the Lord, will make All things known to you;

<sup>22</sup> I whom I have sent to you for this very purpose, that you may know the THINGS concerning us, and that he may comfort your HEARTS.

<sup>23</sup> I Peace to the BRETH-REN and Love with Faith, from God the Father, and the LORD Jesus Christ.

<sup>24</sup> The FAVOR be with all who tenderly LOVE our LORD Jesus Christ.

\* TO THE EPHESIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—Subscription.—TO THE EPHESIANS. WRITTEN FROM ROME.

§ 21. Col. iv. 7.

§ 22. Col. iv. 9.

§ 23. 1 Pet. v. 24.

§ 24. Titus : 1. 7.

[ΠΑΤΑΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.  
[OF PAUL AN EPISTLE] TO PHILIPPIANS.  
\* TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Παυλος και Τιμοθεος, δουλοι Ιησου Χριστου,  
Paul and Timothy, bondmen of Jesus Anointed,  
πασι τοις ἁγίοις εν Χριστῳ Ιησου, τοις ουσιν  
to all the holy ones in Anointed Jesus, to those being  
εν Φιλιπποις, συν επισκοποις και διακονοις·  
in Philippi, with overseers and servants;  
<sup>2</sup> χαρις υμιν και ειρηνη απο θεου πατρος ἡμων,  
favor to you and peace from God a father of us,  
και κυριου Ιησου Χριστου. <sup>3</sup> Ευχαριστω τῳ  
and Lord Jesus Anointed. I give thanks to the  
θεῷ μου ἐπὶ πᾶσιν τῇ μνησὶ ὑμων, <sup>4</sup> παντοτε  
God of me on every the remembrance of you, always  
εν πᾶσιν δεησει μου ὑπερ παντων ὑμων, μετα  
in every prayer of me on behalf of all of you, with  
χαρας τὴν δεσιν ποιουνμενος <sup>5</sup> ἐπὶ τῇ κοινωνιᾳ  
joy the prayer making in respect to the fellowship  
ὑμων εἰς τὸ εὐαγγελιον, ἀπο πρώτης ἡμέρας  
of you for the glad tidings, from first day  
ἀχρι του νυν· <sup>6</sup> πεπειθως αὐτο τούτο, ὅτι ὁ  
till the now; having been persuaded same this thing, that the  
ἐναρξαμενος ἐν ὑμιν ἔργον ἀγαθόν, ἐπιτελεσει  
one having begun in you a work good, will complete  
ἀχρις ἡμέρας Ιησου Χριστου· <sup>7</sup> καθὼς ἐστὶ,  
till a day of Jesus Anointed, as it is  
δικαίον μοι τούτο φρονεῖν ὑπερ παντων ὑμων,  
just for me this to think concerning all of you,  
διὰ τὸ εἶναι με ἐν τῇ καρδίᾳ ὑμας, ἐν τε  
because the to have me in the hearts of you, in both  
τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιω-  
the bonds of me and in the defence and confirma-  
σει τοῦ εὐαγγελίου, συγκοινωνοὺς μου τῆς  
tion of the glad tidings, joint-contributors of me of the  
χρητὸς παντὰς ὑμας ὄντας· <sup>8</sup> μαρτυς γὰρ μου  
the gift all of you being; a witness for of me  
\* [ἐστὶν] ὁ θεός, ὥς ἐπικοθῶ παντὰς ὑμας ἐν  
[is] the God, how I long after all of you in  
σπλαγχνοῖς Χριστου Ιησου. <sup>9</sup> Καὶ τούτο προσ-  
bowels of Anointed Jesus. And this I  
εὐχομαι, ἵνα ἡ ἀγάπη ὑμων ἐτι μᾶλλον καὶ  
pray, that the love of you yet more and  
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πᾶσιν  
more may abound in knowledge and in all  
αἰσθησεῖ· <sup>10</sup> εἰς τὸ δοκιμαζεῖν ὑμας τὰ δια-  
perception; for the to examine you the things dif-

1 Paul and Timothy, Bondmen of Christ Jesus, to all THOSE SAINTS in Christ Jesus, who ARE at Philippi, with the Overseers and Assistants;  
<sup>2</sup> Favor to you, and Peace from God our Father, and our Lord Jesus Christ.  
<sup>3</sup> I give thanks to my God on Every REMEMBRANCE of you,  
<sup>4</sup> (always, in Every Prayer of mine, making SUPPLICATION on behalf of you all with Joy.)  
<sup>5</sup> I on account of your PARTICIPATION in the GLAD TIDINGS, from the FIRST Day till now;  
<sup>6</sup> having this same confidence, That HE who COMMENCED a good Work among you, will continue to complete it till the Day of Christ Jesus;  
<sup>7</sup> as it is right for me to think This respecting you all, Because you HAD me in your HEART, both in my BONDS, and in the DEFENCE and CONFIRMATION of the GLAD TIDINGS, you all being joint-contributors to me of the GIFT.  
<sup>8</sup> For God is my Witness how I long after you all with the tender Sympathies of Christ Jesus.  
<sup>9</sup> And This I pray, that your LOVE may yet abound more and more in Knowledge, and in all Perception,  
<sup>10</sup> in order that you may EXAMINE the DIFFERENCES of THINGS; and that you I may be

\* VATICAN MANUSCRIPT.—Title—TO THE PHILIPPIANS.  
the FIRST Day. 6. Christ Jesus. 8. is—omit.

1. 1 Cor. i. 2. 2. Rom. i. 7; 2 Cor. i. 2; 1 Pet. i. 2.  
1. 4; Eph. i. 15, 16; Col. i. 8. 5. Rom. xii. 13; xv. 20;  
6. 1 Thess. i. 8. 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. 8. Rom.  
i. 9; ix. 1; Gal. i. 20; 1 Thess. ii. 5. 9. 1 Thess. iii. 12. 10. Acts xxiv. 10;

1. Christ Jesus. 3.

3. Rom. i. 8, 9; 1 Cor.  
2 Cor. viii. 3; Phil. iv. 14, 15.  
10. Acts xxiv. 10;



φεροντα, <sup>11</sup> ἵνα ἡτε εὐκρινεῖς καὶ ἀπροσκοποὶ  
 fering, so that you may be sincere ones and inoffensive ones

εἰς ἡμέραν Χριστοῦ, <sup>11</sup> πεπληρωμένοι καρπὸν  
 for a day of Anointed, having been filled fruit  
 δικαιοσύνης \* [τοῦ] διὰ Ἰησοῦ Χριστοῦ, εἰς  
 of righteousness [that] through Jesus Anointed, to

δοξάν καὶ ἐπαινον Θεοῦ. <sup>12</sup> Γινώσκειν δὲ ὑμᾶς  
 glory and praise of God. To know but you

βουλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μάλ-  
 I wish, brethren, that the things relating to me rather

λον εἰς προκοπὴν τοῦ εὐαγγελίου ἐληλυθεν.  
 for advancement of the glad tidings happened;

<sup>13</sup> ὥστε τοὺς δεσμούς μου πανέρους ἐν Χριστῷ  
 so that the bonds of me appear in Anointed

γενεσθῶαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς  
 to have become before all in the judgment hall and to the others

πασί, <sup>14</sup> καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν  
 to all, and the greater number of the brethren in

κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσο-  
 Lord, having been assured by the bonds of me, more abun-

τέρως τολμᾶν ἀφοβῶς τὸν λόγον λαλεῖν.  
 dantly are bold fearlessly the word to speak.

<sup>15</sup> Τίτις μὲν καὶ διὰ φθόνον καὶ ἐριν, τίτις δὲ  
 Some indeed even through envy and strife, some and

καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουν.  
 also through good-will the Anointed they openly proclaim.

<sup>16</sup> Οἱ μὲν ἐξ ἀγάπης, εἰδότες, ὅτι εἰς ἀπολογία  
 These indeed from love, knowing, that for a defence

τοῦ εὐαγγελίου κεῖμαι. <sup>17</sup> οἱ δὲ ἐξ ἐριθείας,  
 of the glad tidings I am placed; those but from strife.

\* [τοῦ] Χριστοῦ καταγγέλλουσιν οὐχ ἁγνῶς,  
 [the] Anointed are announcing not purely,

οἰομενοὶ θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.  
 thinking affliction to superadd to the bonds of me.

<sup>18</sup> Τί γὰρ; πλὴν παντὶ τρόπῳ, εἴτε προφασεί  
 What then? Still in every way, whether in pretence

εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν  
 or in truth, Anointed is announced; and in

τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. <sup>19</sup> Οἶδα  
 this I rejoice, but also I will rejoice. I know

γὰρ, ὅτι τούτο μοι ἀποβήσεται εἰς σωτηρίαν  
 for, that this to me will result for deliverance

διὰ τῆς ὑμῶν, δεήσεως, καὶ ἐπιχορηγίας τοῦ  
 through the of you, entreaty, and a supply of the

πνεύματος Ἰησοῦ Χριστοῦ, <sup>20</sup> κατὰ τὴν ἀποκα-  
 spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

<sup>11</sup> having been filled with; the Fruit of Righteousness through Jesus Christ,; to the Glory and Praise of God.

<sup>12</sup> Now I wish you to know, Brethren, That the THINGS which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;

<sup>13</sup> so that my BONDS for Christ have become manifest in All the † PRETORIUM, and in all OTHER places;

<sup>14</sup> and the GREATER NUMBER of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the \* WORD of God without fear.

<sup>15</sup> Some, indeed, proclaim the ANOINTED one even through Envy and † Strife, and some also through Good-will.

<sup>16</sup> THESE, indeed, out of Love, knowing That I am placed for; the Defence of the GLAD TIDINGS;

<sup>17</sup> but THOSE out of Contention are announcing Christ, not purely, thinking \* to superadd Affliction to my BONDS.

<sup>18</sup> What then? \* Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

<sup>19</sup> \* And I know That this will result in My Deliverance,; through your Entreaty, and the Supply of the SPIRIT of Jesus Christ,

<sup>20</sup> according to my EARNEST EXPECTATION

\* VATICAN MANUSCRIPT.—11. that—omit.  
 up Affliction. 18. Because in Every Way.

16. word of God.  
 19. And I know.

17. to raise

† 13. Or, in all the Pretorium Camp. It was either within or near to this fortress that the Apost. dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xviii. 16.—Sharpe.

‡ 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6.  
 Phil. ii. 3. ‡ 13. vs. 27.

‡ 11. John xv. 3; Eph. i. 12, 14. ‡ 13  
 ‡ 12. 2 Cor. i. 11.

ραδουκίαν και ελπίδα μου, ὅτι ἐν οὐδενί αἰσχύν-  
emulation and hope of me, that in nothing I shall be  
θησόμεναι, ἀλλ' ἐν πάσῃ παρήσῃ, ὡς πάντοτε,  
ashamed, but with all confidence, as always,  
και νυν μεγαλυνθήσεται Χριστός ἐν τῷ σώματι  
also now will be magnified Anointed in the body  
μου, εἴτε δια ζωῆς εἴτε δια θανάτου. <sup>21</sup> Ἐμοί  
of me, whether by means of life or by means of death. For me

γὰρ τὸ ζῆν, Χριστός, καὶ τὸ ἀποθάνειν, κερ-  
therefore the to live, Anointed, and the to die, gain.

δος. <sup>22</sup> Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτο μοι καρπὸς  
If but the to live in flesh, this to me a fruit

ἐργου, καὶ τί αἰρησόμεναι, οὐ γινώσκω. <sup>23</sup> συνε-  
of work, and what I shall choose, not I know; I am hard

χομαι δὲ ἐκ τῶν δύο, τῇ ἐπιθυμίᾳ ἐχὼν εἰς  
pressed but by the two, the earnest desire having for

τὸ ἀναλυσαι, καὶ συν Χριστῷ εἶναι πολλῶν  
the to be loosed again, and with Anointed to be, much

γὰρ μᾶλλον κρεῖσσον. <sup>24</sup> τὸ δὲ ἐπιμένειν ἐν τῇ  
for more better, the but to remain in the

σαρκί, ἀναγκαιότερον δι' ὑμᾶς. <sup>25</sup> Καὶ τοῦτο  
flesh, more necessary on account of you. And this

πεποιθὼς οἶδα, ὅτι μένω καὶ συμπαρα-  
having been persuaded I know, because I shall remain and I shall con-  
μενω πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ  
tinues with all you for the of you progress and

χαρὰν τῆς πίστεως. <sup>26</sup> ἵνα τὸ καυχῆμα ὑμῶν  
joy of the faith, that the boasting of you

περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς  
may abound by Anointed Jesus in me, through the

ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. <sup>27</sup> Μόνον  
my presence again with you. Only

αἰῶς τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε,  
worthily of the glad tidings of the Anointed set you as citizens,

ἵνα, εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν,  
so that, whether having come and having seen you, or being absent,

ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνί  
I may hear the things concerning you, that you stand firm in one

πνεύματι, μιᾷ ψυχῇ συναθροῦντες τῇ πίστει  
spirit, with one soul co-operating vigorously for the faith

τοῦ εὐαγγελίου, <sup>28</sup> καὶ μὴ πτυρομένοι ἐν μηδενί  
of the glad tidings, and not being terrified in anything

ὅπο τῶν ἀντικειμένων· ἵτις ἐστὶν αὐτοῖς ἐνδει-  
by those opposing; which is to them a token

and Hope, † That in nothing I shall be ashamed; but  
† with All Confidence, as at  
all times, also now Christ  
will be magnified in my  
body, whether by Life or  
by Death.

<sup>21</sup> Therefore, for Me  
to LIVE is for Christ, and  
to DIE, Gain.

<sup>22</sup> But if to LIVE in  
the Flesh, this is to me a  
Fruit of Labor; and what  
I should choose I do not  
exactly know.

<sup>23</sup> I am indeed, hard  
pressed by the two things;  
—(I have an FARNEST DE-  
SIRE for †† the RETURN-  
ING, and ‡ being with  
Christ, since it is very  
much to be preferred;)—

<sup>24</sup> but to REMAIN in  
the FLESH is more requisite  
on your account.

<sup>25</sup> † And fully believing  
this, I know That I shall  
remain and continue with  
you all, for YOUR Progress  
and Joy in the FAITH;

<sup>26</sup> that your BOASTING  
may abound, by Christ  
Jesus, in me, through MY  
Presence with you again.

<sup>27</sup> Only ‡ believe your-  
selves worthily of the  
GLAD TIDINGS of the  
ANointed one, so that  
whether coming and see-  
ing you, or being absent, I  
may hear concerning your  
AFFAIRS, that you † stand  
firm in One Spirit, with  
One Soul ‡ vigorously co-  
operating for the FAITH of  
the GLAD TIDINGS;

<sup>28</sup> and not being terri-  
fied in anything by the  
OPPOSERS; † which is to  
them a clear Indication of

† 21. To *analeasai*, the loosing again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word *depart* in the common version, because it seemed a matter of indifference to him, which of the two—life or death—he should choose; but he longed for the *analeasai*, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word *analeasai* occurs in Luke xii. 36, and is there rendered *return*;—"Be ye all the men waiting for their master, when he will return," &c. Jesus had taught his disciples that he would come again, or *return*, John xiv. 19; thus, also, the angels said to him at his ascension, Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10; 1 Cor. xiii. 17, when his mortal body would put on immortality, and so he would "ever be with the Lord."

‡ 20. Rom. v. 5.      ‡ 21. Eph. vi. 12, 20.      ‡ 22. Luke xii. 36.      ‡ 23. 1 Thess. iv. 10, 17.      ‡ 24. Phil. iii. 1.      ‡ 25. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 13; iv. 1.      ‡ 26. Phil. iv. 1.      ‡ 27. James.      ‡ 28. 2 Thess. i. 5.

ἐς ἀπωλείας, ὑμῖν δὲ σωτηρίας· καὶ τοῦτο ἀπὸ  
of destruction, to you but of salvation; and this from  
θεοῦ· <sup>29</sup> ὅτι ὑμῖν ἐχαρίσθη το ὑπὲρ Χριστοῦ, οὐ  
God; because to you it was given that on behalf of Anointed, not

μόνον το εἰς αὐτὸν πιστεῦν, ἀλλὰ καὶ το  
only that into him to believe, but also that  
ὑπὲρ αὐτοῦ πασχεῖν· <sup>30</sup> τὸν αὐτὸν ἀγῶνα  
on behalf of him to suffer; the same conflict

ἐχόντες, οἷον ἰδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν  
having, alike thing you saw in me, and now you hear in  
ἐμοί. ΚΕΦ. β'. 2. <sup>1</sup> Εἰ τις οὖν παρακλησις  
me. If any therefore comfort

ἐν Χριστῷ, εἰ τι παραμυθιον ἀγάπης, εἰ τις  
in Anointed, if any soothing of love, if any  
κοινωνία πνεύματος, εἰ τις σπλαγχνὰ καὶ οἰκ-  
fellowship of spirit, if any bowels and com-

τιρμοί· <sup>2</sup> πληρώσατε μου τὴν χαρὰν, ἵνα το  
passions; fulfil you of me the joy, so that the

αὐτο φρονήτε, τὴν αὐτὴν ἀγάπην ἐχόντες,  
same thing you may think, the same love having,

συνψυχοί, το ἐν φρονούντες· <sup>3</sup> μὴδὲν κατὰ  
united once in soul, the one thing minding; nothing in

ἐριθειαν ἢ κενοδοξίαν, ἀλλὰ τὴ ταπεινοφροσύνη  
strife or vain-glory, but in the lowliness of mind

ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· <sup>4</sup> μὴ  
others esteeming exceeding yourselves; not

τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ  
the things of yourselves each one regarding, but also

τὰ ἑτέρων ἕκαστοι. <sup>5</sup> Τοῦτο \* [γὰρ] φρο-  
the things of others every one. This [for] be

νείσθω ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, <sup>6</sup> ὃς ἐν  
desired by you which also in Anointed Jesus, who in

μορφῇ θεοῦ ὑπαρχων, οὐχ ἄρπαγμον ἡγήσατο  
a form of God being, not a usurpation meditated

το εἶναι ἰσα θεῷ, <sup>7</sup> ἀλλ' ἑαυτὸν ἐκένωσε, μορ-  
the to be like to God, but himself emptied, a

φὴν δούλου λαβὼν, ἐν ὁμοιωματι ἀνθρώπων  
form of a slave having taken, in likeness of men

γενόμενος, <sup>8</sup> καὶ σχηματι ἐβρέθεις ὡς ἀνθρώπος·  
having been formed, and in condition being found as a man;

ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπακούων μέχρι  
humbled himself, having become obedient will

θανάτου, θανάτου δὲ σταυροῦ. <sup>9</sup> Διὸ καὶ ὁ  
death, of a death even of a cross. Therefore also the

Destruction, but to you of  
† Salvation, and this from  
God.

<sup>29</sup> Because to you it  
was graciously given on  
BEHALF of Christ, not only  
to BELIEVE into Him, but  
also to SUFFER on His ac-  
count;

<sup>30</sup> † having the SAME  
Conflict which you saw in  
me, and now hear concern-  
ing me.

## CHAPTER II.

1 If, therefore, there be  
Any Comfort in Christ, if  
Any Soothing of Love, if  
Any Participation of Spirit,  
† if Any Sympathies and  
Compassions,

2 complete My Joy,  
† that you may think the  
SAME thing, having the  
SAME Love, united in soul,  
minding the ONE thing;

3 † doing nothing from  
Party-spirit, or Vain-glory;  
but in † HUMILITY esteem-  
ing others as excelling  
yourselves;

4 not each one regarding  
HIS OWN interests, but  
each one also those of  
OTHERS.

5 † Let this disposition  
be in \* you, which was also  
in Christ Jesus,

6 who, though being in  
God's Form, yet did not  
meditate † a Usurpation  
to BE like God,

7 but divested Himself,  
† taking a Bondman's  
Form, † having been made  
in the Likeness of Men;

8 and being in condition  
as a Man, he humbled him-  
self, † becoming obedient  
unto Death, even the Death  
of the Cross.

9 And therefore God

\* VATICAN MANUSCRIPT.—5. for—omit.

5. us.

† 6. *Harpagmos* being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who—did not think it a matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—*Cyprian*. "Did not think of eagerly retaining."—*Wakefield*. "Did not regard—as an object of solicitous desire."—*Nisard*. "Thought not—as a thing to be seized."—*Sharp*. "Did not eagerly grasp."—*Kretzschmar*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

† 28. Rom. viii. 17; 2 Tim. ii. 11.

† 30. Acts xvi. 10.

† 1. Col. iii. 12.

† 2. John. xii. 16; xv. 5; Phil. iii. 10.

† 3. Gal. v. 26; James iii. 14.

† 3. Rom. xii. 10.

† 5. Matt. xi. 20; John xiii. 15; 1 Pet. ii. 21.

† 7. Matt. xx. 23.

† 7. Gal. iv. 4;

Heb. ii. 14, 17.

† 8. Matt. xxvi. 30, 41; John x. 18; Heb. v. 8; xii. 2.

Θεὸς αὐτὸν ὑπερυψώσε, καὶ εὐχαρίσαστο αὐτῷ  
God him supremely exalted, and freely granted to him  
ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων· <sup>10</sup> ἵνα ἐν τῷ ὀνοματί  
a name that above every name; so that in the name

Ἰησοῦ πάντων γόνυ καμψῇ ἐπουρανίων καὶ ἐπιγείων  
of Jesus every knee should bend of heavens and of earthlies  
καὶ καταχθονίων, <sup>11</sup> καὶ πάντα γλῶσσα ἐξομολο-  
and of underground ones, and every tongue should  
γῆσθαι, ὅτι κύριος Ἰησοῦς Χριστός, εἰς δόξαν  
confess, that a Lord Jesus Anointed, for glory  
θεοῦ πατρὸς.  
of God a father.

<sup>12</sup> Ὅστε, ἀγαπητοὶ μου, καθὼς πάντοτε ὕπη-  
So that, beloved ones of me, as always you

κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον,  
obeyed, not as in the presence of me only,

ἀλλὰ νῦν πολλῶν μάλλον ἐν τῇ ἀπουσίᾳ μου,  
but now much more in the absence of me,

μετὰ φόβον καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν  
with fear and trembling the of yourselves salvation

κατεργάζεσθε· <sup>13</sup> ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν  
work you out; the God for it is the one working in

ὑμῖν καὶ τὸ θελεῖν καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς ἐν-  
you both the to will and the to work, on account of the good

δοκίας. <sup>14</sup> Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ  
placere. All things do you without murmurings and

διαλογισμῶν· <sup>15</sup> ἵνα γενήσθε ἀμεμπτοὶ καὶ ἀκε-  
disputings; that you may be blameless ones and harmless

ραῖοι, τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενέας σκο-  
ones, children of God irreproachable in midst of a generation per-

λιασ καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς φῶς-  
verse and having been misguided; to which you appear as lumi-

νηρές ἐν κόσμῳ, <sup>16</sup> λόγον ζωῆς ἐπεχόντες· εἰς  
naries in world, a word of life holding out; for

καυχῆμα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς  
a boast to me in a day of Anointed, that not in

κενὸν ἐδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. <sup>17</sup> Ἀλλ'  
vain I ran, nor in vain I toiled. But

εἰ καὶ σπενδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ  
if even I am poured out on the sacrifice and public service

τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν  
of the faith of you, I am glad and I rejoice with all

ὑμῖν· <sup>18</sup> τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαί-  
you; the and same also you be you glad, and rejoice

ρετε μοι. <sup>19</sup> Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ, Τιμοθεῶν  
you with me. I hope but in Lord Jesus, Timothy

‡supremely exalted Him, and I freely granted to him THAT Name which is above Every Name;

<sup>10</sup> ‡in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those be- neath;

<sup>11</sup> and ‡Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

<sup>12</sup> So that, my Beloved, as you always obeyed, not only as in my PRESENCE, but now much more in my ABSENCE, work out YOUR OWN Salvation with Fear and Trembling;

<sup>13</sup> for ‡GOD is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on ac- count of his BENEVO- LENCE.

<sup>14</sup> Do All things with- out Murmurings and Dis- putings;

<sup>15</sup> that you may be blameless and inoffensive, irreproachable ‡Children of God, in the Midst of a crooked and misguided Generation, among whom ‡you appear as ‡Lumina- ries in the World;

<sup>16</sup> exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

<sup>17</sup> But even ‡if I ‡be poured a libation on the SACRIFICE and public Ser- vice of your FAITH, I am glad, and rejoice with you all;

<sup>18</sup> and for THIS be YOU also glad, and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus to send Tim-

† 13. *Phanerois* is the name given to the sun and moon in the Septuagint. Gen. i. 16.  
† 17. An allusion to the wine and oil poured on the meat-offerings to render them accepta- ble to God, Lev. i. 17, 41, 48. Paul was most willing to pour out the costly libation of his own blood on the offering of the faith of the Gentiles, (Rom. xv. 16.) to render it more firm, and of consequence more pleasing to the Deity.

‡ 9. Acts ii. 33; Heb. ii. 9. ‡ 9. Eph. i. 20; Heb. i. 4. ‡ 10. Isa. xlv. 23; Rom. xiv. 11; Rev. v. 13. ‡ 11. Acts ii. 30; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. ‡ 13. Heb. xiii. 21. ‡ 15. Matt. v. 43; Eph. v. 1. ‡ 15. Matt. v. 14, 16; Eph. v. 6. ‡ 17. 3 Tim. iv. 6; Rom. xv. 16.

ταχεως πεμψαι υμιν, ινα καγω ευψυχω,  
shortly to send to you, that also I may be animated,  
γρους τα περι υμων. 20 Ουδενα γαρ  
having ascertained the things concerning you. No one for

εχω ισοψυχον, οστις γνησιως τα περι υμων  
I have like-minded, who really the things concerning you  
μεριμνησει. 21 οι παντες γαρ τα εαυτων ζη-  
will care; the all for the things of themselves are

τουςιν, ου τα Ιησου Χριστου. 22 Την δε  
seeking, not the things of Jesus Anointed. The but  
δοκιμην αυτου γινωσκετε, οτι, ως πατρι τεκνον,  
proof of him you know, that, as with a father a child,

συν εμοι εδουλευσεν εις το ευαγγελιον. 23 Του-  
with me he served for the glad tidings. Him

τον μεν ουν ελπιζω πεμψαι, ως αν απιδω  
indeed therefore I hope to send, as I would view attentively

τα περι εμε, εξαυτης. 24 πεποιθα δε εν  
the things concerning me, immediately; having confidence and in

κυριω, οτι και αυτος ταχεως ελευσεται.  
Lord, that even myself shortly will come.

25 Αναγκαιον δε ηγησαμεν, Επαφροδιτον τον  
Necessary but I esteemed, Epaphroditus the

αδελφον και συνεργον και συστρατιωτην μου,  
brother and fellow-worker and fellow-soldier of me,

υμων δε αποστολον, και λειτουργον της χρειας  
you but an apostle, and public servant of the want

μου, πεμψαι προς υμας. 26 επειδη επιποθων  
of me, to have sent to you; since longing after

ην παντας υμας, και αδημονων, διοτι ηκουσατε  
he was all you, and being depressed, because you heard

οτι ησθενησε. 27 Και γαρ ησθενησε παραπλη-  
that he was sick. Indeed for he was sick near

σιον θανατω· αλλ' ο θεος αυτον ηλεησεν· ουκ  
to death; but the God him pitied; not

αυτον δε μονον, αλλα και εμε, ινα μη λυπην  
him and only, but also me, so that not sorrow

επι λυπην σχω. 28 Σπουδαιοτερος ουν επεμψα  
on sorrow I should have. More speedily therefore I sent

αυτον, ινα ιδοντες αυτον παλιν, χαρητε, καγω  
him that seeing him again, you may rejoice, and I

αλυκοτερος ω. 29 Προσδεχσθε ουν αυτον εν  
less sorrowful may be. Receive you therefore him in

κυριω μετα πασης χαρας, και τους τοιουτους  
Lord with all the such like ones

εντιμους εχετε. 30 οτι δια το εργον \* [του]  
in honor hold you; because on account of the work [of the]

Χριστου μεχρι θανατου ηγγισε, παραβολευσα-  
Anointed even to death he was near, having risked

othly to you shortly, that I also may be animated when I ascertain how THINGS are with you.

20 For I have No one like disposed, who will really care about your AFFAIRS;

21 for ALL I are seeking THEIR OWN THINGS, not the THINGS of Christ Jesus.

22 But of him you know the PROOF, That as a Child with a Father, he served with me for the GLAD TIDINGS.

23 Him, therefore, I hope to send immediately, whenever I see distinctly through the THINGS concerning me;

24 and I having confidence in the Lord, That I also myself will come shortly.

25 I esteemed it necessary, however, to send to you I Epaphroditus, the BROTHER, and my Fellow-workman and Fellow-soldier, but I Your Apostle, and I a Minister for my NEED;

26 I since he was longing after you all, and was much depressed because you heard That he was sick.

27 For indeed he was sick, near to Death; but God pitied him; and not him only, but me also, so that I might not have Sorrow upon Sorrow.

28 I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that I may be the less sorrowful.

29 Receive him, then, in the Lord, with All Joy, and I hold SUCH LIKE persons in honor.

30 Because on account of the work of Christ he was near to Death, having

\* VATICAN MANUSCRIPT.—21. Christ Jesus.

30. of the—omit.

1. 21. 1 Cor. x. 24, 31; xiii. 5; 2 Tim. iv. 10, 16.

1. 22. 1 Cor. iv. 17; 1 Tim. i. 3; 2 Tim.

1. 23. Phil. i. 25; Philimon 22.

1. 25. Phil. iv. 18.

1. 25. 2 Cor. viii. 22.

1. 25. 2 Cor. xi. 6.

1. 26. Phil. i. 3.

1. 27. 1 Cor. xvi. 13; 1 Thess. v. 12; 1 Tim. v. 17.

μενος τῇ ψυχῇ, ἵνα ἀνακληρῶσθ τοῦ ὅμων ὅστε-  
the life, so that he might fill up the of you def-  
ρημα τῆς πρὸς με λειτουργίας. ΚΕΦ. γ'. 3.  
ciency of the towards me public service.

<sup>1</sup> Το λοιπόν, ἀδελφοί μου χαίρετε ἐν κυρίῳ·  
The thing remaining, brethren of me rejoice you in Lord,

τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκοκνηρον,  
the things same to write to you, to me indeed not tedious,

ἔμην δὲ ἀσφαλές. <sup>2</sup> Βλέπετε τοὺς κύνας, βλέ-  
for you but safe. See you the dogs, see

πέτε τοὺς κακούς ἐργάτας, βλέπετε τὴν κατα-  
you the evil workers, see you the evil

τομήν. <sup>3</sup> Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ  
men. We for we are the circumcision, who

πνευματὶ θεοῦ λατρουῦντες, καὶ καυχώμενοι ἐν  
in spirit God are serving, and boasting in

Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες·  
Anointed Jesus, and not in flesh having been trusting;

<sup>4</sup> καὶ περ ἐγὼ εἶχον πεποιθήσιν καὶ ἐν σαρκί. Εἰ  
though I having confidence also in flesh. If

τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μάλ-  
any thinks other to have confidence in flesh, I more,

λόν· <sup>5</sup> περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ,  
with a circumcision eighth-day, from race of Israel,

φυλῆς Βενιαμὴν Ἑβραῖος ἐξ Ἑβραίων, κατὰ  
of tribe of Benjamin a Hebrew from Hebrews, according to

νόμον Φαρισαίος, <sup>6</sup> κατὰ ζήλον διακῶν τὴν  
law a Pharisee, according to zeal persecuting the

ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ  
congregation, according to righteousness that by law

γεγονότος ἀμεμπτος. <sup>7</sup> Ἄλλα ἅτινα ἦν μοι  
having come blameless. But what things was to me

κερδῆ, ταῦτα ἡγήμαι διὰ τὸν Χριστὸν  
gain, these things I have esteemed on account of the Anointed

ζημιαν. <sup>8</sup> Ἀλλὰ μὲν οὖν καὶ ἡγούμαι πάντα  
loss. But indeed then even I esteem all things

ζημιαν εἶναι διὰ τὸ ὑπερεχόν της γνώσεως  
a loss to be on account of the excellency of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, (δι' οὗ τα  
of Anointed Jesus the Lord of me, (on account of whom the

πάντα ἐζημιώθην, καὶ ἡγούμαι σκυβάλα εἶναι,  
all things I suffered loss, and I esteem worthless things to be,

ἵνα Χριστὸν κερδήσω, <sup>9</sup> καὶ εὑρεθῶ ἐν αὐτῷ, μὴ  
so that Anointed I may gain, and may be found in him, not

hazarded his LIFE, that  
he might fill up the re-  
mainder of YOUR MINIS-  
TRATION to Me.

### CHAPTER III.

1 FINALLY, my Breth-  
ren, I rejoice in the Lord.  
To write the SAME things  
to you is not irksome to  
Me, but for you it is safe.

2 I Beware of the dogs!  
Beware of the EVIL  
Workers! Beware of the  
EXCISION!

3 For we are the CIR-  
CUMCISION, we who are  
SERVING God in Spirit,  
and boasting in Christ  
Jesus, but who have no  
confidence in Flesh.

4 Though indeed I  
have had Confidence also  
in Flesh; if some other  
person think to have con-  
fidence in Flesh, I had  
more.

5 With a Circumcision  
the eighth-day; from the  
Race of Israel; from the  
Tribe of Benjamin; a He-  
brew from Hebrews; ac-  
cording to Law, a Phari-  
see;

6 with respect to zeal,  
a persecutor of the CON-  
GREGATION; as to THAT  
Righteousness which came  
by Law, I was irreproach-  
able.

7 But whatever things  
were Gain to me, These I  
have, on account of the  
ANOINTED one, esteemed  
as a Loss.

8 But then, indeed, I  
even esteem all things to  
be a Loss, on account of  
the EXCELLENCY of the  
KNOWLEDGE of the  
ANOINTED Jesus my  
LORD; (on whose account  
I suffered the loss of ALL  
things, and consider them  
to be vile refuse, so that I  
may gain Christ,

9 and may be found in

\* VATICAN MANUSCRIPT.—8. the ANOINTED.

1 20. 1 Cor. xvi. 17; Phil. iv. 10.

2 1. Isa. lvi. 10; Gal. v. 15.

3 2. Rom. ii. 29; Col. ii. 11.

4 2 Cor. x. 13, 14.

Col. ii. 2.

1. 2 Cor. xiii. 11;

2. 2 Cor. xi. 13.

3. John iv. 23, 24; Rom. vii. 6.

4. Acts viii. 3; ix. 1.

5. John xvii. 3; 1 Cor. ii. 3;

Phil. iv. 4; 1 Thess. v. 16.

2. Rom. ii. 29; Gal. v. 2.

3. Gal. vi. 14.

4. John xvii. 3; 1 Cor. ii. 3;

5. John xvii. 3; 1 Cor. ii. 3;

ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν  
holding my righteousness that from of law, but that

διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην  
through faith of Anointed, that from God a righteousness

ἐπὶ τῇ πίστει· <sup>10</sup> τοῦ γινῶναι αὐτὸν, καὶ τὴν  
on account of the faith; of the to know him, and the

δυναμὶν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινω-  
power of the resurrection of him, and the fellow-

ρίαν τῶν παθημάτων αὐτοῦ, συμμορφουμένους  
ship of the sufferings of him, being conformed

τῷ θανάτῳ αὐτοῦ, <sup>11</sup> εἰπὼς καταντήσω εἰς τὴν  
to the death of himself, if possibly I may attain to the

ἐξανάστασιν τῶν νεκρῶν. <sup>12</sup> Οὐχ ὅτι ἤδη ἐλα-  
resurrection out of the dead one. Not that already I re-

βον, ἢ ἤδη τετελειώμαι· διώκω δέ, εἰ καὶ κατα-  
ceived, or already have been perfected; I pursue but, if indeed I may

λάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ.  
lay hold, in respect to which also I was laid hold of by Anointed.

<sup>13</sup> Ἀδελφοί, ἐγὼ ἑμαυτοῦ οὐ λογιζομαι κατείλη-  
Brethren, myself not reckon to have laid

φέναι· <sup>14</sup> ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθάνομε-  
hold; one but, the things even behind forgetting,

νος, τοῖς δὲ ἐμπροσθεν ἐπεκτεινομένους, κατὰ  
the things but before stretching out to, according to

σκοπὴν διώκω ἐπὶ τὸ βραβεῖον τῆς ἀνω κλή-  
a mark I pursue towards the prize of the above call-

σεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. <sup>15</sup> Ὅσοι οὖν  
ing of the God in Anointed Jesus. As many as there

ᾤλειοι, τοῦτο φρονομεν· καὶ εἰ τι ἕτερος  
minded ones, this should mind; and if in anything differently

φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·  
you think, even this thing the God to you will reveal,

<sup>16</sup> πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.  
but to what we attained, by the same to walk in line.

<sup>17</sup> Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκο-  
Joint-imitators of me become you, brethren, and watch

πεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἐχετε  
you those thus walking, as you have

τυπὸν ἡμᾶς. <sup>18</sup> Πολλοὶ γὰρ περιπατοῦσιν, οὗτ'  
a pattern as. Many for walk, whom

πολλὰκις ἐλέγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,  
often I said to you, now and even weeping I say,

τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ· <sup>19</sup> ὧν  
the enemies of the cross of the Anointed; of whom

τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ  
the end destruction, of whom the God the belly, and the

him, not clinging to THAT  
Righteousness of † Mine  
own, which is from Law,  
† but to THAT which is  
through the Faith of  
Christ,—the RIGHTEOUS-  
NESS from God on account  
OF THE FAITH;)

TO KNOW him, and  
the POWER of his RESUR-  
RECTION, and the † FELLO-  
WSHIP of his SUFFER-  
INGS, being conformed to  
his DEATH;

† if possibly I may at-  
tain to the RESURRECTION  
from among the DEAD.

† Not that I have al-  
ready † received it, or have  
been already perfected;  
but I pursue, if indeed I  
may lay hold on that for  
which also I was laid hold  
on by Christ.

† Brethren, I do not  
reckon myself to have at-  
tained it; but one thing I  
do;—† even forgetting the  
THINGS BEHIND, † and  
stretching forth towards  
the THINGS BEFORE.

† I press along the  
Line, towards the PRIZE  
of the HIGH Calling of  
God by Christ Jesus.

As many, therefore,  
as are † perfect, should be  
of this mind; and if in  
any thing you think differ-  
ently, God will also reveal  
this to you.

But to what we have  
attained, † let us walk by  
the SAME line.

† Brethren, † become  
Joint-imitators of me, and  
watch THOSE who are thus  
WALKING, as you have us  
for a Pattern.

(For often I told you,  
and now even weeping I  
say, many walk as † the  
ENEMIES of the CROSS of  
ANNOINED one;

† whose END will  
be DESTRUCTION, † whose  
GOD is the STOMACH, and

† 9. Rom. x. 3, 5. † 9. Rom. i. 17; iii. 21, 23; ix. 30; x. 2, 6; Gal. ii. 16. † 19. Rom. vi. 5-8; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. † 12. 1 Tim. vi. 12. † 13. Heb. xii. 23. † 13. Luke ix. 61. † 13. 1 Cor. ix. 24, 26; Heb. vi. 1. † 14. 2 Tim. iv. 7, 8; Heb. xii. 1. † 15. 1 Cor. ii. 6; xiv. 20. † 16. Rom. xii. 16; xv. 5. † 17. Phil. iv. 9; 1 Thess. i. 6. † 18. Gal. i. 7; ii. 21; vi. 13; Phil. i. 15, 16. † 19. 2 Cor. xi. 13; 2 Pet. ii. 1. † 19. Rom. xvi. 18; 1 Tim. vi. 8.

δοξα ἐν τῇ αἰσχυνῇ αὐτῶν, οἱ τὰ ἐπιγεία φρο-  
 glory in the shame of them, who the things on earth are  
 γουντες. <sup>20</sup> Ἡμῶν γὰρ τὸ πολιτεύμα ἐν οὐρα-  
 mending. Of us for the commonwealth in heav-

νοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχομεθα  
 ens begins, out of which also a savior we look for  
 κυρίου Ἰησοῦν Χριστον, <sup>21</sup> ὃς μετασχηματίζει  
 Lord Jesus Anointed, who will transform

τὸ σῶμα τῆς ταπεινώσεως ἡμῶν συμμορφον τῇ  
 the body of the humiliation of us of like form with the  
 σωματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνεργεσίαν  
 body of the glory of him, according to the operation

τοῦ δυνασθαι αὐτον καὶ ὑποταξαι ἑαυτῷ τὰ  
 of the to be able him even to place under himself the things

πάντα. ΚΕΦ. Δ'. 4. <sup>1</sup> Ὅποτε, ἀδελφοὶ μου  
 all. Therefore, brethren of me

ἀγαπητοὶ καὶ ἐπιποθῆτοί, χαρὰ καὶ στεφανὸς  
 beloved ones and ones longed for, joy and crown

μου, οὕτως στηκετε ἐν κυρίῳ, ἀγαπητοί. <sup>2</sup> Ευ-  
 of me, thus stand you firm in Lord, X beloved ones. Ex-

οδιαν παρακαλῶ, καὶ Συντυχὴν παρακαλῶ, το  
 dia I exhort, and Syntyche I exhort, the

αὐτὸ φρονεῖν ἐν κυρίῳ. <sup>3</sup> καὶ ἐρώτῶ καὶ σε,  
 same thing to mind in Lord; you I ask also thee,

συζυγε γυναιε, συλλαμβανου αὐταῖς, αἵτινες ἐν  
 yoke-fellow O thou, help thou these women, who in

τῇ εὐαγγελίῳ συνηθλησαν μοι, μετὰ καὶ Κλη-  
 the glad tidings co-operated earnestly with me, with and Cle-

μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τα  
 merit and the remaining fellow-workers of me, of whom the

ὀνόματα ἐν βιβλῷ ζωῆς.  
 names in book of life.

<sup>4</sup> Χαίrete ἐν κυρίῳ πάντοτε· καλινερῶ, χαίrete.  
 Rejoice you in Lord always· again I say, rejoice you.

<sup>5</sup> Τὸ ἐπιεικὲς ὑμῶν γνωσθῆτω πᾶσιν ἀνθρώποις.  
 The gentleness of you let be known to all men.

<sup>6</sup> Ὁ κύριος ἐγγύς· <sup>6</sup> μὴδὲν μεριμνᾶτε, ἀλλ' ἐν παν-  
 The Lord near; nothing be you over-careful, but in every-

τι τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας  
 thing by the prayer and by the supplication with thanksgiving

τὰ αἰτήματα ὑμῶν γνωρίζεσθαι πρὸς τὸν θεόν·  
 the requests of you let be made known to the God;

<sup>7</sup> καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν,  
 and the peace of the God that surpassing all conception,

φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα  
 will guard the hearts of you and the minds

ὑμῶν ἐν Χριστῷ Ἰησοῦ. <sup>8</sup> Το λοιπῶν, ἀδελφοί,  
 of you in Anointed Jesus The remaining, brethren,

† their GLORY in their SHAME; THEY who are en-  
 grossed with EARTHLY things.)

<sup>20</sup> For † Our POLITY be-  
 gins in the Heavens; † from  
 whence also † we are ex-  
 pecting a Savior, the Lord  
 Jesus Christ;

<sup>21</sup> † who will transform  
 the BODY of our HUMILIA-  
 TION into a conformity  
 with his GLORIOUS BODY,  
 according to the ENERGY  
 by which he is ABLE † even  
 to subject ALL things to  
 himself.

# CHAPTER IV.

<sup>1</sup> So then, Brethren, my  
 beloved and much desired,  
 † my Joy and Crown, † and  
 you thus firm in the Lord,  
 O my beloved!

<sup>2</sup> I exhort Euodia, and  
 I exhort Syntyche, to be of  
 the SAME mind in the  
 Lord.

<sup>3</sup> And I entreat thee  
 also, \* True Yoke-fellow,  
 assist those women, † who  
 earnestly co-operated with  
 me in the GLAD TIDINGS,  
 and with Clement, and my  
 OTHER Co-laborers, Whose  
 NAMES are in † the Book  
 of Life.

<sup>4</sup> † Be joyful in the Lord  
 at all times; I say again,  
 Be joyful!

<sup>5</sup> Let your GENTLENESS  
 be known to ALL Men.  
 † The Lord is near.

<sup>6</sup> † Be not anxious about  
 Anything; but in every-  
 thing let your PETITIONS  
 be made known to God, by  
 PRAYER and SUPPLICA-  
 TION with Thanksgiving;

<sup>7</sup> and † THAT PEACE of  
 God which surpasses All  
 Conception, shall guard  
 your HEARTS and your  
 MINDS by Christ Jesus.

<sup>8</sup> FINALLY, Brethren

\* VATICAN MANUSCRIPT.—3. True Yoke-fellow.

† 20. 2 Cor. xi. 12; Gal. vi. 13. † 20. Eph. ii. 6, 19; Col. iii. 1, 3. † 20. Acts i. 11  
 † 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. † 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 Johr  
 iii. 2. † 21. 1 Cor. xv. 50, 27. † 1. 2 Cor. i. 14; 1 Thess. ii. 10, 20. † 3. Rom  
 xvi. 3. † 3. Exod. xxii. 32; Psal. lxi. 25; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8  
 xv. 12; xxi. 27. † 4. Rom. xii. 12. † 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7  
 † 6. Matt. vi. 25; Luke xii. 22. † 7. Joha  
 xiv. 27; Rom. v. 1; Col. iii. 15.



ὅσα εστιν αληθῆ, ὅσα σεμνα, ὅσα δίκαια,  
what things is true, what things honorable, what things just,

ὅσα ἀγνα, ὅσα προσφιλή, ὅσα εὐφρημα, εἰ  
what things pure, what things amiable, what things of good report, if

τις ἀρετὴ καὶ εἰ τις ἐπαινος, ταῦτα λογίζεσθε·  
any virtue and if any praise, these things attentively consider:

9 ἃ καὶ ἐμαθετε καὶ παρελάβετε, καὶ ἤκου-  
what things also you learned and you received, and you

σατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε·  
heard and you saw in me, these things perform you:

καὶ ὁ θεὸς τῆς εἰρήνης ἐστὶ μεθ' ὑμῶν.  
and the God of the peace shall be with you.

10 Ἐχαρην δὲ ἐν κυρίῳ μεγάλως, ὅτι ἤδη ποτε  
I rejoiced and in Lord greatly, because now at length

ἀνεβαλετέ το ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ  
you revived the on behalf of me to think; on which also

ἐφρονεῖτε, ἡκαίρεισθε δέ. 11 Οὐχ ὅτι  
you were thinking, were without opportunity but. Not because

καθ' ὑστερησιν λέγων· ἐγὼ γὰρ ἐμαθόν, ἐν  
respecting want I speak; I for learned, in

οἷς εἰμι, αὐταρκῆς εἶναι. 12 Οἶδα καὶ ταπει-  
what things I am, contented to be. I know both to be

νοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντί καὶ  
brought low, I know and to abound, in everything and

ἐν παντί μεμνημαί, καὶ χορταζέσθαι καὶ πει-  
in all things I have been initiated, both to be well-fed and to be

νῆν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· 13 Πάντα  
hungry, both to abound and to be in need; all things

ἰσχύω ἐν τῷ ἐνδυναμούμεντι με. 14 Πλὴν καλῶς  
I am strong in the one strengthening me. But well

ἐποιήσατε, συγκακωνήσαντες μοι τῇ θλίψει.  
you did, having jointly sympathized with me in the affliction.

15 Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρ-  
You know and also you, O Philippians, that in a begin-

ῃ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδο-  
ning of the glad tidings, when I went out from Macedo-

νίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς  
nia, no one with me congregation communicated in

λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·  
an account of giving and receiving, if not you only;

16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπαξ καὶ δις εἰς  
that and in Thessalonica even once and again for

τὴν χρεῖαν μοι ἐπεμψάτε. 17 Οὐχ ὅτι ἐπιζη-  
the need to me you sent. Not because I earnestly

τῷ το δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τοῦ  
seek the gift, but I earnestly seek the fruit that

whatever things are true, whatever things are hon-  
orable, whatever things are just, whatever things  
are pure, whatever things are amiable, & whatever  
things are reputable, if there be Any Virtue, and if  
Any Praise, attentively consider These things;

9 and & what you learned and received, and heard  
and saw in me, these things practise; and & the  
God of PEACE will be with you.

10 But I rejoiced in the Lord greatly, Because now  
at length your REGARD has revolved on My behalf;  
for whom indeed you did have regard, but had no  
opportunity.

11 Not That I speak concerning Want; for I have learned in whatever  
condition I am to be con-  
tented.

12 I know both what it is to be abased, and I know what it is to abound;  
in every place and in all conditions, I have been  
disciplined, both to be well-fed and to suffer hunger,  
both to abound and to be  
destitute.

13 I am strong to en-  
dure All things with JESUS WHO STRENGTHENS me.

14 You did well, how-  
ever, & in sympathizing with My AFFLICTION.

15 And you know also, O Philippians, That in the  
Beginning of the GLAD TIDINGS, when I departed  
from Macedonia, & No Con-  
gregation communicated with Me in the Matter of  
Giving and Receiving, ex-  
cept you alone;

16 and that to Thessa-  
lonica, you sent once, and a second time also, for my  
NEED;

17 not Because I ear-  
nestly seek the GIFT, but I earnestly seek & THAT

: 8. 1 Thess. v. 22. : 9. Phil. iii. 17. : 10. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33;  
2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20. : 11. 1 Tim. vi. 8. : 12. 1 Cor. iv.  
11; 2 Cor. vi. 10; xi. 27. : 13. John xv. 5; 2 Cor. xii. 0. : 14. Phil. i. 7.  
: 15. 2 Cor. xi. 8, 0. : 17. Rom. xv. 28, Titus iii. 14.

πλεονάζοντα εἰς λόγον ὑμῶν. <sup>19</sup> Ἀπεχω δὲ  
 increasing for an account of you. I have is full but  
 πάντα, καὶ περισσεύω· πεπληρωμαι, δεξαμενος  
 all things, and abound; I am filled, having received  
 παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν ευω-  
 from Epaphroditus the things from you, a smell of good  
 διας, θυσιῶν δεκτὴν, ευαρεστον τῷ θεῷ. <sup>19</sup> Ὁ  
 odor, a sacrifice acceptable, well-pleasing to the God. The  
 δὲ θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ  
 and God of me will fill up every want of you according to  
 τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ  
 the wealth of himself in glory, in Anointed Jesus  
 τῷ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς  
 To the now God and father of us the glory for the  
 αἰῶνας τῶν αἰώνων. Ἀμήν. <sup>21</sup> Ἀσπασασθε  
 ages of the ages. So be it. Salute you  
 πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται  
 every holy one in Anointed Jesus. Salute  
 ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. <sup>22</sup> ἀσπάζονται ὑμᾶς  
 you those with me brethren; Salute you  
 πάντες οἱ ἅγιοι, μαλιστα δὲ οἱ ἐκ τῆς Καίσα-  
 all the holy ones, especially but those from of the Caesar's  
 ρος οἰκίας. <sup>23</sup> Ἡ χάρις τοῦ κυρίου \* [ἡμῶν]  
 household. The favor of the Lord [of us]  
 Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. \* [Ἀμήν.]  
 Jesus Anointed with all of you. [So be it.]

\* TO THE PHILIPPIANS. WRITTEN FROM ROME.

FRUIT which ABOUND to your Account.

18 But I have in full all things, and abound. I am fully satisfied, having received † from Epaphroditus your PRESENTS,—† a Fragrant Odor, † an acceptable Sacrifice, well-pleasing to God.

19 And my God † will fully supply All your Need, † according to his Glorious WEALTH by Christ Jesus.

20 † Now to our God and Father be the GLORY for the AGES of the AGES. Amen!

21 Salute Every Saint in Christ Jesus. The BRETHREN † who are with Me salute you.

22 All the SAINTS salute you, but especially those from CESAR'S Household.

23 † The FAVOR of the LORD Jesus Christ be with you all.

\* VATICAN MANUSCRIPT.—22. of us—omit. TO THE PHILIPPIANS. WRITTEN FROM ROME.

† 1A. Phil. ii. 25. † 1A. Heb. xiii. 10.  
 † 2 Cor. ix. 8. † 12. Eph. i. 7; iii. 10.  
 † 21. Rom. xvi. 24.

23. So be it—omit.

Subscription—

† 1A. 2 Cor. ix. 12. † 19. Pan. xxi. 11.  
 † 20. Rom. xvi. 27. † 21. Gal. i. 2.

[ΠΑΥΛΟΣ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

[OF PAUL AN EPISTLE] TO COLOSSIANS.

\* TO THE COLOSSIANS

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, αποστολος Ιησου Χριστου δια  
Paul, an apostle of Jesus Anointed through  
Θεληματος Θεου, και Τιμοθεος ο αδελφος, <sup>2</sup> τοις  
will of God, and Timothy the brother, to those  
εν Κολοσσαις ἁγίοις και πιστοῖς ἀδελφοῖς εν  
in Colosse to holy ones and faithful ones brethren in  
Χριστῷ· χαρις ὑμιν και ειρηνη απο Θεου πατρος  
Anointed; favor to you and peace from God a father  
ἡμων. <sup>3</sup> Ευχαριστοουμεν τῷ Θεῷ \* [και] πατρι  
of us. We give thanks to the God [and] father  
του κυριου ἡμων Ιησου \* [Χριστου] παντοτε,  
of the Lord of us Jesus [Anointed] always,  
περι ὑμων προσευχομενοι, <sup>4</sup> ακουσαντες την  
concerning you praying, having heard the  
πιστιν ὑμων εν Χριστῷ Ιησου, και την αγαπην  
faith of you in Anointed Jesus, and the love  
την εις παντας τους ἁγίους, <sup>5</sup> δια την ελπιδα  
that for all the holy ones, through the hope  
την αποκειμενην ὑμιν εν τοις ουρανοῖς, ἣν  
that being laid up for you in the heavens, which  
προηκουσατε εν τῷ λόγῳ της αληθειας του  
you before heard in the word of the truth of the  
ευαγγελιου, <sup>6</sup> του παροντος εις ὑμας, καθως και  
glad tidings, of that being present among you, as also  
εν παντι τῷ κοσμῷ, και εστι καρποφορουμενον  
in all the world, and is bringing forth fruit  
και αυξανομενον, καθως και εν ὑμιν, ἀφ' ἧς  
and growing, as also in you, from which  
ἡμερας ηκουσατε και εγγνωτε την χριν του  
day you heard and acknowledged the favor of the  
Θεου εν αληθειᾳ· <sup>7</sup> καθως \* [και] εμαθετε απο  
God in truth; as [even] you learned from  
Επαφρα του αγαπητου συνδουλου ἡμων, ὃς εσ-  
Epaphras the beloved fellow-servant of us, who is  
τι πιστος ὑπερ ὑμων διακονος του Χριστου·  
faithful on behalf of you a servant of the Anointed;  
<sup>8</sup> ο και δηλωσας ἡμιν την ὑμων αγαπην εν πνευ-  
who also having related to us the of you love in spirit.  
ματι. <sup>9</sup> Δια τουτο και ἡμεῖς, ἀφ' ἧς ἡμερας  
Because of this also we, from which day  
ηκουσαμεν, ου παυομεθα ὑπερ ὑμων προσευχο-  
we heard, not we cease on behalf of you praying,  
μενοι, \* [και αιτουμενοι,] ινα πληρωθητε την  
[and asking,] that you may be filled the  
εγγνωσιν του θεληματος αυτου εν παση σοφίᾳ  
exact knowledge of the will of him in all wisdom  
και συνεσει πνευματικῇ· <sup>10</sup> περιπατησαι αξίως  
and understanding spiritual; to walk worthily

CHAPTER I.

<sup>1</sup> Paul, & an Apostle of  
• Christ Jesus, by the Will  
of God, and Timothy, the  
BROTHER,  
<sup>2</sup> to the HOLY and  
Faithful Brethren in Christ  
at Colosse; & Favor and  
Peace to you from God our  
Father.  
<sup>3</sup> & Having heard of your  
FAITH in Christ Jesus,  
and & THAT LOVE which  
you have for all the SAINTS,  
<sup>4</sup> & we give thanks to  
God, the Father of our  
LORD Jesus Christ, at all  
times when we pray for  
you;  
<sup>5</sup> on account of THAT  
HOPE which is & BEING  
PRESERVED for you in the  
HEAVENS; of which you  
previously heard in the  
WORD of the TRUTH of  
those GLAD TIDINGS,  
<sup>6</sup> which are PRESENT  
among you, & as also in All  
the WORLD; and are bring-  
ing forth fruit and increas-  
ing; even as among you,  
from the Day you heard  
and acknowledged the  
FAVOR of God in Truth;  
<sup>7</sup> as you learned from  
† Epaphras, our BELOVED  
Fellow-servant, who is on  
your behalf a faithful Ser-  
vant of the ANOINTED  
one;  
<sup>8</sup> who also RELATED to  
us YOUR & Love in Spirit.  
<sup>9</sup> Because of this also,  
we, from the Day we  
heard it, do not cease pray-  
ing on your behalf, & that  
you may be filled, & as to  
the EXACT KNOWLEDGE of  
his WILL, with All Spirit-  
ual Wisdom and Under-  
standing;  
<sup>10</sup> & to walk worthily of

\* VATICAN MANUSCRIPT.—Title—TO THE COLOSSIANS.  
and—omit. 3. Anointed—omit. 7. even—omit.

1. Christ Jesus. 3.  
0. and asking—omit.

† 1. Eph. i. 1. 1. 2. 1 Cor. iv. 17; Eph. vi. 21. 2. Gal. i. 3. 3. Eph.  
i. 15; Philimon 5. 3. Heb. vi. 10. 4. 1 Cor. i. 4; Eph. i. 10; Phil. i. 3; iv. 6.  
5. 2 Tim. iv. 8; 1 Pet. i. 4. 6. Matt. xxiv. 13; Mark xvi. 15; Rom. x. 18; verse 7.  
7. Col. iv. 12; Philimon 25. 8. Rom. xv. 20. 9. Rom. xii. 2; Eph. v. 10, 17.  
10. Eph. i. 8. 10. Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.

του κυριου εις πασαν αρεσκειαν, εν παντι εργω  
of the Lord to all pleasing, in every work  
αγαθῳ καρποφορουντες και αυξανομενοι τη  
good bringing forth fruit and growing in the  
επγνωσει του θεου <sup>11</sup> εν παση δυναμει δυνα-  
exact knowledge of the God; with all strength being  
μουμενοι κατα το κρατος της δοξης αυτου,  
strengthened according to the power of the glory of him,  
εις πασαν υπομονην και μακροθυμιαν μετα  
for all patience and endurance with  
χαρας·

joy.

<sup>12</sup> ευχαριστουντες τη πατρι τη ικανωσαντι  
giving thanks to the father to that having fitted  
ημας εις την μεριδα του κληρου των ἁγιων εν  
us for the portion of the inheritance of the holy ones in  
τη φωτι· <sup>13</sup> ὃς ἐρρύσατο ἡμας ἐκ τῆς ἐξουσίας  
the light, who delivered us from the authority  
του σκοτους, και μετεστησεν εις την βασι-  
of the darkness, and caused a change of sides for the king-  
λειαν του υιου της αγαπης αυτου· <sup>14</sup> εν ᾧ εχο-  
dom of the son of the love of himself; in whom we  
μεν την απολυτρωσιν, την αφεσιν των ἁμαρ-  
have the redemption, the forgiveness of the sins;  
τιων <sup>15</sup> ὃς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀορατοῦ,  
who is a likeness of the God of that unseen,  
πρωτοτοκος πασης κτισεως· <sup>16</sup> ὅτι ἐν αὐτῷ ἐκ-  
first-born of every creature; because in him were  
τισθη τα παντα, τα ἐν τοις ουρανοῖς και  
created the things all, the things in the heavens and  
τα ἐπὶ τῆς γῆς, τα ὄρατα και τα ἀ-  
the things on the earth, the things seen and the things un-  
ρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί,  
seen, whether thrones, or lordships, or governments,  
εἴτε ἐξουσίαι· τα παντα δι' αὐτοῦ και εἰς  
or authorities; the things all on account of him and for  
αὐτὸν ἐκτίσται· <sup>17</sup> και αὐτός ἐστι πρὸ πάντων,  
him have been created; and he is in advance of all,  
και τα παντα ἐν αὐτῷ συνεστήκει· <sup>18</sup> και  
and the things all in him has been placed together; and  
αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλη-  
he is the head of the body, of the congre-  
σιας· ὃς ἐστιν ἀρχὴ, πρωτοτοκος ἐκ τῶν νεκ-  
gation; who is a beginning, first-born out of the dead  
ρων, ἵνα γενηται ἐν πασιν αὐτός πρωτεύων,  
ones, so that he might become among all himself pre-eminent;  
<sup>19</sup> ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πληρωμα κατοί-  
because in him it was thought good all the fulness to in-

the LORD, Pleasing him  
in All things; †bringing  
forth fruit by Every good  
Work, and increasing in  
the EXACT KNOWLEDGE  
of GOD;

<sup>11</sup> † being strengthened  
with All Strength accord-  
ing to his GLORIOUS POW-  
ER, for all Patience and  
Endurance with Joy;

<sup>12</sup> † giving thanks \* at  
the same time to THAT  
FATHER who CALLED and  
QUALIFIED us for the  
PORTION of the SAINTS' †  
INHERITANCE in the  
LIGHT;

<sup>13</sup> who delivered us  
from † the DOMINION of  
DARKNESS, and † changed  
us for the KINGDOM of the  
SON of his LOVE;

<sup>14</sup> † by whom we have  
the REDEMPTION, the FOR-  
GIVENESS of SINS.

<sup>15</sup> He is † a Likeness of  
the INVISIBLE GOD,—  
† First-born of All Creation;

<sup>16</sup> † Because in him  
were created ALL things,  
—those in the HEAVENS,  
and those on the EARTH;  
the VISIBLE and the IN-  
VISIBLE, whether Thrones,  
or Lordships, or Govern-  
ments, or Authorities; ALL  
things have been created  
through Him and for Him;

<sup>17</sup> and he precedes all  
things, and in him all  
things have been perma-  
nently placed.

<sup>18</sup> † He is also the HEAD  
of the BODY of the CON-  
GREGATION; who is the  
Beginning, † the First-  
born from the Dead, that  
he might become Pre-e-  
minent among all.

<sup>19</sup> Because † in him it  
was thought good that the  
Whole FULLNESS should  
dwell;

\* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED and QUALIFIED US.

† 10. John xv. 10; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. † 11. Eph. iii. 10; vi. 10.  
† 12. Eph. v. 20, Col. iii. 15. † 13. Acts xvi. 19; Eph. i. 11. † 14. Eph. l. 7. † 15. 2 Cor.  
iv. 4. Heb. i. 8. † 16. Rev. iii. 14. † 17. John i. 8; 1 Cor. viii. 6; Eph. iii. 9;  
Heb. i. 2. † 18. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3. † 19. Acts xxvi. 23;  
1 Cor. x. 20, 23; Rev. i. 6. † 20. John i. 10; iii. 34; Col. ii. 9

κησαι, <sup>20</sup> και δι' αυτου αποκαταλλαξαι τα  
habit, and by means of him to reconcile the things  
παντα εις αυτον, ειρηνοποιησας δια του αιμα  
all to him, having made peace by means of the blood  
τος του σταυρου αυτου, \* [δι' αυτου,] ειτε  
of the cross of him, [by means of him,] whether

τα επι της γης, ειτε τα εν τοις ουρανοις.  
the things on the earth, or the things in the heavens.

<sup>21</sup> Και υμας, ποτε οντας απηλλοτριωμενους και  
Even you, once being aliens and  
εχθρους τη διανοια εν τοις εργοις τοις πονηροις,  
enemies in the mind by the works those wicked,

νυν δε αποκαταλλαξεν <sup>22</sup> εν τη σωματι της  
now indeed he reconciled in the body of the

σαρκος αυτου δια του θανατου, παραστησαι  
flesh of himself by means of the death, to present

υμας αγιους και αμωμους και ανεγκλητους κατε-  
you holy ones and blameless ones and irreproachable ones in pres-

ρωπιον αυτου. <sup>23</sup> ειγε επιμενετε τη πιστει τεθε-  
ences of him; If indeed you continue in the faith having

μελιωμενοι και εδραιoi, και μη μετακινουμενοι  
been grounded and settled ones, and not being moved away

απο της ελπιδος του ευαγγελιου ου ηκουσατε,  
from the hope of the glad tidings of which you heard,

του κηρυχθεντος εν παση \* [τη] κτισει τη  
of that having been published in all [the] creation that

υπο τον ουρανον ου εγενομην εγω Παυλος  
under the heaven, of which became I Paul

διακονος. <sup>24</sup> Νυν χαιρω εν τοις παθημασιν  
a servant. Now I rejoice in the sufferings

υπερ υμων, και ανταναπληρω τα υστερηματα  
on behalf of you, and I fill up the wants

των θλιψεων του Χριστου εν τη σαρκι μου  
of the afflictions of the Anointed one in the flesh of me

υπερ του σωματος αυτου, ο εστιν η εκκλη-  
on behalf of the body of him, which is the congrega-

σια. <sup>25</sup> ης εγενομην εγω διακονος κατα την  
tion, of which became I a servant according to the

οικονομιαν του θεου την δοθεισαν μοι εις υμας,  
stewardship of the God that having been given to me for you,

πληρωσαι τον λογον του θεου, <sup>26</sup> το μυστηριον  
to fully set forth the word of the God, the secret

το αποκεκρυμμενον απο των αιωνων και απο των  
that having been hid from the ages and from the

γενεων, νυν δε εφανερωθη τοις αγιοις αυτου.  
generations, now but was manifested to the holy ones of him;

<sup>27</sup> οiς ηθελησεν ο θεος γνωρισαι, τις ο πλουτος  
to whom wished the God to make known, what the wealth

της δοξης του μυστηριου τούτου εν τοις εθνε-  
of the glory of the secret of this among the na-

σιν, ος εστι Χριστος εν υμιν, η ελπις της δοξης.  
tions, who is Anointed in you, the hope of the glory;

20 and through Him to reconcile & ALL things for him, I having made peace by means of the BLOOD of his CROSS, whether the THINGS on the EARTH, or the THINGS in the HEAVENS.

21 And You, & formerly being Aliens and Enemies in MIND by WICKED WORKS, \* he has even now reconciled

22 & in the BODY of his FLESH, through DEATH, & to present you holy, and blameless, and irreproachable before him;

23 if indeed you continue in the FAITH, founded and established, and not removed from the HOPE of THOSE GLAD TIDINGS, which you heard, which were PROCLAIMED & to EVERY Creature under HEAVEN, and of which & I Paul became a SERVANT.

24 & I am now rejoicing in the SUFFERINGS on your account, and I am filling up the REMAINDER of the AFFLICTIONS of the ANOINTED one, in my FLESH, on behalf of his BODY, which is the CONGREGATION;

25 of which I became a Servant, according to & THAT STEWARDSHIP of GOD which was given to me for you, fully to declare the word of GOD,—

26 & the SECRET which was CONCEALED from AGES and from GENERATIONS, & but now is MANIFESTED to his SAINTS;

27 to whom GOD wished to make known, what is & the GLORIOUS WEALTH of this SECRET among the NATIONS, which is Christ in you, the HOPE of GLORY;

\* VATICAN MANUSCRIPT.—20. by means of him—omit.  
elled, in the body of his FLESH through a death, that you should be presented holy.  
the—omit.

21. but now are you reconciled to be presented holy.

† 20. Eph. i. 10. † 30. Eph. ii. 14—16. † 21. Eph. ii. 1, 2, 12, 19; iv. 13.  
† 22. Eph. ii. 15, 16. † 23. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24.  
† 23. Rom. x. 18. † 24. 1 Tim. ii. 7. † 24. Rom. v. 3; 3 Cor. vii. 4. † 25.  
1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 9. † 26.  
Matt. xiii. 11; 2 Tim. i. 10. † 27. Rom. ix. 23; Eph. i. 7; iii. 8.

<sup>28</sup> ὅν ἡμεῖς καταγγελλομεν, νουθετοῦντες πάντα  
whom we announce, admonishing every  
ἄνθρωπον, καὶ διδασκόντες πάντα ἄνθρωπον ἐν  
man, and teaching every man with  
πᾶσι σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρω-  
all wisdom, so that we may present every man  
πὸν τέλειον ἐν Χριστῷ. <sup>29</sup> εἰς ὃ καὶ κοπιῶ,  
perfect in Anointed, for which also I labor,  
ἀγωνίζομενος κατὰ τὴν ἐνεργεῖαν αὐτοῦ τὴν  
ardently contending according to the strong working of him that  
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. ΚΕΦ. β'. 2.  
working strongly in me in power.

<sup>1</sup> Θέλω γὰρ ὑμᾶς εἶδεναι, ἥλικον ἀγῶνα ἐχω  
I wish for you to know, how great a conflict I have  
περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι  
concerning you and those in Laodicea, and as many as  
οὐχ ἑώρακασιν τὸ πρόσωπόν μου ἐν σαρκί. <sup>2</sup> ἵνα  
not have even the face of me in flesh; so that  
παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθεν-  
may be comforted the hearts of them, being knit together  
τες ἐν ἀγάπῃ καὶ εἰς πάντα πλοῦτον τῆς πλῆ-  
in love and for all wealth of the full  
ροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ  
revelation of the understanding, in order to an exact knowledge of the  
μυστηρίου τοῦ θεοῦ. <sup>3</sup> ἐν ᾧ εἰσι πάντες οἱ θη-  
secret of the God; in which are all the treas-  
σαυροὶ τῆς σοφίας καὶ \* [τῆς] γνῶσεως ἀποκ-  
ures of the wisdom and [of the] knowledge stored  
ρυφοί. <sup>4</sup> Τοῦτο \* [δε] λέγω, ἵνα μὴ τις ὑμᾶς  
up. This [but] I say, that not any one you  
παραλογίζηται ἐν πιθανολογίᾳ. <sup>5</sup> Εἰ γὰρ καὶ  
may deceive with plausible speech. If for even  
τῇ σαρκὶ ἀπειμῶ, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν  
in the flesh I am absent, still in the spirit with you  
εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ  
I am, rejoicing and beholding of you the order, and  
το στερῆμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.  
the stability of the in Anointed faith of you.

<sup>6</sup> Ὡς οὖν παρέλαβετε τὸν Χριστὸν Ἰησοῦν  
As therefore you received the Anointed Jesus  
τὸν κυρίον, ἐν αὐτῷ περιπατεῖτε, <sup>7</sup> ἐρριζωμένοι  
the Lord, in him walk you, having been rooted  
καὶ ἐποικοδομουμένοι ἐν αὐτῷ, καὶ βεβαιούμενοι  
and being built up in him, and being established  
\* [ἐν] τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύ-  
[in] the faith, as you were taught, abounding  
οντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. <sup>8</sup> Βλέπετε, μὴ  
in it with thanksgiving. See you, not  
τις ὑμᾶς εἶσται ὁ συλαγωγῶν διὰ τῆς φιλο-  
any one you shall be the making a prey by means of the philo-  
σοφίας καὶ κενῆς ἀπατῆς, κατὰ τὴν παραδοσιν  
sophy and empty deceit, according to the tradition  
τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου,  
of the men, according to the elements of the world,

28 whom we announce, admonishing Every Man, and teaching Every Man with All Wisdom, that we may present Every Man perfect in Christ;

29 for which I also labor, ardently contending, according to the strong working of him which OPERATES in me with Power.

## CHAPTER II.

1 For I wish you to know how Great a Struggle I have about you and those in Laodicea, and as many as have not seen my FACE in the FLESH;

2 so that their HEARTS may be comforted, being closely united in Love, and in All the Wealth of the FULL ASSURANCE of the UNDERSTANDING, in order to an exact knowledge of the SECRET of GOD;

3 in which are stored All the TREASURES of wisdom and Knowledge.

4 And thus I say, that no one may deceive You with Persuasive speech;

5 for though I am absent in the FLESH, yet I am with you in the SPIRIT, rejoicing and beholding your ORDER, and the STABILITY of your FAITH in Christ.

6 As therefore you received the ANOINTED Jesus the LORD, walk you in Him;

7 rooted and built up in him, and established by the FAITH, even as you were taught, abounding in it with Thanksgiving.

8 Take care that no one make a prey of You through PHILOSOPHY and Empty Deceit, according to the TRADITION of MEN, according to the ELEMENTS

\* VATICAN MANUSCRIPT.—2. the SECRET of the God Christ; in whom are hid. 3. of the—omit. 4. but—omit. 7. in—omit.

1 28. 2 Cor. xi. 2; Eph. v. 27; verse 22. 20. Eph. i. 10; iii. 7, 20. 1. Phil. i. 20; 1 Thess. ii. 2. 2. Phil. iii. 8; Col. i. 9. 3. 2 Cor. ii. 6, 7. 4. Rom. xli. 18; 2 Cor. xli. 13; Eph. iv. 14; v. 6. 5. 1 Thess. ii. 17. 6. 1 Cor. xiv. 40. 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. 8. Matt. xv. 2; Gal. i. 14.

και ου κατα Χριστον. <sup>9</sup> ὅτι ἐν αὐτῷ κατοικεῖ  
and not according to Anointed. Because in him dwells

παν το πληρωμα της θεοτητος σωματικως,  
all the fulness of the Deity bodily;

<sup>10</sup> και εστε ἐν αὐτῷ πεπληρωμενοι· ὃς ἐστιν ἡ  
and you are by him having been filled; who is the

κεφαλη πασης αρχης και εξουσιας· <sup>11</sup> ἐν ᾧ και  
head of all government and authority; in whom also

περιετμηθητε περιτομη χειροποιητῃ, ἐν  
you were circumcised with a circumcision not done by hand, in

τη ἀπεκδυσει του σωματος της σαρκος, ἐν τῇ  
the putting off of the body of the flesh, in the

περιτομῃ του Χριστου, <sup>12</sup> συνταφεντες αὐτῷ ἐν  
circumcision of the Anointed, having been buried with him by

τῷ βαπτισματι· ἐν ᾧ και συναηργεθητε δια  
the dipping; in which also you were raised by means of

της πιστεως της ενεργειας του θεου του ἐγει-  
the faith of the strong working of the God of that one

ραντος αὐτον ἐκ νεκρων· <sup>13</sup> και ὑμας, νεκρους  
having raised him out of dead ones; and you, dead

οντας \* [ἐν] τοις παραπτώμασι και τη ακροβυσ-  
being [in] the faults and by the anarchy:

τις της σαρκος ὑμων, συνεζωοποιησε συν αὐτῷ,  
also of the flesh of you, he made alive together with him,

χαρισάμενος ἡμιν παντα τα παραπτώματα·  
having freely forgiven us all the faults;

<sup>14</sup> ἐξάλειψας το καθ' ἡμῶν χειρογραφον τοις  
having blotted out that against us written by hand in the

δογμασιν, ὃ ἦν ὑπεραντιον ἡμιν, και αὐτο πρ-  
ordinances, which was contrary to us, and it he has re-

κεν ἐκ του μεσου, προσηλωσας αὐτο τῷ  
moved out of the midst, having nailed it to the

τταυρῷ· <sup>15</sup> ἀπεκδυσάμενος τας αρχας και τας  
cross; having stripped off the governments and the

ἐξουσιας, ἐδείγματισεν ἐν παρῃσια, θριαμβευ-  
authorities, he made a show by publicly, having triumphed

σας αὐτους ἐν αὐτῷ. <sup>16</sup> Μὴ οὖν τις ὑμας  
over them in it. Not therefore any one you

κρινετω ἐν βρωσει ἢ ἐν ποσει, ἢ ἐν μερεῖ ἑορ-  
let judge in food or in drink, or in respect of a

της, ἢ νομηνιας, ἢ σαββατων· <sup>17</sup> ἃ ἐστὶ σκια  
feast, or of a new moon, or of sabbaths; which are a shadow

των μελλοντων, το δε σωμα Χριστου. <sup>18</sup> Μὴ  
of the things about coming, the but body of Anointed. No

δεῖς ὑμας καταβραβευετω, θελων ἐν ταπεινοφ-  
one you let deprive of the prize, wishing by humility of

ροσυνη και θρησκεια των ἀγγελων, ἃ \* [μὴ]  
mind and a religious worship of the messengers, what things [not]

of the world, and not ac-  
cording to Christ.

<sup>9</sup> Because † in him  
dwells All the FULLNESS of  
the DEITY bodily;

<sup>10</sup> † and you are replen-  
ished by Him, † who is the  
HEAD of All Government  
and Authority;

<sup>11</sup> by whom also you  
were † circumcised with a  
Circumcision not done by  
hand, in the PUTTING OFF  
of the BODY of the FLESH,  
by the CIRCUMCISION of  
the ANOINTED;

<sup>12</sup> † having been buried  
with him by IMMERSION;  
in which also you were  
raised with him, through  
† the BELIEF of the EFFEC-  
CY of THAT GOD who  
RAISED him from the  
DEAD.

<sup>13</sup> † And You, being  
dead by the TRANSGRESSES,  
even by the UNCIRCUM-  
CISION of your FLESH, he  
made alive together with  
him, having freely par-  
doned All our OFFENCES;

<sup>14</sup> † having blotted out  
by what was WRITTEN BY  
HAND in ORDINANCES  
which was AGAINST us,  
and has removed it from  
the MIDST, having nailed  
it to the CROSS;

<sup>15</sup> † having stripped the  
GOVERNMENTS and AU-  
THORITIES, he made a  
public exhibition of them,  
triumphing over them by  
it.

<sup>16</sup> Let no one, therefore,  
† rule You in Food, or in  
Drink, or in respect of a  
Festival, or of a New-  
moon, or of Sabbaths,

<sup>17</sup> \* † which are Shad-  
ows of the FUTURE things;  
but the BODY is Christ's.

<sup>18</sup> † Let no one wishing  
it deprive You of the prize,  
by Humility and a Wor-  
ship of the ANGELS, prying  
into things which he has

\* VATICAN MANUSCRIPT.—13. in—omit.

17. which is a Shadow.

18. not—omit.

† 9. John i. 16; Col. i. 19.

† 10. John i. 16.

† 10. Eph. i. 20, 21; 1 Pet. iii. 22.

† 11. Deut. x. 10; xxx. 6; Jer. iv. 4; Rom. ii. 20; Phil. iii. 2.

† 12. Rom. vi. 4.

† 12. Eph. ii. 1, 5, 6, 11.

† 13. Eph. ii. 1, 5, 6, 11.

† 14. Eph. ii. 15, 16.

† 15. Psa. lxxviii. 18; Eph. iv. 2.

† 16. Rom. xiv. 5; x. 13.

† 17. Heb. viii. 5; 1x. 9; x. l.

† 18. verse 4.

ἐώρακεν ἐμβατευων, εἰκη φυσιουμενός ὑπο  
he has seen prying into, without cause being puffed up by  
του νοος της σαρκος αὐτου, <sup>19</sup> και ου κρατων  
the mind of the flesh of himself, and not holding firmly  
την κεφαλην, ἐξ οὗ παν το σωμα, δια των  
the head, from whom all the body, by means of the  
ἀφων και συνδεσμων επιχορηγουμενον και συμ-  
joints and ligaments being served and being  
βιβαζομενον, αυζει την αυξησιν του θεου. <sup>20</sup> Εἰ  
compact, grows the growth of the God. If  
ατεθανετε συν Χριστῳ απο των στοιχειων του  
you died with Anointed from the elements of the  
κοσμου, τι ὡς ζωντες εν κοσμῳ δογματι-  
world, why as living in world do you impose on your-  
ζεσθε. <sup>21</sup> μη ἀψη, μηδε γευ-  
others ordinances; not then shouldst have touched, nor then shouldst  
ση, μηδε θιγης; <sup>22</sup> ἅ ἐστι  
have tasted, nor then shouldst have handled? which things is  
παντα εἰς φθοραν τη αποχρησει,) κατα τα  
all for corruption in the using,) according to the  
ἐνταλματα και διδασκαλιας των ανθρωπων.  
commands and teachings of the men;  
<sup>23</sup> ἅτινα ἐστι λογον μεν εχοντα σοφιας εν  
which things is a wordly show indeed having of wisdom in  
εβελοθηρσκεια και ταπεινοφροσυνη \* [και] ἀφει-  
self-devised worship and humility [and] non-indul-  
για σωματος, ουκ εν τιμη τινι, προς πλησμονην  
grace of body, not in honor any, for a filling up  
της σαρκος.  
of the flesh.

ΚΕΦ. γ. 3.

<sup>1</sup> Εἰ ουν συντηρηθητε τῳ Χριστῳ, τα ανω  
If then you were raised with the Anointed, the things above  
ζητεῖτε. οὐ δ Χριστος ἐστιν εν δεξια του θεου  
seek you, where the Anointed is at right of the God  
καθημενος. <sup>2</sup> τα ανω φρονεῖτε, μη τα επι  
sitting; the things above mind you, not the things on  
της γης. <sup>3</sup> Απεθανετε γαρ, και ἡ ζωη ὑμων  
the earth. You died for, and the life of you  
κεκρυπται συν τῳ Χριστῳ εν τῳ θεῳ. <sup>4</sup> ὅταν  
has been hidden with the Anointed by the God; when  
δ Χριστος φανερωθῃ, ἡ ζωη ἡμων, τότε και  
the Anointed may appear, the life of us, then also  
ὑμεῖς συν αὐτῳ φανερωθησεσθε εν δόξῃ. <sup>5</sup> Νεκ-  
you with him shall appear in glory. Put you  
ρωσατε ουν τα μελη \* [ὑμων,] τα επι της γης,  
to death therefore the members [of you,] those on the earth,  
πορνεϊαν, ακαθαρσιαν, παθος, επιθυμιαν κακην,  
fornication, impurity, passion, desire evil,

not seen, being without  
cause puffed up by the  
MIND of his FLESH;

<sup>19</sup> and not holding  
firmly † the HEAD, from  
whom the Whole BODY,  
being supplied and com-  
pacted together by means  
of the JOINTS and Liga-  
ments, grows with the IN-  
CREASE of GOD.

<sup>20</sup> If † you died with  
Christ from the ELEMENTS  
of the WORLD, † why, as  
living in the World, do you  
subject yourselves to ordi-  
nances;—

<sup>21</sup> † (“Eat not,” “taste  
not,” “handle not;”—

<sup>22</sup> all which things are  
consumed in the USING;) †  
according to the COM-  
MANDMENTS and Teach-  
ings of men?

<sup>23</sup> † which ordinances,  
having a Wordly show of  
Wisdom in Self-devised  
worship and Humility, by  
a Non-indulgence of the  
Body, not in any Honor,  
are only for a Gratification  
of the FLESH.

CHAPTER III.

<sup>1</sup> If, then, † you were  
raised with the ANOINTED  
one, seek the THINGS  
above, where † the ANOINT-  
ED one is sitting at the  
Right hand of God.

<sup>2</sup> Mind the THINGS  
above, not the THINGS on  
the EARTH.

<sup>3</sup> † For you died, and  
† your LIFE has been hid-  
den with the ANOINTED  
one by GOD.

<sup>4</sup> † When the ANOINT-  
ED one, † our LIFE, shall  
be manifested, then you  
also will be manifested  
† with Him in Glory.

<sup>5</sup> † Put to death, there-  
fore, THOSE MEMBERS on  
the EARTH; Fornication,  
Impurity, Passion, evil De-

\* VATICAN MANUSCRIPT.—23. and—omit.

5. of you—omit.

- † 19. Eph. iv. 13, 16. † 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15. † 20.  
Gal. iv. 3, 6. † 21. 1 Tim. iv. 3. † 22. Isa. xlix. 13; Matt. xv. 9; Titus. i. 14.  
† 23. 1 Tim. iv. 8. † 1 Rom. vi. 5; Eph. ii. 6; Col. ii. 12. † 1 Rom. vii. 24;  
Eph. i. 20. † 3. Rom. vi. 7. † 3. 2 Cor. v. 7. † 4. 1 John iii. 3. † 4 John xi. 25;  
xiv. 6. † 4 1 Cor. xv. 43; Phil. iii. 21. † 5. Rom. viii. 13; Gal. v. 24.



και την πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία·  
and the covetousness, which is idol-worship;

ὅδι' ἡ ἐρχεται ἡ ὀργὴ τοῦ θεοῦ \* [ἐπὶ  
because of which things comes the wrath of the God [on  
τοὺς υἱοὺς τῆς ἀπειθείας.] ἔν οἷς καὶ ὑμεῖς  
the sons of the disobedience:] in which things also you

περιπατήσατε ποτε, ὅτε ἐζητε ἐν αὐτοῖς·  
walked once, when you were living among them;

ἄνυι δὲ ἀποθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν,  
now but put off also you the things all, anger,

ὀνμον, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ  
wrath, malice, evil-speaking, filthy words out of

τοῦ στόματος ὑμῶν· ἢ μὴ ψευδεσθε εἰς  
the mouth of you; not speak you falsely to

ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον  
each other; having stripped off the old man

πᾶν συν ταῖς πράξεσιν αὐτοῦ, <sup>10</sup> καὶ ἐνδυσάμενοι  
with the practices of him, and having put on

τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπιγνώσιν  
the new, that being renewed by exact knowledge

κατ' εἰκόνα τοῦ κτισάντος αὐτόν· <sup>11</sup> ὅπου  
according to an image of the one having created him; where

οὐκ ἐν Ἑλλήν καὶ Ἰουδαίῳ· περιτομῇ καὶ ἀκρο-  
not exists Greek and Jew; circumcision and uac-

βυστία· βίρβαρος, Σκυθῆς· δούλος, ἐλευθερός·  
circumcision; barbarian, Scythian; slave, freeman;

ἀλλὰ τὰ πάντα καὶ ἐν πασὶ Χριστός. <sup>12</sup> Ἐν-  
but the things all and in all Anointed. Be

δυσάσθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι  
vn clothed therefore, as chosen ones of the God holy ones

\* [καὶ] ἠγαπημένοι, σπλαγχνά οἰκτιρμού,  
(and) beloved ones, bowels of mercy,

χρηστοτητα, ταπεινοφροσυνήν, πραότητα,  
kindness, humility, meekness,

μακροθυμίαν· <sup>13</sup> (ἀνεχόμενοι ἀλλήλων, καὶ  
patient endurance; (bearing with each other, and

χαρίζομενοι ἑαυτοῖς, εἰς τίς πρὸς τίνα ἐχρ  
freely forgiving each other, if any one for something should have

μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο  
a cause of complaint; as even the Anointed freely forgave

ὑμῖν, ὁὕτω καὶ ὑμεῖς·) <sup>14</sup> ἐνὶ πασὶ δὲ τοῦτοῖς  
you, so also you,) besides all and these

τὴν ἀγάπην, ἥτις ἐστὶ συνδεσμός τῆς τελειο-  
the love, which is a bond of the complete-

τητος· <sup>15</sup> καὶ ἡ εἰρήνῃ τοῦ Χριστοῦ βραβεύετω  
ness; and the peace of the Anointed one let preside

ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν  
in the hearts of you, for which also you were called in

\* [ἐν] σώματι· καὶ εὐχαριστοὶ γίνεσθε.  
(one) body; and thankful ones become you.

<sup>15</sup> Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν  
The word of the Anointed let dwell in you

πλουσίως· ἐν πάσῃ σοφίᾳ διδασκόντες, καὶ  
richly; in all wisdom teaching, and

sire, and INORDINATE  
lust, which is Idol-wor-  
ship;

6 <sup>1</sup> on account of which  
things the WRATH of God  
is coming.

7 <sup>1</sup> In which also you  
formerly walked, when  
you lived in these things.

8 <sup>1</sup> But now do you put  
off also ALL these; Ang-  
er, Wrath, Malice, Evil  
speaking. Vile words out  
of your MOUTH.

9 <sup>1</sup> Do not speak falsely  
to each other, having put  
off the OLD Man with his  
PRACTICES;

10 and having put on  
that NEW one, <sup>1</sup> BEING RE-  
NEWED by Knowledge, ac-  
cording to a Likeness of  
HIM who CREATED him.

11 In which state there  
are not <sup>1</sup> Greek and Jew,  
Circumcision and Uncir-  
cumcision; Barbarian, Scy-  
thian, bondman, freeman;  
but Christ is ALL things,  
and in all.

12 Be clothed, therefore,  
as Chosen ones of God, be-  
loved Saints, with <sup>1</sup> Bowels  
of Mercy, Kindness, Hu-  
mility, Meekness, Patient  
endurance;

13 <sup>1</sup> bearing with each  
other, and freely forgiving  
each other, if any one for  
some things may have a  
Cause of complaint; even  
as the <sup>1</sup> LORD forgave you,  
so also do you forgive.

14 And besides all these  
things, put on <sup>1</sup> LOVE; <sup>1</sup> it  
is the BOND of the COM-  
PLETENESS.

15 And <sup>1</sup> let the PEACE  
of the ANOINTED preside  
in your HEARTS, for which  
you were also called in  
One Body; and be thankful.

16 Let the WORD of the  
ANOINTED dwell in you  
richly; teaching and ad-  
monishing each other in

\* VATICAN MANUSCRIPT.—6. on the sons of DISOBEDIENCE—omit.  
12. Load. 14. it is the bond. 15. one—omit.

13. and—omit.

<sup>1</sup> 6. Rom. i. 18; Eph. v. 6. <sup>1</sup> 7. Rom. vi. 19, 20; Titus iii. 3. <sup>1</sup> 8. Eph. iv.  
23; 1 Pet. ii. 1. <sup>1</sup> 9. 10. Eph. iv. 25. <sup>1</sup> 10. Rom. xii. 2. <sup>1</sup> 11. Gal. iii. 28; v. 6.  
<sup>1</sup> 12. Gal. vi. 23; Phil. ii. 1. <sup>1</sup> 13. Eph. iv. 2, 32. <sup>1</sup> 14. John xiii. 34; Rom. xiii.  
8; 1 Cor. xiii; Eph. v. 2. <sup>1</sup> 15. Rom. xiv. 17; Phil. iv. 7.

νουθετουντες ἑαυτους ψαλμοις \* [και] ὑμνοις  
admonishing each other in psalms [and] in hymns  
\* [και] φθαις πνευματικαις, εν χαριτι αδοντες  
[and] in songs spiritual, with favor singing  
εν ταις καρδιαις ὑμων τῷ θεῷ. <sup>17</sup> και παν ὃ,  
in the hearts of you to the God; and every thing,  
τι αν ποιητε, εν λογῳ η εν εργῳ, παντα εν  
whatever you may do, in word or in work, all in  
ονοματι κυριου Ιησου, ευχαριστουντες τῷ θεῳ  
name of Lord Jesus, giving thanks to the God  
\* [και] πατρι δι' αυτου. <sup>18</sup> Αἱ γυναικες, ὑπο-  
[and] father through him. The wives, sub-  
τασσεσθε τοις ανδρασιν, ὡς αηκεν εν κυριῳ.  
submit yourselves to the husbands, as it has been proper in Lord.  
<sup>19</sup> Οἱ ανδρες, αγαπατε τας γυναικας, και μη  
The husbands, love you the wives, and not  
πικραινεσθε προς αυτας. <sup>20</sup> Τα τεκνα, ὑπακου-  
be you embittered against them. The children, be you  
ετε τοις γονευσι κατα παντα· τουτο γαρ εστιν  
subject to the parents in all things; this for is  
ευαριστον εν κυριῳ. <sup>21</sup> Οἱ πατερες, μη ερεθι-  
pleasing in Lord. The fathers, not do you  
ζετε τα τεκνα ὑμων, ινα μη αδυμωσιν. <sup>22</sup> Οἱ  
provoke the children of you, so that not they may be discouraged. The  
δουλοι, ὑπακουετε κατα παντα τοις κατα σαρκα  
slaves, be you subject in all things to the according to flesh  
κυριοις, μη εν οφθαλμοδουλειαις, ὡς ανθρωποι-  
lords, not with service of eyes, as men-pleas-  
ρεςκοι, αλλ' εν ἀπλοτητι καρδιας, φοβουμενοι  
etc. but in sincerity of heart, fearing  
τον κυριον. <sup>23</sup> \* [και παν ὃ,] τι εαν ποιητε,  
the Lord; [and every thing,] whatever you may do,  
εκ ψυχης εργαζεσθε, ὡς τῷ κυριῳ \* [και] ουκ  
from soul work you, as to the Lord [and] not  
ανθρωποις. <sup>24</sup> Ειδότες, οτι απο κυριου απολη-  
to men. Knowing, that from Lord you will  
ψεσθε την ανταποδοσιν της κληρονομιας, τῷ  
receive the recompense of the inheritance, the  
\* [γαρ] κυριῳ Χριστῷ δουλευετε. <sup>25</sup> Ὁ δε  
[for] Lord Anointed you serve. He but  
αδικων κομίζεται ὃ ηδικησε· και ουκ εστι  
doing wrong will receive back what he did wrong; and not is  
προσωποληψια. ΚΕΦ. Δ'. 4. <sup>1</sup> Οἱ κυριοι, το  
respect of persons. The lords, the  
δικαιον και την ισοτητα τοις δουλοις παρε-  
just and the equal to the slaves render  
χεσθε, ειδότες, οτι και ὑμεις εχετε κυριον εν  
you, knowing, that also you have a Lord in  
ουρανοις.  
heavens.

All Wisdom; † in Psalms, in Hymns, in spiritual Songs, singing with \* GRATITUDE in your HEARTS to God.

<sup>17</sup> † And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, † giving thanks to God the Father through him.

<sup>18</sup> † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

<sup>19</sup> † HUSBANDS, love your WIVES, and do not behave harshly to them.

<sup>20</sup> † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

<sup>21</sup> † FATHERS, do not provoke your CHILDREN, that they may not be discouraged.

<sup>22</sup> † BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.

<sup>23</sup> † Whatever you may do, work it from the soul, as for the LORD, and not for Men;

<sup>24</sup> † knowing that from the LORD you will receive the RECOMPENSE of the INHERITANCE; for † you serve Christ the LORD.

<sup>25</sup> \* For HE who ACTS UNJUSTLY, will receive back for the injustice he committed; † and without any Partiality.

#### CHAPTER IV.

<sup>1</sup> MASTERS, † render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the Heavens.

\* VATICAN MANUSCRIPT.—10. and—omit twice.  
23. and every thing—omit.

16. GRATITUDE.  
24. for—omit.

17. and—omit.  
25. For HE who.

† 16. Eph. v. 19. † 17. 1 Cor. x. 31. † 17. Rom. i. 8; Eph. v. 20; Col. i. 12; ii. 7; 1 Thess. v. 18; Heb. xiii. 17. † 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. † 19. Eph. v. 23, 28; 1 Pet. iii. 7. † 20. Eph. vi. 1. † 21. Eph. vi. 4. † 22. Eph. vi. 8; 1 Tim. vi. 1; Titus ii. 9; 1 Pet. ii. 18. † 23. Eph. vi. 9, 7. † 24. Eph. vi. 8. † 24. 1 Cor. vii. 22.  
† 25. Rom. ii. 11; Eph. vi. 9. 1 Pet. i. 17. † 1. Eph. vi. 9.

<sup>2</sup> Τη προσευχῇ προσκαρτερεῖτε, γρηγοροῦν-  
To the prayer attend you constantly, watching  
τες ἐν αὐτῇ, ἐν εὐχαριστίᾳ· <sup>3</sup> προσευχομενοί  
in it, with thankfulness, praying  
ἀμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ  
at the same time also for us, that the God may open  
ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον  
to us a door for the word, to speak the secret  
τοῦ Χριστοῦ, δι' ὃ καὶ δεδεμαι· <sup>4</sup> ἵνα  
of the Anointed, on account of which even I have been bound; so that  
φανερῶσω αὐτό, ὥς δεῖ με λαλῆσαι· <sup>5</sup> Ἐν  
I may make manifest it, as it behoves me to speak. In  
σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν  
wisdom walk you towards those outside, the season  
ἐξαγοραζόμενοι· <sup>6</sup> Ὁ λόγος ὑμῶν πάντοτε ἐν  
buying for yourselves. The word of you always with  
χαρίτι, ἁλατι ηῤητυμενος, εἶδεναι πῶς δεῖ  
favor, with salt having been seasoned, to have known how it behoves  
ὑμᾶς ἐνὶ ἑκάστῳ ἀποκρινέσθαι· <sup>7</sup> Τα κατ'  
you one each to answer. The things concerning  
ἐμε πάντα γινώρισεῖ ὑμῖν Τυχικὸς ὁ ἀγαπητός  
me all will make known to you Tychicus the beloved  
ἀδελφὸς καὶ πιστὸς διακὸνος καὶ συνδoulos ἐν  
brother and faithful servant and fellow-servant in  
κυρίῳ· <sup>8</sup> ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,  
Lord; whom I sent to you for it this thing  
ἵνα γνῶ τα περὶ ὑμῶν, καὶ παρακα-  
that he may know the things concerning you, and may com-  
λέσῃ τὰς καρδίας ὑμῶν· <sup>9</sup> συν Ονησίμῳ τῷ  
fort the hearts of you; with Onesimus the  
πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν·  
faithful and beloved brother, who is from you;  
πάντα ὑμῖν γινώρισει τα ὧδε· <sup>10</sup> Ἀσ-  
all to you they will make known the things here. Sa-  
παζεται ὑμᾶς Ἀριστάρχος ὁ συναϊχμαλωτός  
lutes you Aristarchus the fellow-captive  
μου, καὶ Μάρκος ὁ ἀνεψίος Βαρναβᾶ, περὶ οὗ  
of me, and Mark the nephew of Barnabas, concerning whom  
ἐλάβετε ἐντολὰς· (εἰαν ἐλθῇ πρὸς ὑμᾶς,  
you received commands; (if he should come to you,  
δεξασθε αὐτόν·) <sup>11</sup> καὶ Ἰησοῦς ὁ λεγόμενος Ἰου-  
receive him;) and Jesus he being called Jus-  
τος· οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόναι συνε-  
tus; they being of circumcision; these alone fellow-  
ργοι εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενή-  
workers for the kingdom of the God, who were  
θησαν μοι παρηγορία· <sup>12</sup> Ἀσπάζεται ὑμᾶς Ἐπαφ-  
to me a comfort. Salutes you Epaph-

<sup>2</sup> Attend constantly to PRAYER, watching in it with Thankfulness;

<sup>3</sup> praying also at the same time for us, that God may open to us a Door for the WORD, to speak the SECRET of the ANOINTED one, on account of whom I have been bound;

<sup>4</sup> that I may make it manifest, as it behoves me to speak.

<sup>5</sup> Walk in Wisdom towards THOSE WITHOUT, securing the SEASON for yourselves.

<sup>6</sup> Let your words be always with Affability, having been seasoned with Salt, knowing how it behoves you to answer every one.

<sup>7</sup> Tychicus will make known to you all THINGS relating to me,—that BELOVED Brother, and Faithful Assistant, and Fellow-servant in the Lord;

<sup>8</sup> whom I sent to you for this purpose, that you might know our AFFAIRS, and that he might comfort your HEARTS;

<sup>9</sup> together with the FAITHFUL and Beloved Brother Onesimus, who is from you. They will tell You of all THINGS here.

<sup>10</sup> Aristarchus, my FELLOW-CAPTIVE, salutes you; and Mark, the NEPHEW of Barnabas; concerning whom you received Orders; (if he should come to you, receive him;)

<sup>11</sup> and THAT Jesus who is CALLED Justus. These only are THEY who of the Circumcision ARE my Fellow-workmen for the KINGDOM of GOD, who were a Comfort to me.

<sup>12</sup> THAT EPHRAAS,

\* VATICAN MANUSCRIPT.—3. whom.

8. you might know our AFFAIRS.

† 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18.  
† 3. Eph. vi. 19; 2 Thess. iii. 1.  
† 4. 1 Cor. xvi. 9; 2 Cor. ii. 12.  
† 5. Eph. v. 15; 1 Thess. i. 11.  
† 6. 1 Pet. i. 15.  
† 7. Eph. vi. 21.  
† 8. Eph. vi. 22.  
† 9. Philémon 19.  
† 10. Acts xix. 29; xx. 4; xvii. 2; 1 Philémon 24.  
† 11. Acts xv. 37; 2 Tim. iv. 11.  
† 12. Col. i. 7; Philémon 23.

pas, ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε  
you, he from you a slave of Anointed, always

ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,  
fervently striving on behalf of you in the prayers,

ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντί  
that you may stand perfect even having been completed in all

θελημάτων τοῦ θεοῦ. <sup>13</sup> Μαρτυρῶ γὰρ αὐτῷ,  
will of the God. I testify for to him,

ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν, καὶ τῶν ἐν  
that he has great concern on behalf of you, and for those in

Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπολὶ. <sup>14</sup> Ἀσπάζε-  
Laodicea, and for those in Hierapolis. Salutes

ταῖς ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ  
you Take the physician the beloved, and

Δήμας. <sup>15</sup> Ἀσπασάσθε τοὺς ἐν Λαοδικείᾳ ἀδελ-  
them. Salute you those in Laodicea breth-

φους, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ  
ren, and Nymphas, and the in house of him

ἐκκλησίαν. <sup>16</sup> Καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῖν  
congregation. And when may have been read among you

\*[ἡ ἐπιστολὴ,] ποιῆσατε, ἵνα καὶ ἐν τῇ Λαοδι-  
[the letter,] make you, that also in the Laodi-

κείᾳ ἐκκλησίᾳ ἀναγνώσθῃ, καὶ τὴν ἐκ Λαοδι-  
ceans congregation it may be read, and that from Laodi-

κείας ἵνα καὶ ὑμεῖς ἀναγνώτε. <sup>17</sup> Καὶ εἰπατε  
cea that also you may read. And say you

Ἀρχιεπισκοπῇ· βλεπε τὴν διακονίαν ἣν παρελάβες  
to Archippos; See the service which thou didst receive

ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. <sup>18</sup> Ὁ ἀσπασμός  
in Lord, that her thou mayest fulfil. The salutation

τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν  
in the my hand of Paul. Remember you of me the

δεσμών. Ἡ χάρις μετ' ὑμῶν.  
chains. The favor with you.

who is from you, a servant of \* Christ Jesus, salutes you; at all times † fervently striving on your behalf in his PRAYERS, that you may \* stand † perfect and complete in the Whole Will of God.

<sup>13</sup> For I testify for him, that he has a great Concern for you, and for THOSE in Laodicea, and for THOSE in Hierapolis.

<sup>14</sup> † Luke, the BELOVED PHYSICIAN, salutes you, and † Demas.

<sup>15</sup> Salute the BRETHREN in Laodicea, and Nymphas, and † the CONGREGATION in \* his House.

<sup>16</sup> And when † this LETTER may have been read among you, cause that it may also be read in the CONGREGATION of the LAODICEANS; and do you also read THAT from Laodicea.

<sup>17</sup> And say to † Archippos, "Attend on the † SERVICE which thou didst receive in the Lord, that thou mayest fulfil it."

<sup>18</sup> † The SALUTATION of Paul, with MY OWN Hand. † Remember MY CHAINS! FAVOR be with you!

\* TO THE COLOSSIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—12. Christ Jesus. her House. 16. the LETTER—omit. WRITTEN FROM ROME.

13. be established perfect. 15. Subscription—TO THE COLOSSIANS. WAIT-

† 12. Rom. xv. 30. † 12. Matt. v. 49; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14. † 14. 2 Tim. iv. 11. † 14. 2 Tim. iv. 10; Philemon 24. † 15. Rom. xvi. 5; 1 Cor. xvi. 19. † 16. 1 Thess. v. 27. † 17. Philemon 2. † 17. 1 Tim. iv. 6. † 18. 1 Cor. xvi. 21; 2 Thess. iii. 17. † 18. Heb. xiii. 3.

[ΠΑΤΑΡ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.  
[OF PAUL] TO THESSALONIANS [AN EPISTLE] FIRST.  
\* FIRST TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Παυλος και Σιλουανος και Τιμοθεος, τη  
Paul and Silvanus and Timothy, to the  
εκκλησια Θεσσαλονικεων εν θεω πατρι και  
congregation of Thessalonians in God a father and

κυριω Ιησου Χριστω· χαρις υμιν και ειρηνη  
Lord Jesus Anointed; favor to you and peace.

\*[απο θεου πατρος ημων, και κυριου Ιησου  
{from God a father of us, and Lord Jesus  
Χριστου.}] <sup>2</sup> Ευχαριστούμεν τω θεω παντοτε  
Anointed.] We give thanks to the God always

περι παντων υμων, μνησιν υμων ποιούμενοι  
concerning all of you, a remembrance of you making

επι των προσευχων ημων, <sup>3</sup> αδιαλείπτως μνη-  
in the prayers of us, unceasingly recol-

μονούμεντες υμων του εργου της πιστεως, και  
lecting of you of the work of the faith, and

του κοπου της αγαπης, και της υπομονης της  
of the labor of the love, and of the patient endurance of the

ελπιδος του κυριου ημων Ιησου Χριστου, εμ-  
hope of the Lord of us Jesus Anointed, in

προσθεν του θεου και πατρος ημων· <sup>4</sup> ειδότες,  
presence of the God and father of us; knowing,

αδελφοι ηγαπημενοι υπο θεου, την εκλογην  
brethren beloved by God, the election

υμων· <sup>5</sup> οτι το ευαγγελιον ημων ουκ εγεννηθη  
of you; because the glad tidings of us not came

εις υμας εν λογω μονον, αλλα και εν δυναμει,  
to you in word only, but also in power,

και εν πνευματι αγιω, και \* [εν] πληροφορια  
even with spirit holy, and [with] confirmation

πολλη· καθως οιδατε οιοι εγεννηθημεν εν υμιν  
much; as you know what we were among you

δι' υμας. <sup>6</sup> Και υμεις μιμηται· <sup>7</sup> ουκ εγε-  
on account of you. And you imitators of us.

νηθητε και του κυριου, δεξαμενοι τον λογον εν  
came and of the Lord, having received the word in

θλιψει πολλη μετα χαρας πνευματος αγιου·  
affliction much with joy of spirit holy;

<sup>7</sup> ωστε γενεσθαι υμας τυπους πασι τοις πιστευ-  
so that to have become you patterns to all to those believ-

ουσιν εν τη Μακεδονια και τη Αχαια. <sup>8</sup> Αφ'  
ing in the Macedonia and in the Achaia. From

υμων γαρ εξηχηται ο λογος του κυριου ου  
you for has been sounded forth the word of the Lord not

μονον εν τη Μακεδονια και Αχαια, αλλα \* [και]  
only in the Macedonia and Achaia, but [also]

εν παντι τοπω η πιστις υμων η προς τον θεον  
in every place the faith of you that towards the God

εξεληλυθεν· ωστε μη χρειαν ημας εχειν λαλειν  
has gone forth; so that not necessary us to have to speak

1 Paul, and 1 Silvanus, and Timothy, to the con-  
gregation of Thessaloni-  
cans in God the Father  
and the Lord Jesus Christ;  
Favor to you and peace.

2 We give thanks to  
God at all times respect-  
ing you all, making a Re-  
membrance of you in our  
PRAYERS;

3 never forgetting in  
the Presence of our God  
and Father, Your 1 OBLI-  
VIOUS FAITH, and 1 LA-  
BORIOUS LOVE, and PA-  
TIENT HOPE of our LORD  
Jesus Christ;

4 knowing, Brethren  
beloved by GOD, your  
1 ELECTION;

5 because 1 our GLAD  
TIDINGS came to you not  
in Word only, but also in  
Power, even with the holy  
Spirit, and abundant Con-  
firmation; as you know  
what we were among you  
on your account.

6 And 1 you became  
Imitators of us, and of the  
LORD, having embraced  
the word in much Afflic-  
tion, with Joy of holy  
Spirit;

7 so that you became  
1 a Pattern to ALL the BE-  
LIEVERS in MACEDONIA  
and ACHAEA.

8 Indeed, not only has  
the word of the LORD been  
sounded forth from you  
through MACEDONIA and  
Achaia; but 1 in Every  
Place THAT FAITH of  
yours towards GOD has  
gone forth, so that it is  
unnecessary for us to say  
anything.

\* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONIANS.  
our Father, and the Lord Jesus Christ—omit. 5. with—omit.  
B. also—omit.

1. from God  
7. a Pattern.

1. 1. 2 Cor. i. 10; 2 Thess. i. 1; 1 Pet. v. 12. 2. Rom. i. 8; Eph. i. 10; Philomen 4.  
1. 2. Thess. ii. 13. 3. Gal. v. 6; James ii. 17. 4. Rom. xvi. 6; Heb. vi. 10.  
1. 4. Cor. ii. 12; 2 Thess. ii. 13. 5. Mark xvi. 20; 1 Cor. ii. 4. 6. 1 Cor. iv.  
10; 21. 1; 1 Thess. iii. 17; 2 Thess. ii. 14; 2 Thess. iii. 6. 8. Rom. i. 8; 2 Thess. i. 4.

τι. <sup>9</sup> Αυτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλου-  
anything. Themselves for concerning us declare,  
σιν, ὅποιαν εἰσοδὸν εἰχόμεν πρὸς ὑμᾶς, καὶ  
what kind introduction we had to you, and  
πῶς ἐπεστρεψάτε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδω-  
how you turned to the God from the idols,  
λῶν, δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ, <sup>10</sup> καὶ  
to serve God living and true, and  
ἀρμενεῖν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν  
to wait for the son of him from the heavens, whom  
ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον  
he raised out of the dead ones, Jesus, the one delivering  
ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. ΚΕΦ. β'. 2.  
us from the wrath of that coming.

<sup>1</sup> Αυτοὶ γὰρ οἰδατε, ἀδελφοί, τὴν εἰσοδὸν  
Yourself for you know, brethren, the introduction  
ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κερὴ γέγονεν  
of us that to you, because not in vain it has been,  
<sup>2</sup> ἀλλὰ προπαθόντες καὶ ὀβρισθέντες,  
but having previously suffered and having been injuriously treated,  
καθὼς οἰδατε, ἐν Φιλιπποῖς, ἐπαρρησιασάμεθα  
as you know, in Philippi, we were emboldened  
ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέ-  
by the God of us as to speak to you the glad tid-  
λιον τοῦ θεοῦ ἐν πολλῇ ἀγῶνι. <sup>3</sup> Ἡ γὰρ παρα-  
ings of the God with much striving. The for exhor-  
κλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρ-  
tation of us not from error, nor from impurity,  
σις, οὐτε ἐν δολῷ. <sup>4</sup> ἀλλὰ καθὼς δεδοκιμασάμεθα  
nor in deceit; but as we have been approved

ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω  
by the God to be entrusted with the glad tidings, so  
λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρεσκόντες, ἀλλὰ  
we speak, not as men pleasing, but  
\* [τῷ] θεῷ τῷ δοκιμαζόντι τὰς καρδίας ἡμῶν.  
[the] God that one trying the hearts of us.

<sup>5</sup> Οὐτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν,  
Neither for any time with a word of flattery did we come,  
καθὼς οἰδατε· οὐτε ἐν προφασεὶ πλεονεξίας,  
as you know; nor with a pretence of covetousness,  
θεοῦ μάρτυς. <sup>6</sup> οὐτε ζητούντες ἐξ ἀνθρώπων  
God a witness; nor seeking from men  
δοξάν, οὐτε ἀφ' ὑμῶν οὐτε ἀπ' ἄλλων (δυνα-  
glory, neither from you nor from others; (being  
μενοὶ ἐν βαρεὶ εἶναι, ὡς Χριστοῦ ἀποστόλοι·)  
able with a weight to be, as of Anointed apostles.)

<sup>7</sup> ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν. Ὡς  
but we were gentle in midst of you. As  
ἀν τροφῆς θαλαπρὶ ταῖς αὐτῆς τέκνῃς, <sup>8</sup> οὕτως,  
would cherish a nursing-mother the of herself children, so,

<sup>9</sup> For they themselves declare concerning \* us, What Introduction we had to you, and how you turned to the DEITY, from IDOLS, to serve the living and true God;

<sup>10</sup> and † to wait for his SON from the HEAVENS, whom he raised from the DEAD, even THAT Jesus who is DELIVERING us from THAT WRATH which is COMING.

## CHAPTER II.

<sup>1</sup> † For you know, Brethren, THAT INTRO- Duction of ours which we had to you, That it was not in vain;

<sup>2</sup> but having previously suffered, and been injuri- ously treated, as you know, † at Philippi, we were em- boldened by our God † to speak to you the GLAD TIDINGS of God, with Much Earnestness;

<sup>3</sup> † For our EXHORTA- tion was not from Error, nor from Impurity, nor in Deceit;

<sup>4</sup> but as we have been approved by God † to be entrusted with the GLAD TIDINGS, so we speak; † not as pleasing Men, but THAT God who TRIES our HEARTS.

<sup>5</sup> † For we never came with a Word of flattery, as you know, nor with a Pretext of Covetousness, (God is a Witness!)

<sup>6</sup> † nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

<sup>7</sup> but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Chil- dren.

\* VATICAN MANUSCRIPT.—O. you.

‡ the—omit.

† 9. 1 Cor. xii. 13; Gal. iv. 8. ‡ 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 10; 2 Thess. i. 7; Titus ii. 13. ‡ 1. 1 Thess. i. 5, 8. ‡ 2. Acts xvi. 21. ‡ 2. Acts xvii. 2. ‡ 3. 2 Cor. vii. 2. ‡ 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 5. ‡ 4. Gal. i. 10. ‡ 5. Acts xi. 23; 2 Cor. ii. 17; iv. 2; vii. 3; xii. 17. ‡ 6. John v. 41, 43; xii. 43; 1 Tim. v. 17

ὁμειρομενοι ὑμῶν, εὐδοκουμεν μεταδουναί ὑμῖν  
being very desirous of you, we were well-pleased to have imparted to you  
οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς  
not only the glad tidings of the God, but also the  
ἑαυτῶν ψυχὰς, διότι ἀγαπῆτοι ἡμῖν γεγενησθε.  
of yourselves lives, because beloved ones to us you have become.

Ἐμνημονεῦτε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν  
You remember for, brethren, the labor of us

καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζομενοι  
and the toil; night and day working

πρὸς τὸ μὴ ἐπιβάρησαι τίνα ὑμῶν, ἐκηρύξαμεν  
for the not to burden any one of you, we published

εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. Ὑμεῖς  
to you the glad tidings of the God. You

μαρτυρεῖτε καὶ ὁ θεὸς, ὡς ὁσίως καὶ δίκαιως καὶ  
witnesses and the God, how piously and justly and

ἀμεμπτῶς ὑμῖν τοῖς πιστευουσὶν ἐγενήθημεν  
blamelessly with you the believers we were;

ἵνα καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς  
as also you know, how one each of you, as

πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ  
a father children of himself, exhorting you and

παραμυθουμένοι, καὶ μαρτυροῦμενοι εἰς τὸ  
consoling, and testifying in order that

περιπατῆσαι ὑμᾶς ἀξίως τοῦ θεοῦ, τοῦ καλούν-  
to walk you worthily of the God, of the one call-  
τος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.  
ing you for the of himself kingdom and glory.

Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ  
On account of this also we give thanks to the

θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον  
God unceasingly, because receiving a word

ἀκοῆς καμ' ἡμῶν τοῦ θεοῦ, ἐδεξάσθε, οὐ λόγον  
of hearing from us of the God, you received, not a word

ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν ἀληθὺς, λόγον  
of men, but, as it is truly, a word

θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστευού-  
of God, which also is wrought in you the believing

σιν. Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελ-  
ones. You for imitators became, brethren,

φοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ  
ren, of the congregations of the God of those being in the

Ιουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπα-  
Juda in Anointed Jesus, because the things same you

θετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν,  
suffered also you by the own countrymen,

καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων· τῶν καὶ  
as also they by the Jews; of those also

τοῦ κυρίου ἀποκτείναντων Ἰησοῦν καὶ τοὺς προ-  
the Lord having killed Jesus and the proph-

φήτας, καὶ ἡμᾶς ἐκδιώξαντων, καὶ θεῷ μὴ ἀρεσ-  
ets, and us persecuted, and God not pleas-

κόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων· ὧς  
ing, and to all men contrary; for.

8 Thus yearning over you, we were content, not only to have imparted to you the GLAD TIDINGS OF GOD, but also to our own Lives, because you had become endeared to us.

9 For you remember, Brethren, our LABOR and FATIGUE; working Night and Day, so as not to burden any one of you, we published to you the GLAD TIDINGS of God.

10 You and God are Witnesses; how piously, and righteously, and blamelessly, we were with you, the BELIEVERS;

11 as you know how we exhorted and comforted you, as a Father each One of his own Children,—

12 and warned you to walk worthily of THAT GOD who is INVITING you into his own Glorious Kingdom.

13 \* And on this account also, we give thanks to God unceasingly, Because receiving from us this DIVINE Message, you embraced not Men's Word but as it is truly, God's Word, and which works powerfully in you, the BELIEVERS.

14 For you, Brethren, became imitators of THOSE CONGREGATIONS of GOD which ARE in JUDAEA in Christ Jesus; Because you also suffered the same things from your own Countrymen, even as they did from THOSE JEWS,

15 who also killed the LORD Jesus and the PROPHETS, and persecuted us; and who please not God, and are hostile to All Men;

\* VATICAN MANUSCRIPT.—13. And on this account.

1 8. Rom. i. 11; xv. 29.  
2 Cor. xi. 2; 2 Thess. iii. 8.  
1 12. 1 Ph. i. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1.  
2 Thess. ii. 14; 2 Tim. i. 9.  
2 vii. 13.

1 8. 2 Cor. xii. 15.  
2 9. 2 Cor. xii. 13, 14.  
1 10; 1 Thess. iv. 1.  
13. Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2.  
1 15. Acts ii. 23; vii. 52.

1 v. Acts xx. 24; 1 Cor. iv. 12;  
10. 2 Cor. vii. 2, 3 Thess. iii. 7.  
1 12. 1 Cor. i. 9; 1 Thess. v. 24;  
2 Pet. iii. 2.  
1 14. Acts

λυουσιν ἡμᾶς τοῖς ἐθνέσι λαλῆσαι ἵνα σωθῶ-  
 sidding us to the Gentiles to speak that they might  
 σιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας  
 be saved, in order that to have filled up of themselves the  
 παντοτε. Ἐφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς  
 always. Has come but on them the wrath for  
 τέλος. 17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες  
 an end. We but, brethren, having been bereaved

ἀφ' ὧν πρὸς καιρὸν ὥρας, προσώψω, οὐ καρ-  
 from you for a season a short, in face, not  
 δια, περισσotερως ἐσπουδασαμεν τὸ προσώπων  
 heart, more earnestly we endeavored the face  
 ὧν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ἠθελή-  
 of you to see with much desire. Therefore we wished

σαμεν ελθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος,)  
 to come to you, (I indeed Paul,)  
 καὶ ἅπαξ καὶ δις· καὶ ἐνεκόνυσεν ἡμᾶς ὁ σάτανas.  
 even once and twice; and thwarted us the adversary.

19 Τίς γὰρ ἡμῶν ἐλπίς ἡ χάρις ἡ στεφανος καυ-  
 What for of us hope or joy or exultation of  
 χήσεως, ἡ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου  
 exultation, or not also you, in presence of the Lord  
 ἡμῶν Ἰησοῦ \* [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ:  
 of us Jesus [Anointed] in the of him coming:

20 Ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χάρις.  
 you for are the glory of us and the joy.

ΚΕΦ. γ'. 8. 1 Διὸ μὴ κετι στεγόντες, εὐδο-  
 Wherefore no longer holding out,

κησαμεν καταλειφθῆναι ἐν Ἀθῆναις μόνοι, 2 καὶ  
 thought well to be left in Athens alone, and  
 ἐπεμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ  
 we sent Timothy, the brother of us and

συνεργὸν τοῦ θεοῦ ἐν τῇ εὐαγγελίᾳ τοῦ Χρισ-  
 fellow-worker of the God in the glad tidings of the Anointed,  
 του, εἰς τὸ στήριξαι ὑμᾶς καὶ παρακαλεῖσθαι  
 in order that to confirm you and to exhort

\* [ὑμᾶς] ὑπὲρ τῆς πίστεως ὑμῶν, 3 τῷ μὴ-  
 [you] in behalf of the faith of you, that no

δενά σαινεσθαι ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ  
 one to be shaken by the afflictions these; (yourselves,

γὰρ οἴδατε, ὅτι εἰς τοῦτο κείμεθα· 4 καὶ γὰρ  
 for you know, that for this we are placed; indeed for  
 ὅτε πρὸς ὑμᾶς μὲν, προελεγόμεν ὑμῖν, ὅτι μελ-  
 when with you we were, we previously said to you, that we  
 λομεν θλιβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε·)  
 are about to be afflicted, even as also it happened and you know;)

5 διὰ τοῦτο καγὼ μὴ κετι στεγῶν, ἐπεμψα  
 on account of this also I no longer holding out, I sent:

εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μή πως ἐπει-  
 in order that to know the faith of you, lest perhaps tempt-  
 ρασεν ὑμᾶς ὁ πειραζων, καὶ εἰς κενὸν γένηται  
 sed you the tempter, and in vain should come

16 hindering us from speaking to the GENTILES that they may be saved; so as to FILL UP Their sins always; but now in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or were not you also, before our LORD Jesus at His Appearing?

20 You are, indeed, our GLORY and JOY.

### CHAPTER III.

1 When, therefore, we could no longer refrain; we thought well to be left in Athens alone;

2 and we sent Timothy, our BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;

3 that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know that we are liable to this;

4 and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know.

5 On this account also, being no longer able to endure, I sent to ASCERTAIN \* Your FAITH, lest perhaps the TEMPTER had tempted you, and our TOIL

\* VATICAN MANUSCRIPT.—19. Anointed—omit.

2. you—omit.

5. Your FAITH.

1. 16. Acts xvii. 5, 13; xviii. 12; xix. 9.  
 17. 1 Thess. iii. 10.  
 Phil. ii. 16; iv. 1.  
 2. Eph. iii. 18.  
 1 Pet. ii. 21.

1. Acts xv. 16.  
 2. Acts ix. 16; xiv. 22;  
 4. Acts xx. 24.

16. Matt. xxiii. 32.  
 Rom. i. 13; xv. 22.  
 2. Rom. xvi. 21; 1 Cor. xvi. 10;  
 x. 23; xxi. 11; 1 Cor. vii. 5; 2 Cor. xi. 5.

16. Matt. xxiv.  
 2 Cor. i. 14;  
 2 Cor. i. 11;  
 2 Tim. iii. 12;



ὁ κόπος ἡμῶν. <sup>6</sup> Ἀρτι δε, ἐλθόντες Τιμοθεου  
the toil of us. Just now but, having come Timothy  
προς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου  
to us from you, and having brought glad tidings  
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι  
to us the faith and the love of you, and because  
ἐχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπι-  
you have remembrance of us good always, long-  
οῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς.  
ing us to see, even as also we you:  
<sup>7</sup> διὰ τοῦτο παρεκληθήμεν, ἀδελφοί, ἐφ' ὑμῖν  
through this we were comforted, brethren, ever you  
ἐν πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ  
in all the affliction and distress of us, on account  
τῆς ὑμῶν πίστεως. <sup>8</sup> ὅτι νῦν ζῶμεν, εἰ ὑμεῖς  
of the of you faith, because now we live, if you  
στήκητε ἐν κυρίῳ. <sup>9</sup> Τίνα γὰρ εὐχαριστῶν  
stand firm in Lord. What for gratitude  
δυναμέθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ  
are we able to the God to return concerning you for  
πάσῃ τῇ χαρᾷ ἣ ἡχαίρομεν δι' ὑμᾶς  
all the joy with which we rejoice on account of you  
ἐμπροσθεν τοῦ θεοῦ ἡμῶν; <sup>10</sup> νύκτος καὶ ἡμέρας  
in presence of the God of us? night and day  
ὑπερεκπερίσπου δεόμενοι εἰ τοῖς ἰδεῖν ὑμῶν το  
more exceedingly entreating for the to see of or the  
προσώπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς  
face, and to supply the things wanting of the  
πίστεως ὑμῶν. <sup>11</sup> ἑαυτὸς δὲ ὁ θεὸς καὶ πατὴρ  
faith of you. Himself be the God even father  
ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς \* [Χριστός]  
of us, and the Lord of us Jesus [Anointed S]  
κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. <sup>12</sup> ὅπως  
may direct the way of us to you, you  
δὲ ὁ κύριος πληροῦναι καὶ περισσεύειν τῇ ἐγά-  
but the Lord cause to be full and to overflow with the love  
πη εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ  
to each other and to all, even as also  
ἡμεῖς εἰς ὑμᾶς. <sup>13</sup> εἰς τοῖς στηριξάι ὑμῶν τὰς  
we to you, in order that to be established of you the  
καρδίας ἀμεμπτοὺς ἐν ἁγιωσυνῇ ἐμπροσθεν τοῦ  
hearts blameless in holiness in presence of the  
θεοῦ καὶ πατρός ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ  
God even a father of us, at the coming of the  
κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] μετὰ πάντων  
Lord of us Jesus [Anointed] with all  
τῶν ἁγίων αὐτοῦ.  
of the holy ones of himself.

ΚΕΦ. δ'. 4.

<sup>1</sup> Λοιπὸν \* [οὖν,] ἀδελφοί, ἐρωτῶμεν ὑμᾶς  
Finally [therefore,] brethren, we entreat you  
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρε-  
and we exhort in Lord Jesus, as you re-

should have become in vain.

<sup>6</sup> † But just now, Timo-  
thy having come to us  
from you, and having  
brought us glad tidings of  
your faith and love, and  
That you have always a  
kind Remembrance of us,  
longing to see us, † even  
as for also you;

<sup>7</sup> † on this account, Breth-  
ren, † we were comforted  
over you, in All our \* dis-  
tress and Affliction, by  
means of your Faith.

<sup>9</sup> Because we now live,  
since you † stand firm in  
the Lord.

<sup>9</sup> For † What Gratitude  
can we return to God  
concerning you, for All  
the joy with which we  
rejoice on your account in  
the presence of our God;  
<sup>10</sup> Night and Day most  
abundantly † entreating to  
see Your face, and † to  
supply the deficiencies  
of your faith?

<sup>11</sup> But may God Him-  
self, even our Father, and  
our Lord Jesus, direct our  
way to you;

<sup>12</sup> and may the Lord  
† cause you to be full and  
to overflow with † love to  
each other, and to all, even  
as for also to you.

<sup>13</sup> so as to † establish  
your hearts blameless in  
holiness before God, even  
our Father, at the coming  
of our Lord Jesus, † with  
All his saints.

CHAPTER IV.

<sup>1</sup> \* Finally, Brethren,  
we entreat you, and we  
exhort in the Lord Jesus,  
\* that as you received from

\* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction.

13. Anointed—omit.

1. FINALLY.

1. therefore—omit.

11. Anointed—omit.

1. that as you receive

abound more.

† 6. Acts xviii. 1, 5.

† 9. 1 Thess. i. 2.

† 7. 2 Cor. i. 4; vii. 6, 7, 13.

† 8. Phil.

iv. 1.

† 9. 1 Thess. i. 2.

† 10. Rom. i. 10, 11; xv. 23.

† 10. 2 Cor. xiii. 9, 11;

Col. iv. 12.

† 12. 1 Thess. iv. 10.

† 13. 1 Thess. iv. 9; 2 Pet. i. 7.

† 13. 1 Cor.

i. 8; Phil. i. 10;

1 Thess. v. 23; 2 Thess. ii. 17;

1 John iii. 20, 21.

† 13. Zech. xiv. 5;

Jude 14.

λαβετε παρ' ἡμῶν το πῶς δεῖ ὑμᾶς περιπατεῖν  
 derived from as the how it behoves you to walk  
 καὶ ἀρεσκεῖν θεῷ, ἵνα περισσεύητε μαλλον  
 and to please God, so that you may abound more;  
<sup>2</sup> οἰδατε γάρ, τίνες παραγγελίας ἐδωκαμεν ὑμῖν  
 you know for, what commands we gave to you  
 δια τοῦ κυρίου Ἰησοῦ. <sup>3</sup> Τοῦτο γὰρ ἐστὶ θελή-  
 by the Lord Jesus. This for is will  
 μα τοῦ θεοῦ, ὁ ἁγιασμος ὑμῶν· ἀπεχεσθαι ὑμᾶς  
 of the God, the sanctification of you; to abstain you  
 ἀπο τῆς πορνείας. <sup>4</sup> εἶδεναι ἕκαστον ὑμῶν το  
 from the fornication; to have known each one of you the  
 ἑαυτοῦ σκευος κτασθαι ἐν ἁγιασμῷ καὶ τιμῇ,  
 of himself vessel to possess in sanctification and honor;  
<sup>5</sup> μὴ ἐν παθεὶ ἐπιθυμίας, καθάπερ καὶ τὰ ἐθνῆ  
 not in passion of inordinate desire, as even the Gentiles  
 τα μὴ εἰδὼτα τὸν θεόν. <sup>6</sup> το μὴ ὑπερβαίνειν  
 those not knowing the God; that not to overstep  
 καὶ κλεονεκτεῖν ἐν τῷ πράγματι τοῦ ἀδελφῶν  
 and to cheat in the matter the brother  
 αὐτοῦ διότι ἐκδικος \* [ὁ] κύριος περὶ πάντων  
 of himself, because an avenger [the] Lord concerning all  
 τούτων, καθὼς καὶ προειπομεν ὑμῖν καὶ διέ-  
 these things, as also we before said to you and fully  
 μαρτυραμεθα. <sup>7</sup> Οὐ γὰρ ἐκάλεσεν ἡμῶς ὁ θεός  
 testified. Not for did call us the God  
 ἐν ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. <sup>8</sup> Τοιγαρὸν  
 for impurity, but in sanctification. Therefore  
 ὁ ἀθετῶν, οὐκ ἀνθρώπον ἀθετεῖ, ἀλλὰ τὸν  
 the one setting aside, not man sets aside, but the  
 θεόν, τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον  
 God, that also having given the spirit of himself the holy  
 εἰς ἡμᾶς. <sup>9</sup> Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεια-  
 to us. Concerning but the brotherly love, no need  
 ἔχετε γραφεῖν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδάκ-  
 you have to write to you; yourselves for you God-taught  
 τοι ἐστέ εἰς τὸ ἀγαπᾶν ἀλλήλους. <sup>10</sup> καὶ γὰρ  
 are into the to love each other; also for  
 ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν  
 you do it to all the brethren those in  
 ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς,  
 whole the Macedonia. We exhort but you,  
 ἀδελφοί, περισσεύειν μαλλον. <sup>11</sup> καὶ φιλοτι-  
 brethren, to abound more; and to strive  
 μεσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ  
 earnestly to be quiet, and to do the things your own, and  
 ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς  
 to work with the own hands of you, as  
 ἡμῖν παρηγγείλαμεν. <sup>12</sup> ἵνα περιπατῇτε εὐσχη-  
 to you we commanded, so that you may walk becom-

us † now it behoves you to walk and ‡ to please God so that you may abound more.  
 2 For you know What Commandments we gave you by the LORD Jesus.  
 3 For this is † God's Will, your SANCTIFICATION; ‡ that you abstain from FORNICATION;  
 4 † that each of you know how to possess HIS OWN Vessel in Sanctification and Honor;  
 5 not in Passion of Lust, ‡ even as THOSE GENTILES who KNOW not God;  
 6 † that none OVERSTEP the bounds and cheat his BROTHER by the PRACTICE; because the Lord is † an Avenger for all these things, as we before said to you, and fully testified.  
 7 For God did not call us for Impurity, ‡ but in Sanctification.  
 8 Therefore, † HE who REJECTS, rejects not Man, but THAT GOD ‡ who also imparted his HOLY SPIRIT for \* you.  
 9 But concerning BROTHERLY LOVE, \* we have no Need to write to you, for you yourselves are divinely instructed ‡ to LOVE each other;  
 10 † for you also do it \* even towards All THOSE BRETHREN in All MACEDONIA. But we exhort you, Brethren, ‡ to abound yet more,  
 11 and earnestly strive to be quiet, and to mind your OWN affairs, and ‡ to work with your HANDS, as we commanded You;  
 12 ‡ so that you may walk becomingly towards

\* VATICAN MANUSCRIPT.—6. the—omit. write to you.

10. even towards.

8. you. 11. own—omit.

9. we have no Need to

† 1. Phil. i. 27; Col. ii. 6. † 1. Eph. v. 27. † 3. Rom. xii. 2; Eph. v. 17.  
 ‡ 1. 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 6. † 4. Rom. vi. 10; 1 Cor. vi. 15, 18. † 5.  
 Eph. iv. 1. ‡ 6. 1 Cor. vi. 8. † 7. 1 Cor. i. 2; Heb. xii. 14; 1 Pet. i. 4, 15. † 8. Luke x. 16. † 9. 1 Cor. ii. 10; vii. 40; 1 John iii. 24.  
 † 10. 1 Thess. ii. 12. † 11. Eph. iv. 28; 3 Thess. iii. 7, 8, 12. † 12. Rom. xii. 13; 3 Cor. viii. 21; 1 Pet. ii. 12.

μονως προς τους εξω, και μηδενος χρεια-  
ingly towards those outside, and of nothing need  
εχτε. <sup>13</sup> Ου θελομεν δε υμας αγνοειν, αδε-  
may have. Not we wish but you to be ignorant, breth-  
φοι, περι των κεκοιμημενων, ινα μη λυπησθε,  
ren, concerning those having fallen asleep, so that not you may grieve,  
καθως και οι λοιποι οι μη εχοντες ελπιδα. <sup>14</sup> Ει  
as even the others those not having a hope. If

γαρ πιστευομεν, οτι Ιησους απεθανε και ανεσ-  
for we believe, that Jesus died and arose,  
τη, ουτω και ο θεος τους κοιμηθεντας δια του  
so also the God those having slept through the

Ιησου, αξει συν αυτω. <sup>15</sup> Τουτο γαρ υμιν λεγο-  
Jesus, will lead out with him. This for to you we may  
μεν εν λογω κυριου, οτι ημεις οι ζωντες οι  
say by word of Lord, that we the living ones those

περιλειπομενοι εις την παρουσιαν του κυριου,  
being left over to the coming of the Lord,  
ου μη φθασωμεν τους κοιμηθεντας. <sup>16</sup> Οτι  
not not may precede those having slept. Because

αυτος ο κυριος εν κελευσмати, εν φωνη αρχαγ-  
himself the Lord with a command, with a voice of a chief  
γελου, και εν σαλπικι θεου καταβησεται απ'  
messenger, and with a trumpet of God will come down from  
ουρανου, και οι νεκροι εν Χριστω αναστησονται  
heaven, and the dead ones in Anointed will be raised

πρωτον. <sup>17</sup> Επειτα ημεις οι ζωντες οι περιλειπο-  
first; afterwards we the living ones those being left  
μενοι, αμα συν αυτοις αρπαγησομεθα εν νεφε-  
over, at the same time with them shall be caught away in clouds

λαις εις απαντησιν του κυριου εις αερα. <sup>18</sup> Ωστε  
for a meeting of the Lord into air; and  
ουτω παντοτε συν κυριω εσομεθα. <sup>18</sup> Ωστε  
so always with Lord shall we be. Therefore

παρκαλειτε αλληλους εν τοις λογοις τουτοις.  
comfort you each other in the words these.

ΚΕΦ. ε'. δ. <sup>1</sup> Περι δε των χρονων και των  
Concerning but the times and the

καιρων, αδελφοι, ου χρειαν εχετε υμιν γραφεσ-  
seasons, brethren, no need you have to you to be writ-  
θαι. <sup>2</sup> αυτοι γαρ ακριβως οιδατε, οτι \* [η] ημερα  
ten; yourselves for accurately you know, that [the] day

κυριου, ως κλεπτης εν νυκτι, ουτως ερχεται.  
of Lord, as a thief in night, so comes.  
<sup>3</sup> Όταν λεγωσιν· Ειρηνη και ασφαλεια· τότε  
When they may say; Peace and safety; then

αφηνιδιος αυτοις επισπταται ολεθρος, ωσπερ η  
sudden to them is at hand destruction, just as the  
αδιν τη εν γαστρι εχουση· και ου μη εκφυγω-  
with-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and may  
have Need of nothing.

<sup>13</sup> And we do not wish  
you to be ignorant, Breth-  
ren, concerning THOSE  
HAVING FALLEN ASLEEP,  
so that you may not grieve  
as THOSE OTHERS who  
HAVE not a Hope.

<sup>14</sup> For since we believe  
That Jesus died and arose;  
so also [we believe] that  
God, through Jesus, will  
lead forth with him THOSE  
who fell ASLEEP.

<sup>15</sup> For this we affirm to  
you, by the Lord's Word,  
That we, the LIVING,  
who are LEFT OVER to the  
COMING of the LORD, will  
by no means precede  
THOSE who fell ASLEEP.

<sup>16</sup> Because the LORD  
himself will come down  
from Heaven with a Shout,  
with an Archangel's Voice,  
and with God's Trumpet;  
and the DEAD in Christ  
will be raised first;

<sup>17</sup> then we, the LIVING,  
who are LEFT OVER, shall  
at the same time with them,  
be caught away in Clouds,  
for a Meeting of the LORD in  
the Air; and so we shall  
be always with the Lord.

<sup>18</sup> Therefore, comfort  
each other with these  
WORDS.

# CHAPTER V.

<sup>1</sup> But concerning the  
TIMES and the SEASONS,  
Brethren, you do not need  
to be written to;

<sup>2</sup> for you yourselves  
know accurately, That  
the Lord's Day is coming  
like a Thief at Night.

<sup>3</sup> When they may say,  
"Peace and Safety," then  
sudden Destruction im-  
pends over them, just as the  
LABOR-PANGS on HER who  
is pregnant, and they shall  
by no means escape.

• VATICAN MANUSCRIPT.—15. JESUS.

17. in the Lord.

2. the—omit.

Εφ. ii. 12.      § 14. 1 Cor. xv. 13.      § 14. 1 Cor. xv. 23.      § 15. 1 Cor. xv. 51.  
1 Thess. xiv. 30, 31; Acts i. 11; 3 Thess. i. 7.      § 16. 1 Cor. xv. 53.      § 16. 1 Cor.  
§ 17. 1 Cor. xv. 51.      § 17. John xii. 20; xiv. 3; xvii. 24.      § 1. Matt.  
Acts i. 7.      § 2. Matt. xxiv. 43, 44; xlv. 13; Luke xii. 39, 40.      § 2. Luke  
xii. 34, 35; 3 Thess. i. 2.

σιν. <sup>4</sup> Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκοτεινῇ, <sup>5</sup> ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλεπτῆς καταλαβῇ·

that the day you as a thief should come upon;

<sup>6</sup> πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμεν νυκτός, οὐδὲ σκοτους.

<sup>6</sup> Ἀρα οὖν μὴ καθευδόμεν, ὡς \* [καὶ] οἱ λοιποὶ, ἀλλὰ

then not we may sleep, as [even] the others, but γρηγορώμεν καὶ νηφώμεν· <sup>7</sup> οἱ γὰρ καθευδόντες,

we should watch and we should not drink; those for sleeping of night they sleep, and those getting drunk,

νυκτὸς μεθύουσιν. <sup>8</sup> Ἡμεῖς δὲ, ἡμέρας ὄντες, νηφώμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγα-

of night they get drunk. We but, of day being, should not drink, having put on a breastplate of faith and of

πῆς, καὶ περικεφαλαιῶν, ἐλπίδα σωτηρίας· <sup>9</sup> ὅτι οὐκ ἐθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ'

love, and a helmet, a hope of salvation; because not did set us the God for wrath, but

εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν <sup>10</sup> Ἰησοῦ \* [Χριστοῦ,] <sup>10</sup> τοῦ ἀποθανόντος ὑπὲρ

for attaining of salvation by means of the Lord of us Jesus [Anointed,] of that having died on behalf

ἡμῶν ἵνα, εἴτε γρηγορώμεν εἴτε καθευδόμεν, <sup>11</sup> αἶμα συν αὐτῷ ζήσωμεν.

of us; so that, whether we may be awake or we may be asleep, together with him we may live. Wherefore comfort you

αλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς <sup>12</sup> καὶ ποιεῖτε.

each other, and build you up one the other, as even you do. <sup>12</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,

εἰ δεῖναι τοὺς κοκινῶντας ἐν ὑμῖν, καὶ προϊστάμε-

to know those toiling among you, and presiding over you in Lord, and admonishing you,

<sup>13</sup> καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσὸν ἐν ἀγα-

and to esteem them superabundantly in love, πῇ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυ-

on account of the work of them: be you at peace among your-

τοῖς. <sup>11</sup> Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νου-

selves. We exhort but you, brethren, ad- θετεῖτε τοὺς ἀτακτοὺς, παραμυθεῖσθε τοὺς ὀλι-

monish you the disorderly ones, encourage you the des-

ποψύχους, ἀντεχέσθε τῶν ἀσθενῶν, μακροθυ-

ponding ones, hold you on to the feeble ones, be you long- μείτε πρὸς πάντας. <sup>15</sup> Ὁρατε, μὴ τις κακὸν

suffering towards all. See you, no one evil

4 † But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all † Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 † So then, we should not sleep, as the OTHERS; but we should † be vigilant and temperate.

7 For † THOSE who SLEEP, sleep by Night; and † the DRUNKARDS Drink by Night.

8 But we, being of the Day, should be vigilant, † having put on a Breastplate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 Because † God did not set us apart for Wrath, but † for attaining Salvation, through THAT LORD of ours, Jesus,

10 † who DIED on our behalf, so that whether we may be watching or sleeping, we may live together with Him.

11 † Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, † to acknowledge THOSE who TOIL among you, both presiding over you in the Lord, and admonishing you;

13 and to esteem them very highly in Love, on account of their WORK. Cultivate peace among yourselves.

14 And we exhort you, Brethren, † admonish the DISORDERLY, † encourage the TIMID, † assist the FEEBLE, be † forbearing towards all.

15 † See that no one

\* VATICAN MANUSCRIPT.—6. even—omit.

9. Anointed—omit.

† 4. Rom. xlii. 12, 13; 1 John ii. 8. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 7. Luke xxi. 34, 36; Rom. xlii. 13; 1 Cor. xv. 34; Eph. v. 14. † 8. Eph. vi. 14, 16, 17. † 9. 2 Thess. ii. 13, 14. † 10. Rom. xiv. 9; 2 Cor. v. 15. † 11. 1 Thess. iv. 18. † 12. 1 Cor. xvi. 18; 1 Th. i. ii. 20; 1 Tim. v. 17; Heb. xlii. 7, 17. † 13. 2 Thess. iii. 11, 12. † 14. 1 Heb. xii. 12. † 15. Rom. xiv. 1; xv. 1; Gal. vi. 1, 2. † 16. Gal. v. 22; Eph. iv. 2; Col. iii. 12. † 17. Lev. xix. 18; Prov. xx. 22; xiv. 29; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7; 1 Pet. iii. 9.

ἂντι κακοῦ τινὶ ἀποδῶ· ἀλλὰ πάντοτε το  
in place of evil to anyone should render; but always the  
ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πα-  
good pursue you both towards each other and towards all.  
τας. 16 Πάντοτε χαίρετε. 17 Ἀδιαλείπτως πρὸς-  
Always rejoice you. Unceasingly pray  
εὐχεσθε· 18 ἐν παντί ευχαριστεῖτε· τούτο γὰρ  
you; in everything give you thanks; this for  
θελημα θεοῦ ἐν Χριστοῦ Ἰησοῦ εἰς ὑμᾶς. 19 Το  
will of God is Anointed Jesus concerning you. The  
πνεῦμα μὴ σβεννύτε· 20 προφητείας μὴ ἐξουθε-  
spirit not quench you; prophecies not disregard  
νεῖτε· 21 πάντα δὲ δοκιμάζετε· τὸ καλὸν κατε-  
you; all things but try you; the good thing hold  
χετε· 22 ἀπο παντός εἰδους πονηροῦ ἀνεχέσθε.  
you fast; from every form of evil do you abstain.  
23 Ἄντος δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς  
Himself but the God of the peace may sanctify you  
ὁλοτελεῖς· καὶ ὁλοκληρὸν ὑμῶν τὸ πνεῦμα καὶ  
entirely; and whole of you the spirit and  
ἡ ψυχὴ καὶ τὸ σῶμα ἀμεμπτῶς ἐν τῇ παρουσίᾳ  
the life and the body blameless in the presence  
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖ.  
of the Lord of us Jesus Anointed may be preserved.  
24 Πιστὸς ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσει. 25 Ἀδελ-  
Faithful the one calling you, who also will perform. Breth-  
φοί, προσευχεσθε περὶ ἡμῶν. 26 Ἀσπασασθε  
you, pray you for us. Salute you  
τοὺς ἀδελφούς πάντας ἐν φιληματι ἁγίῳ.  
the brethren all with a kiss Holy.  
27 Ὅρκιζω ὑμᾶς τὸν κύριον, ἀναγνώσθηναί τιν  
I adjure you the Lord, to be read the  
ἐπιστολὴν πᾶσι τοῖς \* [ἁγίοις] ἀδελφοῖς. 28 Ἡ  
letter to all the [holy] brethren. The  
χαρὶς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ'  
favor of the Lord of us Jesus Anointed with  
ὑμῶν.  
you.

render Evil for Evil to Any one; but always pursue the good, both towards each other and towards all.  
16 † Rejoice always.  
17 † Pray unceasingly.  
18 † In everything give thanks; for this is God's Will, by Christ Jesus, concerning you.  
19 † Quench not the SPIRIT.  
20 † Do not disregard Prophecies;  
21 but † examine all things. † Hold fast the good.  
22 Abstain from Every form of Evil.  
23 And may the God of PEACE Himself sanctify you entirely; and may Your Whole person—the SPIRIT, and the soul, and the body,—be preserved blameless in the presence of our Lord Jesus Christ.  
24 † Faithful is HE who calls you, who also will perform.  
25 Brethren, † pray also for us.  
26 † Salute all the BRETHREN with a holy Kiss.  
27 I adjure you by the LORD, † to read the LETTER to all the BRETHREN.  
28 † The FAVOR of our LORD Jesus Christ be with you. \* †

\* VATICAN MANUSCRIPT.—25. also. 27. holy—omit.  
TO THE THESSALONICANS. WRITTEN FROM ATHENS.

23. Subscription—FIRST

† 28. From facts and circumstances related in the history of the Acts, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 61.—*MacKnight*.

‡ 16. 2 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 20; Col. iii. 17. † 19. Eph. iv. 2a. † 20. 1 Cor. xiv. 1, 29. † 21. 1 Cor. ii. 11, 15; 1 John iv. 1. † 22. Phil. iv. 8. † 23. Col. iv. 8; 2 Thess. iii. 1. † 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 8; 2 Thess. iii. 1. † 26. Rom. xvi. 5. † 27. Col. iv. 10; 2 Thess. iii. 4. † 28. Rom. xvi. 10, 14; 2 Thess. iii. 15.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.  
[OF PAUL] TO THESSALONICANS [AN EPISTLE] SECOND.  
= SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Παυλος και Σιλουανος και Τιμοθεος, τη εκ-  
Paul and Silvanus and Timothy, to the con-  
gregation of Thessalonians in God a father of us and  
κυριω Ιησου Χριστω· <sup>2</sup> χαρις υμιν και ειρηνη  
Lord Jesus Anointed; favor to you and peace  
απο θεου πατρος \* [υμων,] και κυριου. Ιησου  
from God a father [of us,] and Lord Jesus  
Χριστου. <sup>3</sup> Ευχαριστειν οφειλομεν τω θεω  
Anointed. To give thanks we are bound to the God  
παντοτε περι υμων, αδελφοι, καθως αξιον  
always concerning you, brethren, as proper  
εστιν, οτι υπεραιστανει η πιστις υμων, και πλεον-  
it is, because is growing fast the faith of you, and abounds  
αζει η αγαπη ενος εκαστου παντων υμων εις  
the love of one of each of all of you for  
αλληλους· <sup>4</sup> οστε ημας αυτους εν υμιν καυχασ-  
each other; so that us ourselves in you to boast  
θαι εν ταις εκκλησιαις του θεου, υπερ της  
among the congregations of the God, on account of the  
υπομονης υμων και πιστεως, εν πασι τοις διωγ-  
patience of you and of faith, in all the perse-  
μοις υμων και ταις θλιψεσιν, αις ανεχεσθε·  
cutions of you and the afflictions, which you endure;  
<sup>5</sup> ενδειγμα της δικαιας κρισεως του θεου, εις το  
a token of the righteous judgment of the God, for that  
καταξιωθηναι υμας της βασιλειας του θεου,  
to be deemed worthy you of the kingdom of the God,  
υπερ ης και πατχετε. <sup>6</sup> Ειπερ δικαιον παρα  
on behalf of which also you suffer. If indeed a just thing with  
θεω, ανταποδουναι τοις θλιβουσιν υμας θλιψιν,  
God, to give in return to those afflicting you affliction,  
<sup>7</sup> και υμιν τοις θλιβομενοις ανεσιν μεθ' ημων, εν  
and to you to those being afflicted a relaxation with us, at  
τη αποκαλυψει του κυριου Ιησου απ' ουρανου,  
the revelation of the Lord Jesus from heaven,  
μετ' αγγελων δυναμεως αυτου, <sup>8</sup> εν πυρι φλο-  
with messengers of power of himself, in a fire of  
γος, διδοντος εκδικησιν τοις μη ειδοσι θεον,  
flame, executing retributive justice to those not knowing God,  
και τοις μη υπακουουσι τω ευαγγελιω του  
and to those not being obedient to the glad tidings of the  
κυριου ημων Ιησου \* [Χριστου·] <sup>9</sup> οτι τινες δικην  
Lord of us Jesus [Anointed;] who a just penalty

1 Paul, and † Silvanus, and Timothy, to the CON-  
GREGATION of Thessaloni-  
cans † in God our Father  
and the Lord Jesus Christ;  
2 † Favor to you and  
Peace, from God the Fa-  
ther and the Lord Jesus  
Christ.

3 † We are bound to  
give thanks to God always  
concerning you, Brethren,  
as it is proper, Because  
your FAITH is growing ex-  
ceedingly, and the LOVE of  
each One of you All is  
abounding towards each  
other;

4 so that † we ourselves  
boast in You among the  
CONGREGATIONS of GOD,  
† on account of your PA-  
TIENCE and Faith, † in All  
your PERSECUTIONS and  
the AFFLICTIONS which  
you endure;

5 † a Token of the  
RIGHTEOUS Judgment of  
GOD, for you to be RE-  
WARD WORTHY of the KING-  
DOM of GOD, on account of  
which also you suffer.

6 † If indeed it is just  
with God to repay Afflic-  
tion to THOSE who AF-  
FLICT you,

7 so also to YOU the AF-  
FLICTED, † a Rest together  
with us, at † the REVELA-  
TION of the LORD Jesus  
from Heaven with the  
Angels of his Power,

8 † in a Flame of Fire,  
dispensing Retributive jus-  
tice † to THOSE not AC-  
KNOWLEDGING God, and  
† to THOSE not BEING  
OBEDIENT to the GLAD  
TIDINGS of our LORD Je-  
sus;

9 † who shall pay a just

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS.  
& Anointed—omit.

2. of us—omit.

† 1. 2 Cor. i. 10. † 1. 1 Thess. i. 1. † 2. 1 Cor. i. 3. † 3. 1 Thess. i. 2, 3;  
III. 4, 9; 2 Thess. ii. 18. † 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 10, 20. † 4. 1 Thess.  
i. 2. † 4. 1 Thess. ii. 14. † 5. Phil. i. 28. † 6. Rev. vi. 10. † 7. Rev.  
xvi. 13. † 7. 1 Thess. iv. 16; Jude 14. † 8. Heb. x. 27; xii. 20. † 8. 1 Thess.  
iv. 5. † 8. Rom. ii. 6. † 9. Phil. iii. 10; 2 Pet. iii. 7.

τισουσιν, ὀλεθρον αἰωνιον, ἀπο προσώπου του  
shall pay, destruction age-lasting, from face of the  
κυριου και ἀπο της δόξης της ισχύος αυτού,  
Lord and from the glory of the strength of him,  
10 ὅταν ἔλθῃ· ἐνδοξασθῆναι ἐν τοῖς ἁγίοις  
when he may come to be glorified in the holy ones  
αὐτοῦ και θαυμασθῆναι ἐν πασὶ τοῖς πιστευσα-  
of himself and to be admired in all those having believed,  
σιν, (ὅτι ἐπιστεύθη το μαρτυριον ἡμῶν ἐφ'  
(because was believed the testimony of us to  
ύμας,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 Εἰς δ και προσ-  
you,) in the day that. For which also we  
ευχομεθα παντοτε περι ὑμῶν, ἵνα ὑμας αξιω-  
pray always concerning you, that you may be  
σῃ της κλησεως ὁ θεος ἡμῶν, και  
counted worthy of the calling the God of us, and  
πληρωσῇ πᾶσαν εὐδοκίαν ἀγαθωσύνης και  
may fill up every good intention of goodness and  
ἐργον πιστεως ἐν δυνάμει. 12 ὅπως ὑνδοξασθῇ το  
work of faith in power, so that may be glorified the  
ὄνομα του κυριου ἡμῶν Ἰησου \* [Χριστου] ἐν  
name of the Lord of us Jesus [Anointed] in  
ύμιν, και ὑμεῖς ἐν αὐτῷ, κατα την χάριν του  
you, and you in him, according to the favor of the  
θεου ἡμῶν και κυριου Ἰησου Χριστου.  
God of us and Lord Jesus Anointed.

ΚΕΦ. Β'. 2.

1 Ἐρωτῶμεν δε ὑμας, ἀδελφοί, ὑπὲρ της  
We entreat and you, brethren, concerning the  
παρουσίας του κυριου \* [ἡμῶν] Ἰησου Χριστου,  
presence of the Lord [of us] Jesus Anointed,  
και ἡμῶν ἐπισυναγωγῆς ἐκ' αὐτον, 2 εἰς το μη  
and of us assembling to him, in order that not  
ταχῶς σαλευθῆναι ὑμας ἀπο του νοος, μητε  
quickly to be shaken you from the mind, nor  
ὀροεῖσθαι μητε δια πνευματος, μητε δια λόγου,  
to be alarmed neither by a spirit, nor by a word,  
μητε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι  
nor by a letter as by means of us, as that  
ἐνεστήκεν ἡ ἡμέρα του κυριου. 3 Μη τις ὑμας  
has come close the day of the Lord. No one you  
ἐξαπατήσῃ κατα μηδενά τρεπον· ὅτι, εἰ μὴ  
should delude by any turn, because, if not  
ἐλθῇ ἡ ἀποστασία πρῶτον, και ἀποκαλυφθῇ  
may come the falling away first, and may be revealed  
ὁ ἀνθρώπος της ἁμαρτίας, ὁ υἱος της ἀπωλείας,  
the man of the sin, the son of the destruction,  
4 ὁ ἀντικείμενος και ὑπεραίρομενος ἐπὶ πάντα  
he opposing and lifting up himself above all  
λεγομενον θεον η σεβασμα, ὥστε αὐτον εἰς τον  
being called a god or an august object, so that him into the  
ναον του θεου καθίσαι, ἀποδεικνυντα ἑαυτον,  
temple of the God to be seated, openly showing himself,  
ὅτι ἐστι θεος. 5 Οὐ μνημονεύετε, ὅτι ἐτι  
that he is a god. Not remember you, that still

penalty,—eternal Destruction from the Face of the LORD, and from the GLORY of his STRENGTH;

10 † when he shall come to be glorified in his SAINTS, and † to be admired in ALL THOSE who BELIEVE, in that DAY; Because our TESTIMONY to you was believed.

11 For which also we pray always concerning you, that our GOD may esteem You worthy of the CALLING, and may complete Every Desire of Goodness, and † Work of Faith with Power;

12 † so that the NAME of our LORD Jesus may be glorified in you, and you in him, according to the FAVOR of our GOD, and Lord Jesus Christ.

CHAPTER II.

1 But we entreat you, Brethren, concerning † the COMING of the LORD Jesus Christ, and Our † Assembling to him,

2 that you be not quickly AGITATED in MIND, nor alarmed, neither by a Spirit, nor by a Discourse nor by a Letter as from us, as though the DAY of the LORD was present.

3 † Let no one delude You by any means, because † the APOSTASY must come first, and there must be revealed † THAT MAN of SIN, THAT SON of DESTRUCTION,

4 the OPPONENT, who indeed † lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a God.

5 Do you not remember—

\* VATICAN MANUSCRIPT.—12. Anointed—omit. 2. of us—omit.  
† 10. Psal. lxxxix. 7. † 10. Psal. lxxviii. 35. † 11. 1 Thess. i. 3. † 12. 1 Pet. i. 7; iv. 14. † 1. 1 Thess. iv. 16. † 1. Matt. xxiv. 31; Mark xlii. 37; 1 Thess. iv. 17. † 2. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. † 2. 1 Tim. iv. 1. † 3. Dan. vii. 33; 1 John ii. 28; Rev. xiii. 11. † 4. Dan. vii. 25; xi. 36; Rev. xiii. 4.

ἄν πρὸς ὑμᾶς, ταῦτα εἶπον ὑμῖν; <sup>6</sup> καὶ νῦν  
being with you, these things I said to you? and now  
τὸ κατεχὼν οἴδατε, εἰς τὸ ἀποκαλυφθῆναι  
the restraining thing you know, in order that to be revealed  
αὐτὸν ἐν τῇ ἑαυτοῦ καιρῷ. <sup>7</sup> Τὸ γὰρ μυστήριον  
him in the of himself season. The for secret thing

ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατεχὼν  
already works of the lawlessness, only the one restraining  
ἀρτὶ ἔως ἐκ μέσου γενήται. <sup>8</sup> καὶ τότε ἀποκα-  
now till out of midst it may be; and then will be re-  
λυφθῇσεται ὁ ἀνομος· ὃν ὁ κύριος \* [Ἰησοῦς]  
realed the lawless one; whom the Lord [Jesus]

ἐκλήσκει τῷ πνεύματι τοῦ στόματος αὐτοῦ,  
will consume with the breath of the mouth of himself,  
καὶ καταργήσει τὴν ἐπιφάνειαν τῆς παρουσίας  
and will make powerless by the appearing of the presence  
αὐτοῦ. <sup>9</sup> οὐδ' ἐστὶν ἡ παρουσία, κατ' ἐνεργεῖαν  
of himself; of whom in the presence, according to an energy

τοῦ σατανα, ἐν πάσῃ δυνάμει. καὶ σημείοις καὶ  
of the adversary, with all power and signs and  
τερασὶ ψευδούς, <sup>10</sup> καὶ ἐν πάσῃ ἀπατῇ \* [τῆς]  
wonders of falsehood, and with every deception [of the]  
ἀδικίας, \* [ἐν] τοῖς ἀπολλυμένοις· ἀπὸ ὧν τὴν  
iniquity, [in] those perishing; because as the

ἀγαπῇ τῆς ἀληθείας οὐκ ἔδεξαντο εἰς τὸ  
love of the truth not they received in order that  
σωθῆναι αὐτοὺς. <sup>11</sup> Καὶ διὰ τοῦτο πέμψει  
to be saved them. And because of this will send

αὐτοῖς ὁ θεὸς ἐνεργεῖαν πλάνης, εἰς τὸ πιστεῦ-  
to them the God a strong working of deceit, in order that to believe  
σαι αὐτοὺς τῷ ψεύδει. <sup>12</sup> ἵνα κριθῶσι πάντες οἱ  
them the falsehood; so that may be judged all those of

μὴ πιστευσάντες τὴν ἀληθείαν, ἀλλ' εὐδοκῆσαν-  
not having believed the truth, but having delighted  
τες \* [ἐν] τῇ ἀδικίᾳ. <sup>13</sup> Ἡμεῖς δὲ οφείλομεν  
[in] the iniquity. We but are bound

εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν,  
to give thanks to the God always concerning you,

ἀδελφοὶ ἡγαπημένοι ὑπὸ κυρίου, ὅτι εἰλάτο  
brethren being beloved by Lord, because chose

ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγί-  
you the God from a beginning for salvation in sancti-  
σμοῦ πνεύματος καὶ πίστει ἀληθείας. <sup>14</sup> εἰς ὃν  
otions of spirit and belief of truth; into which

ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς  
he called you by means of the glad tidings of us, for

περὶ τοῦ δοξῆς τοῦ κυρίου ἡμῶν Ἰησοῦ  
obtaining glory of the Lord of us Jesus

Χριστοῦ.

Anointed.

<sup>15</sup> Ἀρα οὖν, ἀδελφοὶ, στήκετε, καὶ κρατεῖτε  
So then, brethren, stand you, and hold you fast

That while I was with you, I said these things to you?

<sup>6</sup> and now you know WHAT RESTRAINS, in order to his BEING REVEALED in his own Season.

<sup>7</sup> For † the SECRET of LAWLESSNESS is already working, till only the ONE RESTRAINING for the present shall be out of the way;

<sup>8</sup> and then will be revealed the LAWLESS ONE; († whom the LORD Jesus will consume with † the BREATH of his MOUTH, and annihilate by the APPEARING of his PRESENCE;)

<sup>9</sup> Whose COMING is according to the ENERGY of the ADVERSARY, with ALL Power, and † Signs, and Wonders of Falsehood,

<sup>10</sup> and with EVERY Deception of Iniquity to † THOSE who are PERISHING, because they admitted not the LOVE of the TRUTH in order that they might be saved.

<sup>11</sup> † And on this account GOD \* will send to them an Energy of Delusion, † to their BELIEVING the FALSEHOOD;

<sup>12</sup> in order that ALL THOSE may be judged who BELIEVED not the TRUTH, † but approved the INIQUITY.

<sup>13</sup> But † we are bound to give thanks to GOD always for you, Brethren beloved by the Lord, Because † GOD \* chose you a First-fruit for Salvation, † in Sanctification of Spirit and Belief of Truth;

<sup>14</sup> to which he called you by our GLAD TIDINGS, for the obtaining of † the Glory of our LORD Jesus Christ.

<sup>15</sup> So then, Brethren, † stand firm, and retain

\* VATICAN MANUSCRIPT.—8. Jesus—omit.

10. of the—omit.

10. in—omit.

11. sends them.

12. in—omit.

13. chose you a First-fruit.

† 7. 1 John ii. 18; iv. 3.

† 8. Dan. vii. 10, 11.

† 8. Isa. xl. 4; Rev. ii. 10.

† 9. Matt. xxiv. 24; Rev. xiii. 13; xix. 20.

† 10. 2 Cor. ii. 15; iv. 3.

† 11. Rom.

i. 24.

† 11. Matt. xxiv. 8, 11; 1 Tim. iv. 1.

† 12. Rom. i. 32.

† 13. 2 Thess.

i. 3.

† 13. 1 Thess. i. 4.

† 13. 1 Pet. i. 2.

† 14. John xvii. 22; 1 Thess. ii.

12; 1 Pet. v. 10.

† 15. 1 Cor. xvi. 13; Phil. iv. 1.



τας παραδοσεις, <sup>16</sup> <sup>the</sup> <sup>traditions,</sup> <sup>which</sup> <sup>you</sup> <sup>were</sup> <sup>taught,</sup> <sup>whether</sup> <sup>through</sup> <sup>λογου</sup> <sup>ειτε</sup> <sup>δι'</sup> <sup>επιστολης</sup> <sup>ημων.</sup> <sup>16</sup> <sup>Αυτος</sup> <sup>δε</sup> <sup>ο</sup> <sup>κυριος</sup> <sup>ημων</sup> <sup>Ιησους</sup> <sup>Χριστος,</sup> <sup>και</sup> <sup>ο</sup> <sup>θεος</sup> <sup>της</sup> <sup>πατρης</sup> <sup>ημων</sup> <sup>ο</sup> <sup>αγαπησας</sup> <sup>ημας</sup> <sup>και</sup> <sup>δους</sup> <sup>παρκλησιν</sup> <sup>αιωνιαν</sup> <sup>και</sup> <sup>ελπιδα</sup> <sup>αγαθην</sup> <sup>εν</sup> <sup>χω-</sup> <sup>ριτι,</sup> <sup>17</sup> <sup>παρακαλεσαι</sup> <sup>υμιν</sup> <sup>τας</sup> <sup>καρδιας,</sup> <sup>και</sup> <sup>στη-</sup> <sup>ριζαι</sup> <sup>\*[υμιν]</sup> <sup>εν</sup> <sup>παντι</sup> <sup>λογω</sup> <sup>και</sup> <sup>εργω</sup> <sup>αγαθω.</sup> <sup>establish</sup> <sup>[you]</sup> <sup>in</sup> <sup>every</sup> <sup>word</sup> <sup>and</sup> <sup>work</sup> <sup>good.</sup>

ΚΕΦ. γ'. 3.

<sup>1</sup> <sup>Το</sup> <sup>λοιπον,</sup> <sup>προσευχασθε,</sup> <sup>αδελφοι,</sup> <sup>περι</sup> <sup>ημων,</sup> <sup>ινα</sup> <sup>ο</sup> <sup>λογος</sup> <sup>του</sup> <sup>κυριου</sup> <sup>τρεχη</sup> <sup>και</sup> <sup>δοξα-</sup> <sup>ζηται,</sup> <sup>καθως</sup> <sup>και</sup> <sup>προς</sup> <sup>υμιν,</sup> <sup>2</sup> <sup>και</sup> <sup>ινα</sup> <sup>βυσθω-</sup> <sup>μεν</sup> <sup>απο</sup> <sup>των</sup> <sup>ατομων</sup> <sup>και</sup> <sup>πονηρων</sup> <sup>ανθρωπων</sup> <sup>ου</sup> <sup>γαρ</sup> <sup>παντων</sup> <sup>η</sup> <sup>πιστις.</sup> <sup>3</sup> <sup>Πιστος</sup> <sup>δε</sup> <sup>εστιν</sup> <sup>ο</sup> <sup>κυριος,</sup> <sup>ος</sup> <sup>στηριζει</sup> <sup>υμιν</sup> <sup>και</sup> <sup>φυλαξει</sup> <sup>απο</sup> <sup>του</sup> <sup>πονηρου.</sup> <sup>4</sup> <sup>Πεποιθαμεν</sup> <sup>δε</sup> <sup>εν</sup> <sup>κυριω</sup> <sup>εφ'</sup> <sup>υμιν,</sup> <sup>οτι</sup> <sup>α</sup> <sup>παραγγελλομεν</sup> <sup>\*[υμιν,]</sup> <sup>και</sup> <sup>ποι-</sup> <sup>ετε</sup> <sup>και</sup> <sup>ποιησετε.</sup> <sup>5</sup> <sup>Ο</sup> <sup>δε</sup> <sup>κυριος</sup> <sup>κατευθυνει</sup> <sup>υμιν</sup> <sup>τας</sup> <sup>καρδιας</sup> <sup>εις</sup> <sup>την</sup> <sup>αγαπην</sup> <sup>του</sup> <sup>θεου,</sup> <sup>και</sup> <sup>εις</sup> <sup>την</sup> <sup>υπομονην</sup> <sup>του</sup> <sup>Χριστου.</sup> <sup>6</sup> <sup>Παραγγελλομεν</sup> <sup>δε</sup> <sup>υμιν,</sup> <sup>αδελφοι,</sup> <sup>εν</sup> <sup>ονοματι</sup> <sup>του</sup> <sup>κυριου</sup> <sup>\*[ημων]</sup> <sup>Ιησου</sup> <sup>Χριστου,</sup> <sup>στελλεσθαι</sup> <sup>υμιν</sup> <sup>απο</sup> <sup>παντος</sup> <sup>αδελφου</sup> <sup>ατακτως</sup> <sup>περιπατουντος,</sup> <sup>και</sup> <sup>μη</sup> <sup>κατα</sup> <sup>την</sup> <sup>παραδοσιν,</sup> <sup>ην</sup> <sup>παρελαβουσαν</sup> <sup>παρ'</sup> <sup>ημων.</sup> <sup>7</sup> <sup>Αυτοι</sup> <sup>γαρ</sup> <sup>οιδετε,</sup> <sup>πως</sup> <sup>δεν</sup> <sup>μιμεισθαι</sup> <sup>ημιν.</sup> <sup>οτι</sup> <sup>ουκ</sup> <sup>ητακθησαμεν</sup> <sup>εν</sup> <sup>υμιν,</sup> <sup>8</sup> <sup>ουδε</sup> <sup>δωρεαν</sup> <sup>αρτον</sup> <sup>εφαγομεν</sup> <sup>παρα</sup> <sup>τινος,</sup> <sup>αλλ'</sup> <sup>εν</sup> <sup>κοπω</sup> <sup>και</sup>

the INSTRUCTIONS you were taught, whether by our Word or Letter.

16 But may our LORD, \* Christ Jesus himself, and THAT GOD our FATHER, who LOVED us, and gave us, by Favor, eternal Consolation, and ‡ a good Hope,

17 console Your HEARTS, and establish you in Every good \* Work and Word.

### CHAPTER III.

1 FINALLY, Brethren, pray for us, that the WORD of the LORD may run and be glorified, even as among you;

2 and ‡ that we may be delivered from PERVERSE and Vicious Men; for not all have the FAITH.

3 But ‡ Faithful is the LORD, who will establish and ‡ guard you from the EVIL one.

4 And ‡ we have confidence in the LORD concerning you, Because the things we command, \* you both are doing, and will do.

5 And may the LORD direct Your HEARTS into the LOVE of GOD, and into the PATIENCE of the ANOINTED one.

6 Now we charge you, Brethren, in the Name of the LORD Jesus Christ, ‡ to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which \* you received from us.

7 For you yourselves know ‡ how you ought to imitate us; Because we were not disorderly among you,

8 nor did we eat Bread for nothing from any one, but in Toil and Weariness,

\* VATICAN MANUSCRIPT.—10. Christ Jesus. 17. Work and Word. do. 4. to you—omit. 4. of us—omit.

16. and—omit. 4. you both did, and are doing, and will

1. 15. 1 Cor. xi. 2; 2 Thess. iii. 6. 16. 1 John iv. 10; Rev. i. 5. 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10. 1. Eph. vi. 19; Col. iv. 3; 1 Thess. v. 23. 2. Rom. xv. 31. 3. 1 Cor. i. 9; 1 Thess. v. 34. 3. John xvii. 15. 4. Cor. vii. 16; Gal. v. 10. 5. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10. 6. 7. 1 Cor. xi. 1; 1 Thess. i. 6, 7.

μαχθῶ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ  
working, night and day <sup>in order that</sup>  
 μὴ ἐπιβάρησαι τίνα ὑμῶν. <sup>9</sup> Οὐχ ὅτι οὐκ  
not to burden any of you. Not because not  
 ἐχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τυπὼν δώ-  
we have authority, but that ourselves a pattern we might  
 μεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. <sup>10</sup> Καὶ γὰρ,  
give to you for the to imitate us. Indeed for,  
 ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παραγγελλόμεν  
when we were with you, this we announced  
 ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργάζεσθαι, μὴδὲ  
to you, that if any one not wishes to work, neither  
 ἐσθιέτω. <sup>11</sup> Ἀκούουεν γὰρ τινὰ περιπατοῦντας  
let him eat. We hear for some are walking  
 ἐν ὑμῖν ἀτακτῶς, μὴδὲν ἐργαζομένους, ἀλλὰ  
among you out of order, nothing working, but  
 περιεργαζομένους. <sup>12</sup> Τοῖς δὲ τοιοῦτοις παρα-  
being above work. To the now such like we com-  
 γελλόμεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου  
mand and we exhort through the Lord  
 \* [ἡμῶν] Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας  
[of us] Jesus Anointed, that with quietness  
 ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.  
working, the of themselves bread they may eat.  
<sup>13</sup> Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακῆσθε καλοποιοῦ-  
You but, brethren, not should be remiss doing  
 ουντες. <sup>14</sup> Εἰ δὲ τις οὐχ ὑπακούει τῷ λόγῳ  
well. If but any one not hearkens to the word  
 ἡμῶν διὰ τῆς ἐπιστολῆς, τούτων σημειοῦσ-  
of us by means of the letter, him print you  
 θε· \* [καὶ] μὴ συναμιγνύσθε αὐτῷ, ἵνα ἐντρα-  
out; [and] not mix you together with him, so that he may  
 πῇ· <sup>15</sup> καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νοου-  
be put to shame; and not as an enemy regard you, but ad-  
 θετεῖτε ὡς ἀδελφόν. <sup>16</sup> Αὐτὸς δὲ ὁ κύριος τῆς  
monish you as a brother. Himself but the Lord of the  
 εἰρήνης δώῃ ὑμῖν τὴν εἰρηνὴν διαπαντός ἐν  
peace may give to you the peace always in  
 παντὶ τρόπῳ· ὁ κύριος μετὰ πάντων ὑμῶν. <sup>17</sup> Ὁ  
every way; the Lord with all of you. The  
 ἀσπασμός τῃ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον  
salutation by the my hand of Paul, which is a sign  
 ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω· <sup>18</sup> ἡ χάρις τοῦ  
is every letter; thus I write; the favor of the  
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.  
Lord of us Jesus Anointed with all of you.  
 \* [Ἀμήν.]  
[So be it.]

† working Night and Day, so as not to BURDEN any of you;

9 † Not Because we have no Authority, but that we might give Ourselves a Pattern for you to IMITATE us.

10 For also, when we were with you, This we commanded you, † That if any one is not willing to work, neither let him eat.

11 For we hear of some among you, † walking out of order, not working, but being above work.

12 Now such we charge and exhort \* by the Lord Jesus Christ, † that, working with Quietness, they may eat THEIR OWN Bread.

13 But you, Brethren, † should not be remiss in doing well.

14 But if any one obey not our word by this LETTER, point him out, and † do not associate with him, so that he may be put to shame;

15 † and regard him not as an Enemy, † but admonish him as a Brother.

16 † Now may the LORD of PEACE himself give you PEACE always in every way. The LORD be with you all.

17 † The SALUTATION of Paul, with MY OWN Hand, which is a Sign in Every Epistle; thus I write.

18 † The FAVOR of our LORD Jesus Christ be with you all. \*

\* VATICAN MANUSCRIPT.—12. of us—omit. 12. In the Lord Jesus Christ. 14. and—omit. 15. So be it—omit. Subscription.—SECOND TO THE THESSALONICANS. WRITTEN FROM ATHENS.

† 8. Acts xviii. 3; xx. 34; 2 Cor. xi. 0; 1 Thess. ii. 0. † 9. 1 Cor. ix. 6; 1 Thess. ii. 0.  
 † 10. Gen. iii. 19; 1 Thess. iv. 11. † 11. 1 Tim. v. 13; 1 Pet. iv. 15. † 12. Eph. iv. 18.  
 † 13. Gal. vi. 0. † 14. Matt. xviii. 17; 1 Cor. v. 0, 11. † 15. Lev. xix. 17; 1 Thess. v. 14.  
 † 15. Titus iii. 10. † 16. Rom. xv. 33; xvi. 7; 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23.  
 † 17. 1 Cor. xvi. 21; Col. iv. 13. † 18. Rom. xvi. 24.

\* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, ἀποστόλος Ἰησοῦ Χριστοῦ, κατ'  
Paul, as apostle of Jesus Anointed, according to  
ἐπιταγὴν θεοῦ, σωτὴρος ἡμῶν, καὶ Χριστοῦ  
an appointment of God, a savior of us, and Anointed  
Ἰησοῦ, τῆς ἐλπίδος ἡμῶν, <sup>2</sup> Τιμοθεὺς γνήσιον  
Jesus, of the hope of us, to Timothy a genuine  
τεκνὸν ἐν πίστει· χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ  
child in faith; favor, mercy, peace from God  
πατρὸς \* [ἡμῶν,] καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου  
a father [of us,] and Anointed Jesus the Lord  
ἡμῶν.  
of us.

<sup>3</sup> Καθὼς παρεκάλεσα σε προσμεῖναι ἐν Ἐφέσῳ,  
As I entreated thee to remain in Ephesus,  
πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς  
departing for Macedonia, that thou mayest charge  
τισὶ μὴ ἑτεροδιδασκαλεῖν, <sup>4</sup> μὴδὲ προσεχέιν  
some not other to teach, nor to hold to  
μυθοῖς καὶ γενεαλογίαις ἀπεραντοῖς, αἰτίνες  
fables and genealogies endless, which  
ζητήσεις παρεχούσι μάλλον ἢ οἰκονομίαν θεοῦ  
disputes occasion rather than an administration of God  
τῇ ἐν πίστει· <sup>5</sup> (το δε τέλος τῆς παραγγελίας  
that by faith; (the now end of the commandment  
ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνείδη-  
is love out of a pure heart and conscience  
σεως ἀγαθῆς καὶ πίστεως ἀνυπόκριτον· <sup>6</sup> ὧν  
good and faith unfeigned; which  
τινες ἀστοχῆσαντες, ἐξέτραπῃσαν εἰς ματαιό-  
some having missed, turned aside to foolish-  
λογίαν, <sup>7</sup> θέλοντες εἶναι νομοδιδασκαλοὶ, μὴ  
talking, wishing to be law-teachers, not  
νοοῦντες μῆτε ἃ λεγούσι, μῆτε περὶ  
understanding neither the things they say, nor concerning  
τινῶν διαβεβαίονται. <sup>8</sup> Οἶδαμεν δὲ, ὅτι  
certain things they positively affirm. We know but, that  
καλὸς ὁ νόμος, εἰς τὴν αὐτὴν νομίμως χρῆται,  
good the law, if one it lawfully may use,

<sup>9</sup> εἰδὼς τούτο, ὅτι δικαίῳ νόμῳ οὐ κεῖται,  
knowing this, that for a just one alaw not is laid down,  
ἀνομοῖς δὲ καὶ ἀνυποτάκτοις, ἀσεβεσι  
for lawless ones but and for unruly ones, for ungodly ones  
καὶ ἁμαρτωλοῖς, ἀνομίῳις καὶ βεβηλοῖς,  
and sinners, for impious ones and for profane ones,  
πατρὶλῶν καὶ μητρὶλῶν, ἀνδροφόνων,  
for smiters of fathers and for smiters of mothers, for man-killers,  
<sup>10</sup> πόρνων, ἀρσενοκοιταῖς, ἀνδραποδισταῖς,  
for fornicators, for sodomites, for man-stealers,  
ψευσταῖς, ἐπιορκῶσις, καὶ εἰ τι ἕτερον τῇ ὕμνῳ  
for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

<sup>1</sup> Paul, an Apostle of Jesus Christ, according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

<sup>2</sup> to Timothy, a Genuine Child in Faith;—FAVOR, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

<sup>3</sup> Remain still in Ephesus, as I entreated thee, when departing for Macedonia, so that thou mayest charge some not to teach differently,

<sup>4</sup> nor to hold to Fables and interminable Genealogies, which occasion Disputes, rather than THAT \* EDIFICATION of God by Faith.

<sup>5</sup> (Now the END of the COMMANDMENT is LOVE, from a Pure Heart, and a good Conscience, and an undisssembled Faith;

<sup>6</sup> which some having missed, turned aside to Foolish talking;

<sup>7</sup> desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

<sup>8</sup> We know indeed That the LAW is excellent if one use it lawfully;

<sup>9</sup> I knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smiters of fathers and Smiters of mothers, for Assassins,

<sup>10</sup> for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is opposed

\* ALEXANDRIAN MANUSCRIPT.—Title—THE FIRST OF TIMOTHY.

2. of us—omit.

4. EDIFICATION.

1. Acts ix. 15; Gal. i. 1, 11.  
2. Acts xx. 1, 3; Phil. ii. 24.  
3. Rom. xiii. 8–10; Gal. v. 14.  
Gal. iii. 19; v. 22.

2. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. 2.  
3. Gal. i. 6, 7; 1 Tim. vi. 3, 10.  
4. 2 Tim. ii. 33.  
5. 2 Tim. ii. 33.  
6. Rom. vii. 12.  
7. 2 Tim. vi. 4, 20.  
8. Rom. vii. 12.  
9. 2 Tim. vi. 4, 20.

φωνῇ διδασκαλίᾳ ἀντίκειται, <sup>11</sup> κατὰ τὸ εὐαγ-  
sound teaching is opposed, according to the glad  
 γελιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπισ-  
tidings of the glory of the blessed God, which was en-  
 τρεσθῆν ἐγώ. <sup>12\*</sup> [καί] ἁρὶν ἔχω τῷ ἐνδυναμω-  
trusted with I; [and] give thanks I to the one having

σαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι  
empowered me Anointed Jesus the Lord of us, because  
 πιστὸν με ἠγήσατο, θεμενος εἰς διακονίαν,  
faithful me he regarded, placing into service,

<sup>13</sup> τὸν πρότερον ὅτα βλασφῆμον καὶ διωκτὴν  
him formerly Using a defamer and a persecutor

καὶ ὕβριστήν· ἀλλ' ἡλεσθην, ὅτι ἀγνοῶν  
and a violent person; but I received mercy, because being ignorant

ἐποίησα ἐν ἀπιστίᾳ, <sup>14</sup> ὑπερεπλεονάσθη δὲ ἡ  
I acted in unbelief, superabounded but the

χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγα-  
favor of the Lord of us with faith and love

πῆς τῆς ἐν Χριστῷ Ἰησοῦ. <sup>15</sup> Πιστὸς ὁ λόγος,  
of that in Anointed Jesus. True the word,

καὶ πάσης ἀποδοχῆς ἀξίος, ὅτι Χριστὸς Ἰησοῦς  
and of all reception worthy, that Anointed Jesus

ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν  
came into the world sinners to save, of whom

πρῶτος εἰμι ἐγώ. <sup>16</sup> ἀλλὰ διὰ τοῦτο ἡλεσθην,  
first am I; but through this I received mercy,

ὅτι ἐν ἐμοὶ πρῶτῳ ἐνδείχεται Ἰησοῦς Χριστὸς  
that in me first might show forth Jesus Anointed

τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποκυπώσεις τῶν  
the all forbearance, for an example of those

μελλόντων πιστεῦν ἐπ' αὐτῷ εἰς ζωὴν αἰωνίαν·  
being about to believe on him for life age-lasting;

<sup>17</sup> τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀσάτῳ,  
to the now king of the ages, incorruptible, inviolable,

μονῷ θεῷ, τιμῇ καὶ δόξῃ εἰς τοὺς αἰῶνας τῶν  
only God, honor and glory for the ages of the

αἰώνων· ἀμήν.)  
ages; so be it.)

<sup>18</sup> Ταύτην τὴν παραγγελίαν παρατίθεμαι σοι·  
This the charge I commit to thee:

τέκνον Τιμόθεε, κατὰ τὰς προαγοῦσας ἐπὶ σε  
child O Timothy, according to the preceding in respect to thee

προφητείας ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν  
prophecies that thou mayest war by them the good

στρατείαν, <sup>19</sup> ἔχων πίστιν καὶ ἀγαθὴν συνείδη-  
warfare, holding faith and good a consci-

σιν, ἣν τινες ἀπώσαμενοι, περὶ τὴν πίστιν  
ence, which some having thrust away, concerning the faith

† to the WHOLESOME Doc-  
 trine;

<sup>11</sup> according to the  
 GLAD TIDINGS of the  
 GLORY of the BLESSED  
 GOD, † with which I was  
 entrusted.

<sup>12</sup> I give thanks to him  
 who empowered me, Christ  
 Jesus our LORD, Because  
 he deemed Me faithful,  
 † putting into Service

<sup>13</sup> him † who was PRE-  
 VIOUSLY a Defamer, and  
 a Persecutor, and a Violent  
 man; but I received mer-  
 cy, † Because being ignor-  
 ant I acted in Unbelief.

<sup>14</sup> † But the FAVOR of  
 our LORD superabounded,  
 with THAT Faith and Love  
 which are in Christ Jesus.

<sup>15</sup> True is the WORD,  
 and worthy of All Recep-  
 tion, That † Christ Jesus  
 came into the WORLD to  
 save Sinners, of whom first  
 am I.

<sup>16</sup> But on this account  
 † I received mercy, that  
 in me, first, \* Christ Jesus  
 might exhibit ALL For-  
 bearance for an Example  
 of THOSE BEING ABOUT to  
 believe on him in order to  
 alonian Life.

<sup>17</sup> † Now to the KING of  
 the AGES, the Incorruptible,  
 the Invisible, the Only  
 God, be Honor and Glory  
 for the AGES of the AGES.  
 Amen.)

<sup>18</sup> This CHARGE † I  
 commit to thee, O Child  
 Timothy, according to the  
 PRECEDING PROPHECIES  
 concerning thee, that by  
 them thou mayest carry on  
 † the good Contest;

<sup>19</sup> retaining Faith and a  
 Good Conscience, which  
 some having thrust away,  
 concerning the FAITH  
 \* suffered Shipwreck;

\* ALEXANDRIAN MANUSCRIPT.—12. And—omit.  
 Shipwreck.

† 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; II. 1.  
 125. 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3.  
 Gal. i. 25. † 13. Acts vii. 8; ix. 1; 1 Cor. xv. 9; Phil. iii. 6.  
 John ix. 30, 41; Acts iii. 17; xvi. 9. † 14. 1 Cor. xv. 16.  
 II. 17; Luke v. 22; xix. 10; Rom. v. 8; 1 Jo. iii. 5.  
 1 Tim. vi. 18, 19. † 15. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2.  
 2 Tim. ii. 3; iv. 7.

10. Christ Jesus. 19. suffered

† 11. 1 Cor. ix. 17; Gal. ii. 7; Col.  
 12. 2 Cor. iii. 5, 6; iv. 1;  
 13. Luke xxi. 24;  
 14. Matt. ix. 13; Mark  
 10. 2 Cor. iv. 1.  
 17.  
 13. 1 Tim. vi. 12;

εναυαγησαν· <sup>20</sup> ὧν ἐστὶν Ὑμναιος καὶ Ἀλεξ-  
were shipwreck; of whom is Hymenius and Alex-  
ανδρος, οὓς παρεδωκα τῷ σατανᾷ, ἵνα παιδεύ-  
ander, whom I delivered up to the adversary, so that they might  
θωσι μὴ βλασφημεῖν.  
be taught not to revile.

ΚΕΦ. β'. 2.

<sup>1</sup> Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι  
I exhort therefore first of all to make  
δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας  
applications, prayers, intercessions, thanksgivings  
ὑπὲρ πάντων ἀνθρώπων· <sup>2</sup> ὑπὲρ βασιλείων, καὶ  
in behalf of all men; in behalf of kings, and  
πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἡρεμον  
of all of those in high station being; so that a tranquil  
καὶ ἡσυχίον βίον διαγώμεν ἐν πάσῃ εὐσεβείᾳ  
and quiet life we may lead in all piety  
καὶ σεμνότητι. <sup>3</sup> Τούτο \* [γὰρ] καλὸν καὶ ἀπο-  
and seriousness. This [for] good and ac-  
δεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, <sup>4</sup> ὃς  
ceptable in presence of the preserver of us God, who  
πάντας ἀνθρώπους θελεῖ σωθῆναι, καὶ εἰς ἐπιγ-  
all men wishes to be saved, and into an exact  
νώπιον ἀληθείας εἰλεῖν. <sup>5</sup> Εἰς γὰρ θεός, εἰς καὶ  
knowledge of truth to come. One for God, one and  
μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστὸς  
mediator of God and of men, a man Anointed  
Ἰησοῦς, <sup>6</sup> ὃ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάν-  
Jesus, he having given himself a ransom in behalf of  
τῶν \* [τὸ μαρτυρίον] καιροῖς ἰδιοῖς, <sup>7</sup> εἰς ὃ  
all; [the testimony] for seasons own, for which  
ἐτεθῆν ἐγὼ κηρὺξ καὶ ἀποστόλος, (ἀληθεῖαν  
was placed I a herald and an apostle, (truth  
λέγω, οὐ ψευδομαι.) διδασκαλὸς ἐθνῶν ἐν πίσ-  
I speak, not I speak falsely,) a teacher of nations in faith  
τει καὶ ἀληθείᾳ.  
and in truth.

<sup>8</sup> Βούλομαι οὖν προσευχεσθαι τοὺς ἀνδρας ἐν  
I direct therefore to pray the men in  
παντί τόπῳ, ἐκπαιρόντας ὁσίους χεῖρας χωρὶς  
every place, lifting up holy hands without  
ὀργῆς καὶ διαλογισμῶν. <sup>9</sup> Ὡσαύτως \* [καὶ τὰς]  
wrath and disputing. In the same way [and the]  
γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδούς  
women in apparel becoming, with modesty  
καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλεγ-  
and soundness of mind, to adorn themselves, not with wreaths,  
μασιν, ἢ χρυσοῖ, ἢ μαργαρίταις, ἢ ἱματισμοῖς  
or gold, or pearls, or garment  
πολυτελεῖ, <sup>10</sup> ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγ-  
expensive, but, (which is becoming for women un-

<sup>20</sup> of whom are † Hyme-  
nius and Alexander; whom  
I † delivered up to the  
ADVERSARY, that they may  
be taught not to blas-  
pheme.

CHAPTER II.

1 I exhort, therefore,  
first of all, to make Sup-  
plications, Prayers, Inter-  
cessions, and Thanksgiv-  
ings in behalf of All Men;

2 † in behalf of Kings,  
and ALL who ARE in High  
station, so that we may  
lead a Tranquil and Quiet  
Life in All Piety and Scri-  
ousness.

3 This is good and † ac-  
ceptible before God, our  
SAVIOR,

4 † who desires All Men  
to be saved, † and to come  
to an accurate Knowledge  
of the Truth.

5 † For God is One, and  
there is † One Mediator of  
God and Men, that Man,  
Christ Jesus,

6 † who GAVE himself a  
Ransom in behalf of all,—  
the TESTIMONY in its own  
Seasons;—

7 † for which I was ap-  
pointed a Herald and an  
Apostle, (I speak Truth, I  
do not falsity,) a Teacher  
of Nations in \* Faith and  
Truth.

8 I appoint, therefore,  
the MEN to pray in every  
place, lifting up Holy  
Hands without Wrath and  
Disputing.

9 In like manner, the  
WOMEN, also, in † becom-  
ing Attire, with Modesty  
and soberness of mind, not  
decorating themselves with  
Wreaths, or Gold, or  
Pearls, or expensive Cloth-  
ings,

10 but with good Works,  
which become Women un-

\* ALEXANDRIAN MANUSCRIPT.—3. for—omit.  
Spirit and Truth.

† 6. the TESTIMONY—omit.

7.

† 20. 2 Tim. ii. 17, 14.  
† 3. Rom. xii. 9; 1 Tim. v. 4.  
† 4. John xvii. 8; 2 Tim. ii. 25.  
† 5. Heb. viii. 6; ix. 15.  
† 6. Eph. iii. 7, 8; 2 Tim. i. 11.

† 20. 1 Cor. v. 5.  
† 4. Ezek. xviii. 23; John iii. 16, 17; Titus ii. 12; 2 Pet.  
† 5. Rom. iii. 28, 30; x. 12; Gal. iii. 26.  
† 6. Matt. xx. 28; Mark x. 45; Eph. 4. 7; Titus ii. 14.  
† 9. 1 Pet. iii. 3, 4.

† 2. Ezra vi. 10; Rom. xiii. 1.  
† 3. Rom. xii. 9; 1 Tim. v. 4.  
† 4. John xvii. 8; 2 Tim. ii. 25.  
† 5. Rom. iii. 28, 30; x. 12; Gal. iii. 26.  
† 6. Matt. xx. 28; Mark x. 45; Eph. 4. 7; Titus ii. 14.  
† 9. 1 Pet. iii. 3, 4.

γελομεναις θεοσεβειαν,) δι' έργων αγα-  
taking worship of God,) by means of works good.  
θων. <sup>11</sup> Γυνη εν ησυχια μαθανετω εν παση  
A woman in quietness let learn with all  
υποταγη. <sup>12</sup> Γυναικι δε διδασκειν ουκ επιτρεπω,  
submission. A woman but to teach not I permit,  
ουδε αυθεντειν ανδρος, αλλ' ειναι εν ησυχια.  
nor to assume authority over a man, but to be in silence.  
<sup>13</sup> Αδამ γαρ πρωτος επλασθη, ειτα Εβα. <sup>14</sup> Και  
Adam for first was formed, then Eve. And  
Αδამ ουκ ηπατηθη· η δε γυνη απατηθεισα, εν  
Adam not was deceived; the but woman having been deceived, in  
παρβασει γεγνε· <sup>15</sup> σωθησεται δε δια της  
transgression became; she will be preserved but through the  
τεκνογονιας, εαν μεινωσιν εν πιστει και αγαπη  
child-bearing, if they abide in faith and love  
και αγιασμω μετα σωφροσυνης.  
and holiness with sobriety of mind.

ΚΕΦ. γ'. 3.

<sup>1</sup> Πιστος δ λογος· Ει τις επισκοπος ορεγεται,  
True the word; If any one an oversight longs after,  
καλον εργον επιθυμει. <sup>2</sup> Δει ουν τον επισκο-  
excellent a work he desires. It behoves then the overseer  
πον ανεπιληκτον ειναι, μιας γυναικος ανδρα,  
unblamable to be, of one wife a husband,  
νηφαλιον, σωφρονα, κοσμιον, φιλοξενον, διδασ-  
vigilant, sedate, orderly, hospitable, able to  
τικον· <sup>3</sup> μη παροινον, μη πληκτην, αλλ' επει-  
teach; not a wine drinker, not a striker, but gen-  
κη, αμαχον, αφιλαργυρον· <sup>4</sup> του ιδιου οικου  
tle, not quarrelsome, not a lover of money; of the own house  
καλως προϊσταμενον, τεκνα εχοντα εν υποταγη  
well presiding, children having in subjection  
μετα πασης σεμνοτητας· <sup>5</sup> (ει δε τις του ιδιου  
with all dignity; (if but any one of the own  
οικου προστηναι ουκ οιδε, πως εκκλησιας θεου  
house to preside not knows, how a congregation of God  
επιμελησεται;) <sup>6</sup> μη νεοφυτον, ινα μη τυφω-  
will he take care of?) not a new convert, so that not being  
θεις εις κριμα εμπεση του διαβολου· <sup>7</sup> Δει δε  
passing into a judgment he may fall of the accuser; it behoves but  
αυτον και μαρτυριαν καλην εχειν απο των εξω-  
him also a testimony good to have from those out-  
θεν, ινα μη εις ονειδισμον εμπεση και παγίδα  
side, so that not into reproach he may fall and a snare  
τον διαβολου.  
of the accuser.

dertaking the worship of God.

<sup>11</sup> Let a Woman learn in Quietness with All Submission;

<sup>12</sup> for I do not permit a Woman to teach, nor to assume authority over a Man, but to be quiet;

<sup>13</sup> for Adam was formed first, and then Eve.

<sup>14</sup> And Adam was not deceived; but the woman having been deceived, became a Transgressor;

<sup>15</sup> but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

<sup>1</sup> This SAYING is True: If any one longs after an Overseer's office, he desires an Excellent Work.

<sup>2</sup> The overseer then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable; fit to teach;

<sup>3</sup> not a wine-drinker, no striker, but gentle, not quarrelsome, not a lover of money;

<sup>4</sup> presiding well over his own Family, having the Children in Subjection with All Dignity;

<sup>5</sup> (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

<sup>6</sup> Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

<sup>7</sup> And he must even have a good Testimony from THOSE WITHOUT, that he may not fall into reproach and a Snare of the ENEMY.

\* ALEXANDRIAN MANUSCRIPT.—14 wholly deceived.

† 12. 1 Cor. xiv. 24. † 12. Eph. v. 24. † 13. Gen. i. 27; II. 13, 22; 1 Cor. xi. 8, 9.  
† 14. Gen. iii. 6; 3 Cor. xi. 8. † 1. Acts xx. 28; Phil. i. 1. † 2. Titus. I. 6, &c.  
† 2. 2 Tim. ii. 24. † 3. Titus i. 7. † 4. 1 Pet. v. 3. † 4. Titus i. 6. † 7.  
Acts xxii. 12; 1 Cor. v. 12; 1 Thess. iv. 12. † 7. 2 Tim. ii. 20.



δαιμονίων, <sup>2</sup> ἐν ὑποκρίσει ψευδολογῶν, κεκαυ-  
of demons, by hypocrisy of false-speakers, having  
τηριασμένων τὴν ἰδίαν συνείδησιν, <sup>3</sup> κωλύοντων  
here contrived the own conscience, forbidding  
γὰρ, ἀπεχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτί-  
to abstain from foods, which the God created  
σεν εἰς μεταληψίην μετὰ εὐχαριστίας τοῖς πισ-  
for a partaking of with thanksgiving by the faithful  
τοῖς καὶ ἐπεγνώκοσι τὴν ἀληθειαν. <sup>4</sup> Ὅτι παν  
ones and they have known the truth. Because every

κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀποβλήτον, μετὰ  
creature of God good, and nothing cast away, with  
εὐχαριστίας λαμβανόμενον. <sup>5</sup> ἁγιάζεται γὰρ δια  
thanksgiving being received, it is sanctified forth  
λογὸν θεοῦ καὶ ἐντεuxews. <sup>6</sup> Ταῦτα ὑποτιθεμε-  
a word of God and of prayer. These things setting forth

vos τοῖς ἀδελφοῖς, καλὸς ἐσὶ διακονὸς Ἰησοῦ  
to the brethren, good thou wilt be a servant of Jesus

Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως  
Assisted, being nourished with the words of the faith

καὶ τῆς καλῆς διδασκαλίας, ἣ παρηκολούθη-  
and of the good teaching, which thou hast closely

κας. <sup>7</sup> Τοὺς δὲ βεβήλους καὶ γραῶδεις μυθους  
followed. The but profane and old women fables

παραιτοῦν γυμναζε δε σεαυτὸν πρὸς εὐσεbeian.  
do thou avoid; discipline but thyself for piety.

<sup>8</sup> Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν  
The for bodily discipline for a little it is

ὠφελίμος. ἡ δὲ εὐσεbeia πρὸς πάντα ὠφελίμος  
profitable, the but piety for all things profitable

ἰστίη, ἐπαγγελίαν ἐχούσα ζωῆς τῆς νῦν καὶ  
it is, a promise having of life of the now and

τῆς μελλούσης. <sup>9</sup> Πίστος ὁ λόγος καὶ πάσης  
of that about coming. True the word and of all

ἀποδοχῆς ἀξίος. <sup>10</sup> Εἰς τοῦτο γὰρ \* [καὶ]  
acceptance worthy. In order to this for [also]

κοπιώμεν καὶ οὐκ ἐνδοξάζομεθα, ὅτι ἠλπίκαμεν ἐπὶ  
we toil and are approached, because we have hoped in

θεοῦ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων,  
God living, who is a preserver of all men,

μαλιστα πιστῶν. <sup>11</sup> Παραγγέλλε ταῦτα καὶ  
especially of believers. Do thou enjoin these things and

διδασκε. <sup>12</sup> Μὴδεὶς σου τῆς νεότητος καταφρο-  
do thou teach. No one thee the youth let despise,

ρεῖτω, ἀλλὰ τυπὸς γίνου τῶν πιστῶν ἐν λόγῳ,  
but a pattern become thou of the believers in word,

ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ.  
in conduct, in love, in faith, in purity.

<sup>2</sup> [misled] by the † Hy-  
pocrisy of false teachers;  
whose own † Conscience  
has been scared;

<sup>3</sup> forbidding † marriage,  
and † the use of foods  
which God created in or-  
der to be partaken of with  
† Thanksgiving by the  
BELIEVERS, even by those  
who have recognized this  
TRUTH:—

<sup>4</sup> That † Everything  
Created by God † is good,  
and nothing is to be re-  
jected, being received with  
Thanksgiving;

<sup>5</sup> since it is sanctified  
through the Command of  
God, and by Prayer.

<sup>6</sup> Setting forth These  
things before the ΒΕΒΗ-  
ΚΕΝ, thou wilt be a Good  
Servant of \* Christ Jesus,  
† imbued with the WORDS  
of the FAITH, and the  
GOOD Teaching which thou  
hast closely followed.

<sup>7</sup> But † avoid PROFANE  
and Silly Fables, and train  
thyself for Piety;

<sup>8</sup> for BODILY Training  
is profitable for a little;  
† but PIETY is profitable  
for all things, † having a  
Promise of the PRESENT  
Life, and of THAT which is  
FUTURE.

<sup>9</sup> This SAYING is True,  
and worthy of All Recep-  
tion.

<sup>10</sup> For on this account,  
we toil and \* are re-  
proached, Because we hope  
in the living God, † who is  
a Preserver of All Men, es-  
pecially of Believers.

<sup>11</sup> These things enjoin  
and teach.

<sup>12</sup> Let no one despise  
Thy YOUTH; but † become  
a Pattern of the BELIEV-  
ERS, in Word, in Conduct,  
in Love, in Faith, in Purity.

\* ALEXANDRIAN MANUSCRIPT.—δ. Christ Jesus.  
certainly strive.

10. also—omit.

10. earn-  
estly strive.

† 4. for this purpose, or for food, or for being partaken of—ver. 3.

† 2. Matt. vii. 15; Rom. xvi. 15; 2 Pet. ii. 8.      † 2. Eph. iv. 19.      † 3. Heb. xiii. 4.  
† 2. Rom. xiv. 2.      † 2. Rom. xiv. 6; 1 Cor. x. 20.      † 4. Rom. xiv. 14, 20; 1 Cor. x. 25.  
† 2. 1 Tim. iii. 14, 15.      † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 10, 23; iv. 4; Titus i. 14.  
† 2. 1 Tim. vi. 6.      † 8. Psa. xxxvii. 4; lxxiv. 11; cxli. 2, 3; cxlv. 19; Matt. vi. 33; xix.  
20; Mark x. 30; Rom. viii. 23.      † 10. Job vii. 20; Psa. xxxvi. 6.      † 12. Titus ii. 7.



13 Ἔως ἐρχομαι, προσεχε τῇ ἀναγνώσει, τῇ  
Till I come, attend thou to the reading, to the  
παρακλήσει, τῇ διδασκαλίᾳ. 14 Μὴ ἀμελεῖς  
exhorting, to the teaching. Not be thou negligent  
τοῦ ἐν σοὶ χαρίσματος. ἡ ἐδίδθη σοὶ διὰ προ-  
of the in thee endowment, which was given to thee through proph-  
φητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσ-  
ecy, with laying on of the hands of the elder-  
βυτερίου. 15 Ταῦτα μελετά, ἐν τοῦτοις ἰσθί-  
ship. These things do thou care for, in these things be thou;  
ἵνα σου ἡ προκοπή φανερά ᾖ ἐν πάσιν.  
so that of thee the progress manifest may be in all things.  
16 Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπιμενε  
Attend thou to thyself, and to the teaching; continue thou  
αὐτοῖς· τοῦτο γὰρ ποίω, καὶ σεαυτὸν σώσεις  
in them; this for doing, both thyself thou wilt save  
καὶ τοὺς ἀκούοντας σου.  
and those hearing thee.

ΚΕΦ. ε'. 5.

1 Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακα-  
An elderly man not thou mayest chide, but exhort  
λεῖ ὡς πατέρα· νεώτερος, ὡς ἀδελφούς·  
as a father; younger men, as brothers;  
πρεσβύτερας, ὡς μητέρας· νεώτερας, ὡς ἀδελ-  
elderly women, as mothers; younger women, as sis-  
φας, ἐν πάσῃ ἁγνείᾳ. 3 Χήρας τιμα, τὰς ὄντως  
tern, in all purity. Widows honor, those really  
χήρας. 4 Εἰ δὲ τις χήρα τέκνα ἢ ἐγγόνα ἔχει,  
widows. If but any widow children or grandchildren has,  
μὴ θανατωσάν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν,  
let them be taught first the own house to be dutiful,  
καὶ ἀμοιβὰς ἀποδίδοναι τοῖς προγόνοις· τοῦτο  
and a recompense to render to the progenitors; this  
γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 Ἡ  
for is acceptable in presence of the God. She  
δὲ ὄντως χήρα καὶ μεμονωμένη ἡλπίκεν ἐπὶ τὸν  
but really a widow and having been left alone she hoped in the  
θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσ-  
God, and continues in the supplications and in the pray-  
εuchaῖς νυκτός καὶ ἡμέρας· 6 ἡ δὲ σπαταλωσα,  
ere night and day; she but luxuriously,  
ζῶσα τεθνήκε. 7 Καὶ ταῦτα παραγγέλλε, ἵνα  
living has died. And these things enjoin, so that  
ἀνεπιληπτοὶ ᾖσιν. 8 Εἰ δὲ τις τῶν ἰδίων, καὶ  
unblamable ones they may be. If but any one for those of own, and  
μαλιστὰ τῶν οἰκειῶν, οὐ πρόνοι, τὴν πίστιν  
especially of the household, not provides, the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 Neglect not that ENDOWMENT in thee, which was imparted to thee through PROPHECY, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and THOSE who HEAR thee.

CHAPTER V.

1 Chide not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers; Younger women as Sisters, in all Purity.

3 Support THOSE Widows who are really Widows.

4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their own Family, and to render proper returns to their PROGENITORS; for this is acceptable in the sight of God.

5 Now SHE who is really a WIDOW, and having been left alone, hopes in GOD, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But SHE, living in SELF-INDULGENCE, is dead.

7 And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his OWN relatives, and especially for \*his Family, he has denied the

\* ALEXANDRIAN MANUSCRIPT.—8. his Family.

1 14. 2 Tim. i. 6. 1 16. Acts xi. 23. 1 16. James v. 20. 1 1. Lev. xix. 32.  
1 4. Gen. xiv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. 1 5. 1 Cor. vi. 31. 1 6. James v. 8.  
1 7. 1 Tim. i. 3; iv. 11; vi. 17. 1 8. Isa. lviii. 7; Gal. vi. 10.

ἡρνηται, και εστιν απιστου χειρων. <sup>9</sup> Χηρα  
asdenied, and is an unbeliever worse. A widow

καταλεγεσθω μη ελαττον ετων εξηκοντα γεγο-  
let be enrolled not less of years sixty having

νυια, ενος ανδρος γυνη, <sup>10</sup> εν εργοις καλοισ μαρ-  
become, of one husband a wife, by works good being

τυρουμενη· ει ετεκνοτροφησεν, ει εξενοδοχη-  
attended, if she reared a family, if she received

σεν, ει αγιων ποδας επιψεν, ει θλιβομενοις  
strangers, if of holy ones feet she washed, if afflicted ones

επηρκεσεν, ει παντι εργω αγαθω επηκολουθησε.  
she relieved, if every work good she closely followed.

<sup>11</sup> Νεωτερας δε χηρας παραιτου· όταν γαρ κατασ-  
Younger but widows reject; when for they may

τηνησασωσι του Χριστου, γαμειν θελουσιν·  
be wanton towards the Anointed, to marry they wish;

<sup>12</sup> εχουσαι κριμα, οτι την πρωτην πιστιν  
having condemnation, because the first fidelity

ηθετησαν· <sup>13</sup> αμα δε και αργαι μανθανουσι  
they violated, at the same time and also idle ones they learn

περιερχομενοι τας οικιας· ου μονον θε αργαι,  
to go about the houses; not only but idle ones,

αλλα και φλυαροι και περιεργοι, λαλουσαι τα  
but also praters and busybodies, speaking the things

μη δεοντα. <sup>14</sup> Βουλομαι ουν νεωτερας γαμειν,  
not proper, I wish therefore younger ones to marry,

τεκνογονειν, οικοδοσκεσκειν, μηδεμιαν αφορμην  
to bear children, to keep house, no opportunity

διδουσαι τω αντικειμενῳ λοιδοριας χαριν. <sup>15</sup> Ηδη  
to give to the opponent of reproach on account. Already

γαρ τινες εξετραπησαν οπισω του σατανα. <sup>16</sup> Ει  
for some turned aside after the adversary. If

τις [πιστος η] πιστη εχει χηρας, επαρκειτω  
any [believing man or] believing woman has widows, let such support

αυταις, και μη βαρεισθω η εκκλησια, ινα ταις  
them, and not let burden the congregation, so that those

οτως χηραις επαρκεισιν. <sup>17</sup> Οι καλως προεστω-  
really widows may be relieved. The well presid-

τες πρεσβυτεροι διπλης τιμης αξιουσθωσαν·  
ing elders double honor let be esteemed worthy;

μαλιστα οι κοπιωντες εν λογω και διδασκαλια.  
especially those toiling in word and teaching.

<sup>18</sup> Λεγει γαρ η γραφη· Βουν αλωντα ου φιμω-  
says for the writing; An ox treading not thou shalt

σεις· και· αξιος ο εργατης του μισθου αυτου.  
muzzle, and, worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

<sup>9</sup> Let not a Widow be enrolled less than sixty Years old, †having been a Wife of One Husband,

<sup>10</sup> well Reputed for good Works; whether she has reared a family, or †entertained strangers, or †washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

<sup>11</sup> But reject Younger Widows, for when they become wanton against the ANOINTED one, they wish to marry;

<sup>12</sup> incurring Condemnation, Because they have violated their FIRST Fidelity.

<sup>13</sup> †And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IM-PROPER THINGS.

<sup>14</sup> †I desire, therefore, the Younger Widows to marry to bear children, to keep house, †to give No Opportunity to the OPPONENT for reproach;

<sup>15</sup> since some have already turned aside after the ADVERSARY.

<sup>16</sup> If any believer of either sex have Widows, let such support them, and let not the CONGREGATION be burdened, so that it may relieve †THOSE who are REALLY Widows.

<sup>17</sup> Let †the ELDERS who PRESIDE well †be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

<sup>18</sup> for the SCRIPTURE says, †"Thou shalt not muzzle an Ox threshing;" and, †"The LABORER is worthy of his REWARD."

\* ALEXANDRIAN MANUSCRIPT.—16. believing man, or—omit.

: 9. 1 Tim. iii. 2. : 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. : 10. John xiii. 5.  
14. : 13. 2 Thess. iii. 11. : 14. 1 Cor. vii. 9. : 14. 1 Tim. vi. 1; Titus ii. 8.  
: 16. verba 3, 5. : 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v.  
12; 13; Heb. xiii. 7, 17. : 17. Acts xxviii. 10. : 18. Deut. xxv. 4; 1 Cor. ix. 9.  
: 18. Lev. xix. 13; Deut. xiv. 14, 15; Matt. x. 10; Luke x. 7.

19 Κατα πρεσβυτερου κατηγοριαν μη παραδε-  
Against an elder an accusation not do thou  
χου, εκτος ει μη επι δυο η τριων μαρτυρων.  
receive, without if not by two or three witnesses.

20 Τους ἀμαρτανοντας, ενωπιον παντων ελεγχε,  
The sinning ones, in presence of all reprove thou,  
ινα και οι λοιποι φοβον εχωσι.  
so that also the remainder fear may have.

21 Διαμαρτυρομαι ενωπιον του θεου και \* [κυ-  
I solemnly enjoin in presence of the God and [Lord]  
ριου] Ιησου Χριστου και των εκλεκτων αγγε-  
Jesus Anointed and of the chosen mes-  
λων, ινα ταυτα φυλαξης χωρις προκριματος  
sengers, that these things thou mayest keep without prejudice  
μηδεν ποιων κατα προσκλισιν. 22 Χειρας  
nothing doing by partiality. Hands

ταχως μηδενι επιτιθει μηδε κοινωνει ἀμαρτιας  
hastily to no one do thou put and not do thou share in sins  
αλλοτριας. Σεαυτον ἄγνον τηρει. 23 Μηκετι  
with others. Thyself pure do thou keep. No longer

ὑδροποτει, αλλ' οινω ολιγω χρω δια  
be thou a water-drinker, but wine a little do thou use on account of  
τον στομαχον \* [σου] και τας πυκνας σου  
the stomach [of thee] and the frequent of thee  
ασθενειας. 24 Τινων ανθρωπων αι ἀμαρτιαι  
weaknesses. Of some men the sins

πρὶν ἂν εἰσι, προαγουσαι εἰς κρίσιν· τισὶ δὲ  
previously manifest are, before leading to judgment; in some but  
καὶ ἐπακολουθοῦσιν. 25 Ὡσαύτως καὶ τὰ καλὰ  
indeed they follow after. In like manner also the good  
ἔργα προδήλα ἐστὶ καὶ τὰ ἄλλως ἔχοντα,  
works previously manifest are; and the things otherwise being,  
κρυβῆναι οὐ δύναται.  
to be hidden not are able.

ΚΕΦ. 5'. 6.

1 Ὅσοι εἰσιν ὑπο ζυγον δούλοι, τοὺς ἰδίους  
As many as are under a yoke slaves, the own  
δεσποτὰς πάντας τιμῆς ἀξιους ἡγέισθωσαν, ἵνα  
masters of all honor worthy let them esteem, that  
μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασ-  
not the name of the God and the teaching may be  
φημηται. 2 Οἱ δὲ πιστοὺς ἔχοντες δεσποτὰς,  
reviled. Those and believing having masters,

μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ  
not let them disregard, because brethren they are; but  
μαλλον δουλευετωσαν, ὅτι πιστοὶ εἰσι καὶ  
rather let them serve, because believing ones they are and  
ἀγαπητοὶ οἱ τῆς ευεργεσίας ἀντιλαμβανόμενοι.  
beloved ones who of the well-doing are recipients.

Ταῦτα διδάσκει, καὶ παρακαλεῖ. 3 Εἰ τις  
These things do thou teach, and do thou exhort. If any one  
ἐτεροδιδασκαλεῖ, καὶ μὴ προσερχεται ὑγια-  
teach differently, and not assents to being

19 Against an Elder re-  
ceive not an Accusation,  
in any case, without Two  
or Three Witnesses.

20 \* But † those who  
sin reprove before all, so  
that the rest also may  
fear.

21 † I solemnly enjoin  
thee in the presence of  
God and of \* Christ Jesus,  
and of the chosen Mes-  
sengers, that thou keep  
These things without pre-  
judice, doing Nothing by  
Partiality.

22 † Lay Hands hastily  
on no one, † and be not a  
partaker in Others' Sins;  
keep Thyself pure.

23 (Be no longer a  
Water-drinker, but use a  
little Wine on account of  
thy stomach, and thy  
frequent Weaknesses.)

24 † The sins of some  
Men are previously mani-  
fest, leading on to Judg-  
ment; but in some, in-  
deed, they follow after.

25 \* And so good  
DEEDS also are previously  
manifest, and THOSE which  
ARE OTHERWISE cannot be  
concealed.

# CHAPTER VI.

1 Let as many † Bond-  
servants as are under a  
Yoke, esteem their own  
Masters as worthy of All  
Honor; † that the NAME  
of God and the TEACHING  
may not be reviled.

2 And let not THOSE  
HAVING Believing Masters  
disregard them, † because  
they are Brethren; but  
rather serve, Because they  
are Believers and Beloved,  
who are RECIPIENTS of  
the BENEFIT. † These  
things teach and exhort.

3 If any one † teach dif-  
ferently, and assent not to

\* ALEXANDRIAN MANUSCRIPT.—20. But THOSE.  
Jesus. 23. of these—omit.

21. Lord—omit.  
25. And so GOOD DEEDS also.

21. Christ

† 20. Gal. ii. 11, 14; Titus i. 13.

† 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1.

† 22.

Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6.

† 22. 2 John 11.

† 24. Gal. v. 12.

† 1. Eph. vi. 6; Col. iii. 23; Titus ii. 9; 1 Pet. ii. 18.

† 1. Isa. lii. 5; Rom. ii. 24; Titus

ii. 5, 8.

† 2. 1 Tim. iv. 11.

† 3. 1 Tim. i. 3.

φωνσι λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ  
 sound in words in those of the Lord of us Jesus  
 Χριστοῦ, καὶ τῇ κατ' εὐσεβίαν διδασκαλίᾳ.  
 Assisted, and to that according to piety teaching;  
<sup>4</sup> τετυφῶται, μὴδὲν ἐπιστάμενος, ἀλλὰ νοσῶν  
 he is puffed up, nothing being versed in, but being sick  
 περὶ ζητήσεως καὶ λογομαχίας, ἐξ ὧν γίνεταί  
 about questions and strifes of words, out of which arise  
 φθονος, ἐρις, βλασφημίας, ὑπονοίαι πονηραί,  
 envy, strife, evil-speaking, suspicions wicked,  
<sup>5</sup> διαπαράττειν διεφθαρμένων ἀνθρώπων τὸν  
 wranglings having been corrupted of men the  
 νοῦν, καὶ ἀτεστερημένων τῆς ἀληθείας, νομίζον-  
 mind, and having been devoid of the truth, suppos-  
 τῶν πορίσμον εἶναι τὴν εὐσεβίαν. \* [Ἀφί-  
 ing gain to be the piety. (Withdraw  
 τασθαι ἀπὸ τῶν τοιούτων.] <sup>6</sup> Ἔστι δὲ πορίσμος  
 thyself from of the such ones.] It is but gain  
 μέγας ἢ εὐσεβείᾳ μετὰ αὐταρκειας. <sup>7</sup> Οὐδὲν  
 great the piety with a competency. Nothing  
 γὰρ εἰσηνεγάμεν εἰς τὸν κόσμον. \* [δηλον,]  
 for we brought into the world; [evident,]  
 ὅτι οὐδὲ ἐξενεγκεῖν τι δύναμεθα. <sup>8</sup> Ἐχόντες δὲ  
 that neither to carry out anything are we able. Having and  
 διατροφᾶς καὶ σκεπασμάτων, τοῦτοις ἀρκεσθῆ-  
 foods and coverings, with these things we shall be  
 σόμεθα. <sup>9</sup> Οἱ δὲ βουλομένοι πλουτεῖν, ἐμπίπ-  
 satisfied. Those but wishing to be rich, fall  
 τούσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας  
 into temptation and a snare, and desires  
 πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθι-  
 many foolish and hurtful, which sink  
 ζοῦσι τοὺς ἀνθρώπους εἰς ὀλεθρὸν καὶ ἀπώλειαν.  
 deep the men into destruction and ruin.  
<sup>10</sup> Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαρ-  
 A root for of all of the evils is the love of  
 γυρία· ἧς τινες ορεγόμενοι ἀπεκλανθήσαν ἀπὸ  
 money, which some longing after wandered from  
 τῆς πίστεως, καὶ ἑαυτοὺς περιεπειραν ὀδυνοῖς  
 the faith, and themselves pierced around with sorrows  
 πολλαῖς. <sup>11</sup> Σὺ δὲ, ὦ ἀνθρώπε \* [τοῦ] θεοῦ,  
 many. Thou but, O man [of the] God,  
 ταῦτα φεύγε· διώκε δὲ δικαιοσύνην, εὐσε-  
 these things flee; pursue thou and righteousness, piety,  
 βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.  
 faith, love, patience, meekness;  
<sup>12</sup> ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπι-  
 contend thou the good contest of the faith, do thou  
 λαβὼν τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης,  
 lay hold of the age-lasting life, for which thou wast called out,  
 καὶ ὁμολογήσας τὴν καλὴν ὁμολογίαν ἐνώπιον  
 and thou didst confess the good confession in presence  
 πολλῶν μαρτύρων. <sup>13</sup> Παραγγέλλω σοὶ ἐνώ-  
 of many witnesses. I charge thee in  
 πῶς τοῦ θεοῦ, τοῦ ζωοποιούτος τὰ πάντα,  
 presence of the God, of that making alive the things all,

THOSE Sound Words of  
 our LORD Jesus Christ, and  
 to that TEACHING which is  
 according to Piety,

4 he is puffed up, being  
 master of Nothing, but is  
 distracted about : Que-  
 stions and Verbal conten-  
 tions, out of which arise  
 Envy, Strife, Revilings,  
 evil Suspicions,

5 Wranglings of Men  
 corrupted in MIND, and  
 destitute of the TRUTH,  
 supposing PIETY to be  
 GAIN.

6 But † PIETY with a  
 Competency is great Gain.

7 For we brought Noth-  
 ing into the world, and it  
 is evident that we are not  
 able to carry anything out;

8 And † having supplies  
 of Food and Clothing, with  
 These let us be satisfied.

9 But † THOSE WISHING  
 to be rich fall into a Tempt-  
 ation, and a Snare, and in-  
 to many foolish and injuri-  
 ous Desires, which sink  
 Men into Destruction and  
 utter Ruin;

10 † for a Root of All  
 kinds of Evil is the LOVE  
 OF MONEY; which some  
 longing after, wandered  
 from the FAITH, and pierc-  
 ed Themselves around with  
 many Sorrows.

11 † But thou, O Man of  
 God! flee from these things,  
 and pursue Righteousness,  
 Piety, Faith, Patience,  
 Love, Meekness.

12 † Maintain the GOOD  
 Contest of the FAITH;  
 lay hold of AIONIAN Life,  
 for which thou wast called  
 out, and didst confess the  
 GOOD Confession in the  
 presence of Many Wit-  
 nesses.

13 I charge thee in the  
 presence of THAT GOD who  
 makes alive ALL things,

\* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself—omit.  
 —omit. 11. of the—omit.

7. evident

† 4 1 Tim. i. 4; 2 Tim. ii. 25; Titus iii. 9. † 5. Titus i. 11; 2 Pet. ii. 3. † 6.  
 Ps. xiv. 16; Prov. xv. 16. † 8. Heb. xiii. 5. † 9. Prov. xv. 27; Matt. xii. 22;  
 James v. 1. † 10. Exod. xxiii. 8; Deut. xvi. 19. † 11. 2 Tim. ii. 22. † 12. 1 Cor.  
 ix. 24, 30; 1 Tim. i. 18; 2 Tim. iv. 7. † 12. Phil. iii. 12, 14; verse 19. † 13. John v. 21

και Χριστου Ιησου, του μαρτυρησαντος επι  
and Anointed Jesus, of that one testifying before  
Ποντιου Πιλατου την καλην δμολογιαν, <sup>14</sup> τη-  
Pontius Pilate the good confession, to  
ρησαι σε την εντολην ασπιλον, ανεπιληπτον,  
keep thee the commandment spotless, blameless,  
μεχρι της επιφανειας του κυριου ημων Ιησου  
till the appearance of the Lord of us Jesus  
Χριστου, <sup>15</sup> ην καιροισ ιδιοις δεξειει δ μακαριος  
Anointed, which in seasons own he will show the blessed  
και μονος δυναστης, ο βασιλευς των βασιλευ-  
and only Potentate, the king of those being  
οντων και κυριος των κυριευοντων, <sup>16</sup> ο μονος  
king and Lord of those being lords, the only  
εχων αθανασιαν, φως οικων απροσιτον, ον ειδεν  
one having deathlessness, light dwelling in inaccessible, whom saw  
ουδεις ανθρωπων, ουδε ιδειν δυναται· ο τμηη  
no one of men, nor to see is able; to whom honor  
και κρατος αιωνιον· αμην.  
and might age-lasting; so be it.

<sup>17</sup> Τοις πλουσιοις εν τη νυν αιωνι, παρα-  
To those rich ones in the present age, do thou  
γελλε μη υψηλοφρονειν, μηδε ηλwikiναι επι  
charge not to be high-minded, nor to have confidence in  
πλουτου αδηλοτητι, αλλ' εν τη θεω <sup>18</sup> [τη  
wealth uncertain, but in the God (the  
ζωντι), τη παρεχοντι ημιν παντα πλουσιως εις  
living,] in that offering to us all things richly for  
απολαυσιν· <sup>19</sup> αγαθοεργειν, πλουτειν εν εργοις  
enjoyment; to work good, to be rich in works  
καλοις, ευμεταδοτους ειναι, κοινωνικους, <sup>20</sup> απο-  
good, liberal ones to be communicative ones, treas-  
θησαυριζοντας εαυτοις θεμελιον καλον εις το  
uring up for themselves a foundation good for the  
μελλον, ινα επιλαβωνται της οντως ζωης.  
future, so that they may lay hold of that really life.

<sup>20</sup> Ω Τιμοθεε, την παραθηκην φυλαξον, εκ-  
O Timothy, the trust guard thou, avoid-  
τροπομενος τας βεβηλους κεροφωνιας και αρτι-  
ing the profane empty sounds and oppo-  
θεσεις της ψευδωνυμου γνωσεως· <sup>21</sup> ην τινες  
otions of the falsely-named knowledge; which some  
επαγγελλομενοι, περι την πιστιν ηστοχησαν.  
having professed, concerning the faith missed the mark.

·Η χαρις μετα σου.  
The favor with thee.

and THAT Christ Jesus, [who TESTIFIED to Pon-  
tius Pilate the GOOD Con-  
fession;

<sup>14</sup> that thou keep the  
COMMANDMENT, being  
spotless, blameless, & till  
the APPEARANCE of our  
LORD Jesus Christ;

<sup>15</sup> which in his own  
Season THAT BLESSED and  
only Potentate will exhibit,  
—& the KING of KINGS,  
and LORD of LORDS,—

<sup>16</sup> & the only one pos-  
sessing Immortality, in-  
habiting Light inaccessi-  
ble; & whom no one of  
Men has seen, nor is able  
to see; to whom be Honor  
and Might aionian. Amen.

<sup>17</sup> Charge THOSE RICH  
in the PRESENT Age, not to  
be high-minded, nor & to  
confide in Wealth & so un-  
certain, but in THAT GOD  
& who IMPARTS to us ALL  
things richly for Enjoy-  
ment;—

<sup>18</sup> to do good, & to be  
rich in good Works, to be  
liberal, willing to bestow;

<sup>19</sup> & treasuring up for  
themselves a good Founda-  
tion for the FUTURE, that  
they may lay hold of that  
which is REALLY Life.

<sup>20</sup> O Timothy! I guard  
THAT INTRUSTED to thee,  
& turning away from the  
PROFANE, Empty Sounds,  
and Contradictions of that  
FALSELY-NAMED KNOW-  
LEDGE,

<sup>21</sup> which some, having  
professed, & erred concern-  
ing the FAITH. FAVOR be  
with \* thee.

\* ALEXANDRIAN MANUSCRIPT.—17. the living—only.  
—THE FIRST TO TIMOTHY.—WRITTEN FROM LAODICEA.

21. you. Subscription

& 13. Matt. xvii. 11; John xviii. 27. & 14. Phil. i. 6, 10; 1 Thess. iii. 13; v. 23.  
& 15. Rev. xvii. 84; xix. 16. & 16. 1 Tim. i. 17. & 16. Exod. xxxiii. 20; John vi. 22.  
& 17. Job xxii. 28; Psal. lvi. 7; Isai. 10; Mark x. 24; Luke xii. 21. & 17. Prov. xxiii. 6.  
& 17. Acts xiv. 17; xvii. 25. & 18. Luke xii. 21; James ii. 6. & 19. Matt. vi. 20;  
xix. 23; Luke xii. 23; xvi. 9. & 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 3. & 20. 1 Tim.  
i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 16; iii. 9. & 21. 1 Tim. i. 6; 2 Tim. ii. 18.

[ΠΑΤΑΟΥ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.  
[OF PAUL] TO TIMOTHY [AN EPISTLE] SECOND.

\* THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, ἁποστόλος Ἰησοῦ Χριστοῦ δια  
Paul, an apostle of Jesus Anointed through  
θεληματος θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν  
will of God, according to a promise of life of that by  
Χριστῷ Ἰησοῦ, <sup>2</sup> Τιμοθέε ἀγαπητῷ τέκνῳ· χα-  
Anointed Jesus, to Timothy beloved a child; fa-  
ρις, ἐλεος, εἰρήνη ἀπο θεοῦ πατρός, καὶ Χριστοῦ  
merciful, peace from God the Father, and Anointed  
Ἰησοῦ τοῦ κυρίου ἡμῶν.  
Jesus the Lord of us.

<sup>3</sup> Χαρίν ἔχω τῷ θεῷ, ὃ λατρεύω ἀπο προ-  
Gratitude I have to the God, to whom I offer homage from an-  
γόνων ἐν καθαρᾷ συνείδησει, ὥς ἀδιαλείπτον  
censors with pure conscience, as unceasingly  
ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσι μου  
I have the concerning thee remembrance in the prayers of me  
νυκτός καὶ ἡμέρας, <sup>4</sup> ἐπιποθῶν σε ἰδεῖν, μεμνη-  
night and day. longing thee to see, remem-  
μερος σου τῶν δακρυῶν, ἵνα χάρας πληρωθῶ.  
bering of thee the tears, so that joy I may be filled with.

<sup>5</sup> Ὑπομνήσιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου  
a remembrance taking of thee in thee unfeigned  
πίστεως, ἥτις ἐνέγκησε πρῶτον ἐν τῇ μητρὶ  
faith, which dwelt first in the grandmother  
σου Λωιδί, καὶ τῇ μητρὶ σου Εὐνικῇ· πεπεισμαι  
of thee Lois, and in the mother of thee Eunice; I have confidence  
δε, ὅτι καὶ ἐν σοὶ. <sup>6</sup> Δι' ἣν αἰτίαν ἀναμιμ-  
and, that also in thee. Through which cause I remind  
νήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ  
thee to kindle up the free gift of the God, which  
ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθεσεως τῶν χειρῶν  
is in thee through the putting on of the hands  
μου· <sup>7</sup> οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δει-  
of me; not for gave to us the God a spirit of  
λιας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισ-  
timidity, but of power and of love and of a sound

μῶν. <sup>8</sup> Μὴ οὖν ἐκαιοχυνθῇς τὸ μαρτυρίον  
mind. Not therefore thou mayest be ashamed of the testimony  
τοῦ κυρίου ἡμῶν, μὴδε ἐμε τὸν δεσμίον αὐτοῦ·  
of the Lord of us, nor me the prisoner of him;  
ἀλλὰ συγκακοπαθήσων τῷ εὐαγγελίῳ κατὰ  
but participate in suffering evils for the glad tidings according to  
δυνάμει θεοῦ, <sup>9</sup> τοῦ σωσαντος ἡμᾶς καὶ καλε-  
power of God, of the one having saved us and having  
σαντας κλησεί ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν,  
called with a calling holy, not according to the works of us,

CHAPTER 1

1 Paul, † an Apostle of Jesus Christ, by the Will of God, on account of the † Promise of THAT Life which is by Christ Jesus,

2 † to Timothy, a Beloved Child; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our LORD.

3 I am thankful to God, († whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 † longing to see Thee, (being mindful of Thy TEARS,) so that I may be filled with Joy;

5 having a Recollection also of † the UNFEIGNED Faith which is in thee, which first dwelt in thy GRANDMOTHER Lois, and in † thy MOTHER Eunice, and I am persuaded that it dwells also in thee.

6 For this reason I remind thee † to kindle up the FREE GIFT of \* God, which is in thee, through the IMPOSITION of my HANDS.

7 For † God did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore † be not ashamed of † the TESTIMONY of our LORD, nor of me † his PRISONER; but jointly suffer evil for the GLAD TIDINGS, according to the Power of THAT God,

9 † who SAVED us, and † called us with a holy In- vitation, † not according to our WORKS, but according

\* ALEXANDRIAN MANUSCRIPT.—Title—THE SECOND TO TIMOTHY. & the ANOINTED.

† 1. 2 Cor. i. 1. † 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. † 2. 1 Tim. i. 2.  
† 2. Acts xxii. 3; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. † 4. 2 Tim. iv. 9, 21.  
† 3. 1 Tim. i. 5. † 5. Acts xvi. 1. † 6. 1 Tim. iv. 14. † 7. Rom. viii. 15.  
† 8. Rom. i. 16. † 8. 1 Tim. ii. 6; Rev. i. 2. † 8. Eph. iii. 1; Phil. i. 7. † 9.  
1 Tim. i. 1; Titus iii. 4. † 9. 1 Thess. iv. 7; Heb. iii. 1. † 9. Titus iii. 6.

αλλα κατ' ιδιαν προθεσιν και χαριν την  
 but according to own purpose and favor that  
 δοθεισαν ἡμιν εν Χριστῳ Ἰησου προ χρονων  
 having been given to us in Anointed Jesus before times  
 αιωνιων, <sup>10</sup> φανερωθεισαν δε νυν δια της επι-  
 age-lasting, having been manifested but now through the ap-  
 φανειας του σωτηρος ἡμων Ἰησου Χριστου,  
 pearance of the savior of us Jesus Anointed,  
 καταργησαντος μεν τον θανατον, φωτισαντος  
 having rendered powerless indeed the death, having illumined  
 δε ζωην και αφθαρσιαν δια του ευαγγελιου,  
 but life and incorruptibility by means of the glad tidings,  
<sup>11</sup> εις ο εταθην εγω κηρυξ και αποστολος και  
 for which was appointed I a herald and an apostle and  
 διδασκαλος \* [εθνων.] <sup>12</sup> δι' ἣν αιτιαν και  
 a teacher [of nations:] through which cause also  
 ταυτα πασχω, αλλ' ουκ εκαισχυνομαι· οίδα  
 these thing I suffer, but not I am ashamed; I know  
 γαρ ο πεπιστευκα, και πεκεισμαι, οτι δυνα-  
 for in whom I have believed, and I have confided in, because power-  
 τος εστι την παραθηκην μου φυλαξαι εις εκεινην  
 ful he is the trust of me to guard to that  
 την ἡμεραν.  
 the day.

<sup>13</sup> Ὅποτι πωσιν εχε υγιαινωντων λογων, ὡν  
 An outline hold thou of sound words, of which  
 παρ' εμου ηκουσας, εν πιστει και αγαπῃ τη εν  
 from me thou didst hear, in faith and love in that in  
 Χριστῳ Ἰησῳ· <sup>14</sup> την καλην παραθηκην φυλα-  
 Anointed Jesus; the good trust do thou  
 ζον δια πνευματος ἁγιου, του ενοικουντος εν  
 guard through spirit holy, of that dwelling in  
 ἡμιν.  
 us.

<sup>15</sup> Οιδας τουτο, οτι απεστραφησαν με παντες  
 Thou knowest this, that turned away me all  
 οἱ εν τη Ασια, ὡν εστι Φυγελλος και Ἑρμο-  
 those in the Asia, of whom is Phygellus and Hermo-  
 γενης. <sup>16</sup> Ἀπη ελεος ο κυριος τη Ονησιφορου  
 genes. May grant mercy the Lord to the of Onesiphorus  
 οικῳ· οτι πολλακις με ανεψυξε, και την αλυσιν  
 house; because often me refreshed, and the chain  
 μου ουκ επησχυνθη, <sup>17</sup> αλλα γενομενος εν  
 of me not he was ashamed, but having been in  
 Ῥωμῃ, σπουδαιοτερον εζητησε με, και εὑρε·  
 Rome, very diligently he sought me, and found.  
<sup>18</sup> (δωη αυτω ο κυριος εδρειν ελεος παρα κυριῳ  
 may grant to him the Lord to find mercy from Lord  
 εν εκεινη τη ἡμερᾳ·) και οσα εν Εφεσῳ  
 in that the day;) and what things in Ephesus  
 διηκουησε, βελτιον συ γινωσκεις.  
 he served, very well thou knowest.

to his Own Purpose, and THAT FAVOR which was BESTOWED on us in Christ JESUS, † before the aionian TIMES;

<sup>10</sup> but † is now manifest- ed through the APPEAR- ANCE of our SAVIOR \* Christ JESUS; † who has indeed rendered DEATH powerless, and who has il- lustrated Life and Incor- ruptibility by the GLAD TIDINGS;

<sup>11</sup> † for which I was ap- pointed a Herald, and an Apostle, and a Teacher of Nations;

<sup>12</sup> † for Which Cause I also suffer These things; but I am not ashamed; and I know in whom I have believed and have confided, For he is able to guard my ENTRUSTED CHARGE till That DAY.

<sup>13</sup> Return † an Outline of Wholesome Words, which thou didst hear from me, in THAT Faith and Love which are in Christ Jesus.

<sup>14</sup> † Guard the GOOD Entrusted charge, through THAT holy Spirit which DWELLS in us.

<sup>15</sup> Thou knowest this, That ALL THOSE in ASIA † turned away from me; of whom are Phygellus and Hermogenes.

<sup>16</sup> May the LORD grant Mercy † to the FAMILY of ONESIPHORUS.—Because he often refreshed Me, and † was not ashamed of my CHAIN;

<sup>17</sup> but being in Rome he searched for me very diligently, and found me.

<sup>18</sup> (May the LORD grant to him † to find Mercy from the Lord in THAT DAY!) and how many things he served me in Ephesus, thou knowest very well.

\* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus.

11. of nations—omit.

† 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. † 10. Rom. xv i. 26; Eph. i. 9. † 10. 1 Cor. xv. 54, 55; Heb. ii. 14. † 11. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. ii. 7. † 12. Eph. iii. 1; 2 Tim. ii. 9. † 13. Rom. vi. 17. † 14. 1 Tim. vi. 20. † 15. 2 Tim. iv. 10, 16. † 10. 2 Tim. iv. 13. † 16. Acts xxviii. 20; Eph. vi. 20. † 18. Matt. xxv. 34—40.

ΚΕΦ. β'. 2.

CHAPTER II.

<sup>1</sup> Σὺ οὖν, τέκνον μου, ἐνδυνάμου ἐν τῇ  
Thou therefore, child of me, be strong in the  
χαρίτι τῇ ἐν Χριστῷ Ἰησοῦ· <sup>2</sup> καὶ ἃ ἤκου-  
hear in that in Anointed Jesus; and the things thou didst  
σας παρ' ἐμοῦ δια πολλῶν μαρτυρῶν, ταῦτα  
hear from me through many witnesses, these things  
παρὰ πειστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἐσόν-  
entrust thou to faithful men, who competent shall  
ται καὶ ἑτέροις διδάξαι. <sup>3</sup> Σὺ οὖν κακοπαθ-  
be also others to teach. Thou therefore endure evil  
σον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.  
as good a soldier of Jesus Anointed.

<sup>4</sup> Οὐδεὶς στρατευόμενος ἐμπλεκέται ταῖς τοῦ  
No one serving as a soldier involves himself with the of the  
βίου πραγματείαις, ἵνα τῷ στρατολογησάντι  
life occupations, so that the one having enlisted  
ἀρεσθῇ. <sup>5</sup> Ἐὰν δὲ \* [καὶ] ἀθλῇ τις, οὐ στε-  
he may please. If but [also] may contend any one, not is  
φανοῦνται, εἰ μὴ νομίμως ἀθλήσῃ. <sup>6</sup> Τὸν κο-  
covered, if not lawfully he may have contended. The toil-

πῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μετα-  
ing husbandman it behooves first of the fruits to par-  
λαμβάνειν. <sup>7</sup> Νοεῖ, ἃ λέγω· ὅψῃ γὰρ  
take. Consider thou, the things I say; may give for

σοι ὁ κύριος συνέσιν ἐν πᾶσι. <sup>8</sup> Μνημονεύε Ἰη-  
to thee the Lord understanding in all things. Do thou remember Je-  
σοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ  
as Anointed having been raised out of dead ones, from  
σπερματος Δαυὶδ, κατὰ τὸ εὐαγγέλιον μου·  
seed of David, according to the glad tidings of me;

<sup>9</sup> ἐν ᾧ κακοπαθὼ μέχρι δεσμῶ, ὡς κακούργος·  
in which I suffer evil even to chains, as an evil doer;  
ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δεδεσται. <sup>10</sup> Διὰ  
but the word of the God not is chained. On account of

τούτου πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς,  
this all things I undergo on account of the chosen ones,

<sup>11</sup> ἵνα καὶ αὐτοὶ σωτηρίας τυχῶσι τῆς ἐν Χριστῷ  
so that also they salvation may obtain of that in Anointed  
Ἰησοῦ, μετὰ δόξης αἰωνίου. <sup>12</sup> Πιστὸς ὁ λόγος·  
Jesus, with glory age-lasting. True the word;

εἰ γὰρ συναπεθανομέν, καὶ συζήσομεν· <sup>12</sup> εἰ  
if for we died with, also we shall live with; if  
ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνού-  
we endure patiently, also we shall reign with; if we

<sup>1</sup> Thou, therefore, my Child, be Strong in THAT FAVOR which is in Christ Jesus.

<sup>2</sup> † And the things which thou didst hear from me through Many Witnesses, These † entrust to Faithful Men, who will be † competent also to instruct others.

<sup>3</sup> Do thou, therefore, \* endure with me hard-ship, † as a Good Soldier of Christ Jesus.

<sup>4</sup> † No one serving as a soldier embarrasses him- self with the occupa- tions of life, in order that he may please HIM who ENLISTED him.

<sup>5</sup> And if any one con- tend in the games, he is not crowned, unless he contend lawfully.

<sup>6</sup> † The TOILING HUS- BANDMAN ought first to partake of the FRUITS.

<sup>7</sup> Think of what I say; \* for the LORD will give thee Understanding in all things.

<sup>8</sup> Remember Jesus Christ of the † Seed of David, † has been raised from the Dead, according to my GLAD TIDINGS;

<sup>9</sup> in which I endure hardship, † even to Chains, as a Malefactor; † but the word of GOD is not chained.

<sup>10</sup> Therefore † I under- go All things on account of the CHOSEN people, so that they also may obtain THAT Salvation which is in Christ Jesus with Glory aionian.

<sup>11</sup> True is the word; † For if we died with him, we shall also live with him;

<sup>12</sup> † if we endure pa- tiently, we shall also reign with him, if we disown

\* ALEXANDRIAN MANUSCRIPT.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—omit. 7. for the Lord will give thee.

† 2. 2 Tim. i. 13; iii. 10, 14. † 2. 1 Tim. i. 18. † 2. 1 Tim. iii. 2; Titus i. 9.  
† 2. 1 Tim. i. 18. † 4. 1 Cor. ix. 25. † 6. 1 Cor. ix. 10. † 8. Rom. i. 3, 4;  
Acts ii. 30; xiii. 23. † 8. 1 Cor. xv. 1, 4, 20. † 9. Phil. i. 7; Col. iv. 3, 18  
† 9. Acts xxviii. 31; Eph. vi. 10, 20; Phil. i. 13, 14. † 10. Eph. iii. 13; Col. i. 24  
† 11. 2 Cor. iv. 8. † 12. Rom. viii. 17; 1 Pet. iv. 13. † 12. Matt. x. 23.



μεθα, κκεινος αρνησεται ημας. <sup>13</sup> ει απιστου-  
deny, also he will deny us; if faithless  
μεν, εκεινος πιστος μενει αρνησασθαι εαυτον  
he faithful remains; to deny himself  
ου δυναται.  
not he is able.

<sup>14</sup> Ταυτα υπομνησκει, διαμαρτυρομενος ενω-  
These things do thou put in mind, earnestly testifying in pres-  
πιν του κυριου, μη λογομαχειν, εις ουδεν  
ence of the Lord, not to dispute about words, for nothing  
χρησιμον, ει καταστροφη των ακουοντων.  
useful, to a subversion of those hearing.

<sup>15</sup> Σπουδασον σεαυτον δοκιμον παραστησαι τη  
Be thou diligent thyself approved to present to the  
Θεω, εργατην ανεπαισχυτον, ορθομουνα  
God, a workman unashamed, setting straight  
τον λογον της αληθειας. <sup>16</sup> Τας δε βεβηλους  
the word of the truth. The but profane

κενοφωνιας περιστασο· επι πλεον γαρ προκο-  
empty sounds do thou avoid; to more for they will  
ψουσιν ασεβειας, <sup>17</sup> και ο λογος αυτων ως γαγ-  
proceed impiety, and the word of them as a mor-  
γραйна νομην εξει· ων εστιν "Τμεναιος και  
tifying sore pasture will have; of whom is Illymenus and  
Φιλητος, <sup>18</sup> οτινες περι την αληθειαν ηστο-  
Philetus, who concerning the truth missed

χησαν, λεγοντες την αναστασιν ηδη γεγονε-  
a mark, saying the resurrection already to have hap-  
ναι, και ανατρεπουσι την τινων πιστιν. <sup>19</sup> Ο  
passed, and overturn the of some faith. The

μεντοι στερεος θεμελιος του θεου εστηκεν,  
however firm foundation of the God stands,

εχων την σφραγιδα ταυτην· Εγνω κυριος τους  
having the seal this; Knew Lord the  
οντας αυτου· και· Αποστητω απο αδικιας πας  
being of himself; and; Let depart from iniquity every one  
δ ονομαζων το ονομα κυριου. <sup>20</sup> Εν μεγαλη δε  
who is naming the name of Lord. In great but

οικια ουκ εστι μονον σκευη χρυσα και αργυρα,  
a house not is only vessels golden and made of silver,  
αλλα και ξυλινα και οστρακινα· και α μεν εις  
but also wooden and earthen; and some indeed for  
τιμην, α δε εις ατιμιαν. <sup>21</sup> Εαν ουν τις εκκα-  
honor, some and for dishonor. If therefore any one should

δαρη εαυτον απο τωτων, εσται σκευος εις  
well cleanse himself from these, he will be a vessel for

him, he also will disown us;

<sup>13</sup> if we are faithless, he remains faithful; \* for he cannot deny himself.

<sup>14</sup> Remind them of These things, solemnly charging them in the presence of the LORD, not to contend about words for Nothing Useful, to the Subversion of the HEARERS.

<sup>15</sup> Be diligent to present Thyself to \* God, an approved Workman, irreproachable, rightly treating the WORD OF TRUTH.

<sup>16</sup> † But PROFANE, Empty Declarations resist; for they will further promote Impiety;

<sup>17</sup> and the WORD of those [men] will eat like a Mortifying sore; of whom are † Illymenius and Phile-  
tus;

<sup>18</sup> who † missed the mark with respect to the TRUTH, † saying that the RESURRECTION has already happened; and they are perverting the FAITH of SOME.

<sup>19</sup> However, the FIRM Foundation of God stands, having this † INSCRIPTION, "The LORD † knows those who ARE his;" and, "Let EVERY ONE who NAMES the NAME of the Lord depart from Iniquity."

<sup>20</sup> But in a Great House there are not only golden and silver Vessels, but also wooden and earthen ones; † some for Honor, and some for Dishonor.

<sup>21</sup> If, then, any one entirely purify himself from these things, he will be a

\* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

15. the ANOINTED ONE.

† 13. Literally, a Seal, on which inscriptions were frequently engraved. *Doddridge* remarks, "The expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the names of the persons by whom, and the purposes for which, the structure is raised: and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription."

‡ 13. Rom. iii. 8; iv. 6. ‡ 13. Num. xxiii. 10. ‡ 14. 1 Tim. v. 21; vi. 13; 2 Tim. iv. 1. ‡ 14. 1 Tim. i. 4; vi. 4; Titus iii. 9, 11. ‡ 16. 1 Tim. iv. 7; vi. 20; Titus i. 14. ‡ 17. 1 Tim. i. 20. ‡ 18. 1 Tim. vi. 21. ‡ 19. 1 Cor. xv. 12. ‡ 20. John 2. 14, 27. See Num. xvi. 5. ‡ 20. Rom. ix. 21.

τιμῇ, ἡγιασμενόν, \* [καὶ] εὐχρηστον τῷ δεσ-  
honor, having been cleansed, [and] of good use to the mas-  
τερ, εἰς πᾶν ἔργον ἀγαθόν ἡτοιμασμενόν.  
ter, for every work good having been prepared.

22 Τας δὲ νεωτερικὰς ἐπιθυμίας φευγε· διώκε δὲ  
The new youthful desires flee thou; pursue thou but  
δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν  
righteousness, faith, love, peace with those  
ἐπικαλουμένων τὸν κύριον ἐν καθάρᾳ καρδίας.  
calling on the Lord out of pure a heart.

23 Τας δὲ μωρὰς καὶ ἀκαίδευτους ζητήσεις πα-  
The but foolish and uninstructive questions do  
ραιτοῦ, εἰδὼς, ὅτι γεννώσι μαχάς· 24 δούλον δὲ  
thou avoid, knowing, that they beget contents; a bondman but

κυρίου οὐ δεῖ μαχεσθαι, ἀλλ' ἡπίον εἶναι πρὸς  
of Lord not it behooves to quarrel, but gentle to be to  
πάντας, διδασκῆναι, ἀνεξίκακον, 25 ἐν πραότητι  
all, sit to teach, enduring evil, in meekness

παίδευοντα τοὺς ἀντιδιатиθεμένους· μηποτε δὲ  
admonishing those being opposed; perhaps may give  
αὐτοῖς ὁ θεὸς μετανοίαν εἰς ἐπίγνωσιν ἀληθείας,  
to them the God a change of mind to a knowledge of truth,

26 καὶ ἀνανήψουσιν ἐκ τῆς τοῦ διαβολοῦ παγί-  
and they may be recovered from the of the accuser snare

δος ἐξ ὧν ῥημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνου θε-  
having been taken alive by him for the of him will  
λημα.

# ΚΕΦ. γ'. 8.

1 Τοῦτο δὲ γινώσκει, ὅτι ἐν ἐσχάταις ἡμέραις  
This but know thou, that in latter days  
ἐνστήσονται καιροὶ χालεποὶ. 2 Ἔσονται γὰρ οἱ  
will be present seasons trying. Will be for the

ἄνθρωποι φιλαυτοὶ, φιλαργυροὶ, ἀλαζόνες,  
men self-lovers, money-lovers, boasters,

ὑπερηφάνοι, βλασφημοὶ, γονευσὶν ἀπειθεῖς,  
haughty ones, revilers, to parents disobedient,

ἀχαριστοὶ, ἀνόσιοι, 3 ἀστοργοὶ, ἀσπονδοὶ,  
unthankful ones, unholiness, void of natural affection, implacable,

διαβολοὶ, ἀκράτεις, ἀνημεροὶ, ἀφιλαγαθοὶ,  
accusers, without self-control, fierce ones, without love to good men,

4 προδοταὶ, προπετεῖς, τετυφωμένοι, φιληδοιοὶ  
betrayers, rash ones, having been puffed up, pleasure-lovers

μᾶλλον ἢ φιλοθεοὶ· 5 ἔχοντες μορφῶσιν εὐσε-  
rather than God-lovers; having a form of

βείας, τὴν δὲ δύναμιν αὐτῆς ἠρνήμενοι. Καὶ  
piety, the but power of her having denied. Also

τούτους ἀποτρέπου. 6 Ἐκ τούτων γὰρ εἰσὶν οἱ  
these turn away from. Out of these for are those

ἐνδύοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες  
entering into the houses and leading captive

Vessel for Honor, sancti-  
fied, of good use to the  
MASTER, prepared for  
Every good Work.

23 Now flee from  
YOUTHFUL DESIRES; but  
pursue Righteousness, Fi-  
delity, Love, Peace, with  
\* All those who invoke  
the LORD from a Pure  
Heart.

23 † Reject also fool-  
ish and uninstructive  
Questions, knowing That  
they produce Contentions;

24 and † a Servant of  
the Lord must not be con-  
tentious, but be Gentle to-  
wards all, fit to teach, pa-  
tient under evil;

25 † in meekness cor-  
recting the OPPOSERS;  
perhaps GOD may give  
them a change of mind in  
order \* to a Knowledge of  
the Truth;

26 and that they may be  
recovered † from the SNARE  
of the ENEMY, who have  
been entrapped by him for  
his Pleasure.

## CHAPTER III.

1 But \* know This.  
† That in latter Days try-  
ing Seasons will come;

2 for the MEN will be  
Self-lovers, Money-lovers,  
Boasters, Haughty, Blas-  
phemers, Disobedient to  
Parents, Ungrateful, Un-  
holy,

3 Without natural affec-  
tion, Implacable, Accusers,  
Without self-control, Per-  
cious Haters of good men,

4 Treacherous, Rash,  
Self-conceited, Lovers of  
pleasure rather than Lov-  
ers of God;

5 having a Form of  
Piety, † but having denied  
its POWER; † from These  
also turn away.

6 For † of these are  
THOSE ENTERING the  
HOUSES, and leading cap-

\* ALEXANDRIAN MANUSCRIPT.—21. and—omit.  
1. know you This.

† 21. 2 Tim. iii. 17; Titus iii. 1. † 22. Acts ix. 14; 1 Cor. i. 2. † 23. Titus iii. 9.  
† 24. 1 Tim. iii. 2, 3. † 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. † 26. 1 Tim. iii. 7.  
† 1. 1 Tim. iv. 1; 2 Tim. iv. 8; 2 Pet. iii. 3. † 2. 1 Tim. v. 8; Titus i. 16. † 3. 2 Thess.  
iii. 6; 1 Tim. vi. 6. † 4. Matt. xxiii. 14; Titus i. 11.

γυναικαρια σεσωρευμενα ἁμαρτιαῖς, ἀγομενα  
little women having been laden with sins, being led away  
ἐπιθυμιαῖς ποικιλαις, <sup>7</sup> παντοτε μανθανοντα,  
by inordinate desires various, always learning,

καὶ μηδεποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν  
and never into a knowledge of truth to come

δυναμενα. <sup>8</sup> Ὁν τροπον δε Ἰαννης καὶ Ἰαμβρυς  
are able. Which way but James and Jambres

ἀντεστήσαν Μωυσει, οὕτω καὶ οὗτοι ἀνθίσταν-  
opposed Moses, so also these are opposed

ται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμενοι τῶν  
to the truth, men having corrupted the

νοῦν, ἀδοκιμοὶ περὶ τὴν πίστιν. <sup>9</sup> Ἄλλ' οὐ  
mind, disapproved ones concerning the faith. But not

προκοψουσιν ἐπὶ πλεον· ἡ γὰρ ἀνοία αὐτῶν ἐκ-  
they shall proceed to more; the for folly of them very

δηλὸς ἐστὶ παρὶν, ὥς καὶ ἡ ἐκεῖνων ἐγενετο.  
plain shall be to all, as also that of these became.

<sup>10</sup> Σὺ δε παρηκολουθηκας μου τῇ διδασκαλίᾳ,  
Thou but hast closely followed of me the teaching,

τῇ ἀγωγῇ, τῇ προθεσεί, τῇ πίστει, τῇ μακροθυ-  
the conduct, the purpose, the fidelity, the forbear-

μιᾳ, \* [τῇ ἀγαπῇ,] τῇ ὑπομονῇ, <sup>11</sup> τοῖς διωγ-  
ance, [the love,] the patience, the perse-

μοῖς, τοῖς παθμασιν, οἷα μοι ἐγενετο ἐν  
cutions, the sufferings, what things to me happened in

Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λυστροῖς· οἷους διωγ-  
Antioch, in Iconium, in Lystra; what perse-

μοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ  
cutions I endured, and out of all me delivered the

κύριος. <sup>12</sup> Καὶ πάντες δε οἱ θελόντες εὐσεβεῖν  
Lord. Indeed all desiring wishing piously

ἔσονται ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. <sup>13</sup> Ποι-  
to live in Anointed Jesus, will be persecuted. Evil

ροὶ δε ἄνθρωποι καὶ γοητὲς προκοψουσιν ἐπὶ τοῖς  
but men and jugglers will progress to the

χείρῳ, πλανῶντες καὶ πλανώμενοι. <sup>14</sup> Σὺ δε  
worse, deceiving and being deceived. Thou but

μένεις ἐν οἷς ἐμαθες καὶ ἐπιστάθης, εἰδὼς,  
abide in the things thou didst learn and wast convinced of, knowing,

παρα τίνος ἐμαθες, <sup>15</sup> καὶ ὅτι ἀπὸ βρεφους  
from whom thou didst learn, and that from a babe

τὰ Ἱερά γραμματα οἶδας, τὰ δυναμενα σε σοφί-  
the holy writings thou knowest, those being able thee to make

σαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ  
wise for salvation, through faith of that in Anointed

Ἰησοῦ. <sup>16</sup> Πᾶσα γραφὴ θεοπνευστος καὶ ὠφελι-  
Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden  
with Sins, being led away  
by various \* Inordinate de-  
sires,

7 always learning, and  
never able to come to a  
Knowledge of Truth.

8 Now in the manner  
that James and Jambres  
opposed Moses, so also are  
these opposed to the truth;  
Men corrupted in mind,  
disapproved concerning the  
FAITH.

9 But they shall not  
proceed further; for their  
\* FOOLISHNESS shall be  
very plain to all, as  
THEIR also became.

10 But thou hast  
closely followed my TEACH-  
ING, my CONDUCT, my  
INTENTION, my FIDELITY,  
my FORBEARANCE, my  
LOVE, my PATIENCE,

11 my PERSECUTIONS,  
my SUFFERINGS; what  
happened to me in Anti-  
och, in Iconium, in Lys-  
tra; What Persecutions I  
endured; and yet from all  
the LORD delivered Me.

13 And indeed ALL  
who wish to live piously  
in Christ Jesus will be  
persecuted.

13 But Evil Men and  
Impostors will make pro-  
gress for the worse, de-  
ceiving and being deceived.

14 But I do thou con-  
tinue in the things which  
thou didst learn, and wast  
convinced of, knowing by  
whom thou hast been in-  
structed;

15 and That from a  
Child thou hast known  
those HOLY Scriptures,  
which are ABLE to make  
Thee wise for Salvation,  
through THAT Faith which  
is in Christ Jesus.

16 All Scripture, di-  
vinely inspired, is indeed

\* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures.

9. UNDES-

STANDING. 10. LOVE—omit.

7. 1 Tim. ii. 4. 8. Exod. vii. 11. 9. Exod. vii. 12; viii. 13; ix. 11.  
10. Phil. ii. 22; 1 Tim. iv. 6. 11. Acts xiii. 45, 50. 11. Acts xiv. 2, 3.  
11. Acts xiv. 19. 11. Ps. xxxiv. 10; 2 Cor. i. 10. 12. Acts xiv. 22.  
13. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 16. 14. 2 Tim. i. 13; ii. 2. 15.  
John v. 39. 16. 2 Pet. i. 20, 21.

μὴς πρὸς διδασκαλίαν, πρὸς ἐλεγχόν, πρὸς  
able for teaching, for proof, for  
ἐπαγορθῶσιν, πρὸς παιδείαν τὴν ἐν δικαιοσυνῇ.  
conviction, for training up that in righteousness;  
ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς παν  
so that complete may be the of the God man, for every  
ἔργον ἀγαθὸν ἐξηρτισμένος.  
work good having been thoroughly fitted.

ΚΕΦ. 8'. 4.

<sup>1</sup> Διαμαρτυρομαι ἐνώπιον τοῦ θεοῦ, καὶ Ἰησοῦ  
I solemnly charge in presence of the God, and Jesus  
Χριστοῦ τοῦ μελλόντος κρίνειν ζῶντας καὶ  
Associated of that one being about to judge living ones and  
νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν  
dead ones, and the appearing of himself and the  
βασιλείαν αὐτοῦ. <sup>2</sup> κηρύξον τὸν λόγον, ἐκιστήθι  
kingdom of himself; publish thou the word, be thou urgent  
ἐυκαιρῶς ἀκαιρῶς, ἐλέγξον, ἐπιτιμήσον,  
seasonably unseasonably, confute thou, rebuke thou,  
παρακαλέσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.  
exhort thou with all long-suffering and teaching.  
<sup>3</sup> Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαίνουσας διδασ-  
Will be for a season, when of the wholesome teach-  
καλίας οὐκ ἀνεξοῦνται, ἀλλὰ κατὰ τὰς ἰδίας  
ing not they will endure, but according to the own  
ἐπιθυμίας ἑαυτοῖς ἐπισπένδουσιν διδασκαλοῦς,  
desires of themselves they will heap up teachers,  
κηρύττοντες τὴν ἀκοήν. <sup>4</sup> καὶ ἀπο μὲν τῆς ἀλη-  
tickling the ear; and from indeed of the truth  
θείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς  
the hearing they will turn away, to but the  
μυθὸς ἐκτραπήσονται. <sup>5</sup> Σὺ δὲ νῆφε ἐν πα-  
fables they will be turned aside. Thou but be sober in all  
σι, κακοπαθήσον, ἔργον ποιήτων εὐαγγελισ-  
things, suffer thou evil, work do thou of a proclaimer of glad  
του, τὴν διακονίαν σου πληροφόρησον. <sup>6</sup> Ἐγώ  
things, the service of thee do thou fully perform.  
γὰρ ᾗδῃ σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς  
for already am being poured out, and the season of the of my  
ἀναλύσεως ἐφίστηκε. <sup>7</sup> τὸν ἀγῶνα τὸν καλὸν  
dissolution has come near! the contest the good  
ἠγωνίσασαι, τὸν δρόμον τέτελεκα, τὴν πίστιν  
I have contested, the race I have finished, the faith  
τέτηρηκα. <sup>8</sup> λοιπὸν ἀποκειται μοι ὁ τοῦ δικαιο-  
I have guarded; remaining is laid up for me the of the righteous-  
συνης στεφανὸς, ὃν ἀποδοῦναι μοι ὁ κύριος ἐν  
crown, which will give to me the Lord in  
ἐκείνῃ τῇ ἡμέρᾳ, ὃ δίκαιος κριτὴς, οὐ μόνον δὲ  
that the day, the righteous judge, not only but  
ἐμοί, ἀλλὰ καὶ παντὶ τοῖς ᠆γαπήκοσι τὴν ἐπι-  
to me, but also to all to those having loved the ap-  
φάνειαν αὐτοῦ.  
pearance of him.

profitable for Teaching, for  
Conviction, for Correction,  
for THAT Discipline which  
is in Righteousness;

17 so that the MAN of  
God may be complete,  
; thoroughly fitted for Ev-  
ery good Work.

CHAPTER IV.

1 I adjure thee before  
THAT God and \* Christ  
Jesus ; who is ABOUT to  
judge the Living and the  
Dead, and by his APPEAR-  
ING and by his KINGDOM,

2 proclaim the WORD,  
be urgent seasonably, un-  
seasonably, confute, re-  
buke, exhort, with All  
Long-suffering and Teach-  
ing.

3 ; For there will be a  
Time when they will not  
endure WHOLESOME In-  
struction, but will accu-  
mulate Teachers for Them-  
selves, according to their  
own Inordinate desires,  
tickling their EAR,

4 and they will indeed  
turn away from the HEAR-  
ING of the TRUTH, and be  
turned aside to FABLES.

5 But be thou sober in  
all things; ; suffer \* bad  
treatment; perform ; an  
Evangelist's Work; fully  
accomplish thy SERVICE.

6 For ; I am already be-  
ing poured out, and the  
TIME of \* my DISSOLUTION  
has come near.

7 ; I have maintained  
\* the GOOD CONTEST. I  
have finished the RACE, I  
have guarded the FAITH ;

8 it remains that there  
is laid up for me ; the  
CROWN of RIGHTEOUSNESS  
which the LORD, the  
RIGHTEOUS Judge, will  
give me ; in That DAY,  
and not only to me, but  
also to All THOSE who  
have LOVED HIS APPEAR-  
ANCE.

\* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus,  
dies of Christ Jesus; periborn.

5. bad treatment, as a Good Sol-  
dier of Christ Jesus; periborn.

17. 2 Tim. II. 21.

1. Acts 2. 1.

1. 2 Tim. III. 1.

24. 1 Tim. I. 4; IV

7; Titus I. 16.

1. 2 Tim. I. 8; II. 15.

1. 2 Tim. I. 8; Eph. IV. 11.

1. Phil

II. 17.

1. 1 Cor. IX. 24, 25; Phil. III. 14.

1. 3. James I. 12; 1 Pet. V. 4; Rev. II. 10

1. 2 Tim. I. 12.

<sup>9</sup> Σπουδασον ελθειν προς με ταχεως. <sup>10</sup> Δη-  
Earnstly endeavor to come to me soon. De-  
μας γαρ με εγκατελιπεν, αγαπησας τον νυν  
mas γαρ με forsook, having loved the present  
αιωνα, και επορευθη εις Θεσσαλονικην· Κρησ-  
age, and went to Thessalonica; Cres-  
κης εις Γαλατιαν, Τιτος εις Δαλματιαν· <sup>11</sup> Λου-  
cens to Galatia, Titus to Dalmatia; Luke  
κας εστι μονος μετ' εμου· Μαρκον αναλαβων  
is alone with me; Mark having taken up  
αγε μετα σεαυτου· εστι γαρ μοι ευχρηστος  
do thou bring with thyself; he is for to me very useful  
εις διακονιαν. <sup>12</sup> Τυχικον δε απεστειλα εις Εφε-  
for service. Tychicus but I sent to Eph-  
σον. <sup>13</sup> Τον φελονην, ον απελικον εν Τρωαδι  
eus. The cloak, which I left in Troas  
παρα Καρπω, ερχομενος φερε, και τα βιβλια,  
with Carpus, coming bring thou, and the written rolls,  
μαλιστα τας μεμβραναις. <sup>14</sup> Αλεξανδρος ο χαλ-  
especially the parchments. Alexander the copper-  
κευς πολλα μοι κακα ενεδειξατο· αποδωη αυτω  
smith many to me evil things openly showed; may give to him  
ο κυριος κατα τα εργα αυτου· <sup>15</sup> ον και συ  
the Lord according to the works of him; whom also thou  
φυλασσου, λιαν γαρ ανθεστηκε τοις ημετεροις  
beware, greatly for he has opposed the our  
λογοις. <sup>16</sup> Εν τη πρωτη μου ακολογια ουδεις  
words. In the first of me defence no one  
μοι συμπαρεγενετο, αλλα παντες με εγκατελι-  
by me stood, but all me forsook;  
πον· (μη αυτοις λογισθειν)· <sup>17</sup> ο δε κυριος μοι  
(not to them may it be imputed,) the but Lord by me  
παρεστη, και ενεδυναμωσε με, ινα δι' εμου το  
stood, and strengthened me, so that through me the  
κηρυγμα πληροφορηθη, και ακουση παντα τα  
proclamation might be fully established, and might hear all the  
εθνη· και ερρυσθην εκ στοματος λεοντος·  
nations; and I was delivered out of mouth of a lion;  
<sup>18</sup> \* [και] ρυσεται με ο κυριος απο παντος εργου  
[and] will deliver me the Lord from every work  
πονηρου, και σωσει εις την βασιλειαν αυτου  
evil, and will save for the kingdom of himself  
την επουρανιον· ο η δοξα εις τους αιωνας των  
the heavenly; to whom the glory for the ages of the  
αιωνων· αμην.  
ages; so be it.

<sup>19</sup> Ασπασαι Πρισκαν και Ακυλαν, και τον  
Salutethou Prisca and Aquila, and the  
Ονησιφορου οικον. <sup>20</sup> Εραστος εμεινεν εν Κορ-  
of Onesiphorus house. Erastus remained in Cor-

9 Do thy best to come to me soon;

10 for † Demas forsook Me, † having loved the PRESENT Age, and went to Thessalonica, Crescens to Galatia, Titus to \* Dalma-tia.

11 Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me for Service.

12 But I sent Tychicus to Ephesus.

13 When thou comest, bring the † BAG which I left at Troas with Carpus; also the BOOKS, and especially the PARCHMENTS.

14 † Alexander the COPPERSMITH, did many Evil things to Me; † the LORD \* will reward him accord-ing to his works;

15 of whom do thou also beware, for he has very much opposed our Words.

16 In my FIRST Defence no one \* came to Me, but all forsook me; († may it not be imputed to them!)

17 † but the LORD \* was present, and strengthened me; † so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered † out of the Lion's Mouth.

18 The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to \* whom be the GLORY for the AGES of the AGES. Amen.

19 Salute † Prisca and Aquila, and † the FAMILY of ONESIPHORUS.

20 † Erastus remained as

\* ALEXANDRIAN MANUSCRIPT.—10. Dermatina, to Me. 17. was present, and. 18. and—omit.

14. will reward. 15. to him. 16. came

† 13. *Phelonea* means either a bag or a cloak. According to the Syriac it is a bag or wrapper in which books were kept.

† 10. Col. iv. 15; Philemon 24. † 10. 1 John ii. 15. † 14. Acts xix. 23; 1 Tim. i. 20. † 14. 2 Sam. iii. 30; Psa. xxviii. 4; Rev. xviii. 6. † 10. 2 Tim. i. 15; Act. vii. 60. † 17. Matt. x. 19; Acts xxiii. 11; xxvii. 23. † 17. Acts ix. 18; xvi. 17. 18; Eph. iii. 8. † 17. Psa. xxii. 21; 2 Pet. ii. 9. † 12. Acts xviii. 2; Rom. xvi. 8. † 19. 2 Tim. i. 16. † 20. Acts xix. 23; Rom. xvi. 23.

αὐτῷ· Τροφίμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενή-  
lath, Trophimus but I left in Miletus being  
 ρούντα. <sup>21</sup> Σπουδαῖον προ χειμῶνος ελθεῖν.  
sick. Earnestly endeavor before winter to come.  
 Ἀσπάζεται σε Εὐβούλος, καὶ Πουδης, καὶ Λίνος,  
Salute thee Eubulus, and Pudens, and Linus,  
 καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. <sup>22</sup> Ὁ  
and Claudia, and the brethren all. The  
 κυριὸς Ἰησοῦς \* [Χριστὸς] μετὰ τοῦ πνεύματος  
Lord Jesus [Anointed] with the spirit  
 σου. Ἡ χάρις μεθ' ὑμῶν.  
of thee. The favor with you.

Corinth, but I left † Trophimus sick at \* Miletus.

<sup>21</sup> † Do thy best to come before Winter. Eubulus, and Pudens, and Linus, and Claudia, and all the BROTHERN salute thee.

<sup>22</sup> † The LORD Jesus be with thy SPIRIT. FAVOR be with thee. \*

\* ALEXANDRIAN MANUSCRIPT.—70. Miletus. 22. Anointed—omit. Subscrip-  
 tion—ADDRESS TO TIMOTHY—WRITTEN FROM LAODICEA.  
 † 20. Acts XL 4; XXI 20. † 21. Verse 2. † 22. Gal vi 18; Philemon 25.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΤΙΤΟΝ.

[OF PAUL AN EPISTLE] TO TITUS.

\* TO TITUS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος δουλός θεού, ἀποστόλος δε Ἰησοῦ  
Paul a bondman of God, an apostle but of Jesus  
Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ  
Anointed, according to faith of chosen ones of God and  
ἐπιγνώσιν ἀληθείας τῆς κατ' εὐσεβείαν, <sup>2</sup> ἐπ'  
a knowledge of truth of that according to piety, in  
ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγέλατο ὁ ἀψευ-  
hope of life age-lasting, which promised the not  
δης θεός πρό χρόνων αἰώνων, <sup>3</sup> ἐφάνερωσε δε  
false God before times age-lasting, manifested but  
καίροις ἰδιοῖς τὸν λόγον αὐτοῦ, ἐν κηρυγματι ὁ  
in seasons own the word of himself, by proclamation which  
ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος  
was entrusted with I according to an appointment of the savior  
ἡμῶν θεοῦ,) <sup>4</sup> Τίτῳ γνήσιῳ τέκνῳ κατὰ κοινὴν  
of us God,) to Titus a genuine child according to common  
πίστιν· χάρις, εὐλεός, εἰρήνη ἀπο θεοῦ πατρός,  
faith, favor, mercy, peace from God a father,  
καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.  
and Lord Jesus Anointed the savior of us.

<sup>5</sup> Τούτου χάριν κατέλιπον σε ἐν Κρήτῃ, ἵνα  
Of this cause I left thee in Crete, so that  
τα λειπόντα ἐπιδιρθώσῃ, καὶ καταστή-  
the things wanting thou mightest rectify, and thou mightest consti-  
τῆς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι  
tute in each city elders, as I to thee  
διέταξαμην· <sup>6</sup> εἰ τις ἐστὶν ἀνεγκλήτος, μίας  
gave orders; if any one is irreproachable, of one  
γυναίκος ἀγῆρ, τέκνα ἐχὼν πιστά, μὴ ἐν  
wife a husband, children having believing, not under  
κατηγορίᾳ ἀσωτίας, ἢ ἀνυποτακτά. <sup>7</sup> Δεῖ γὰρ  
an accusation of profligacy, or of insubordination. It behooves for  
τὸν ἐπισκόπον ἀνεγκλήτων εἶναι, ὡς θεοῦ οἶκον·  
the overseer irreproachable to be, as of God a stew-  
ομοῦ· μὴ αὐθαδῆ, μὴ ὀργίλον, μὴ παροῖνον, μὴ  
ard; not self-indulgent, not passionate, not a wine-drinker, not  
πληκτὴν, μὴ αἰσχροκερδῆ, <sup>8</sup> ἀλλὰ φιλοξενον,  
a striker, not eager for base gains, but a friend to strangers,  
φιλαγαθόν, σωφρόνα, δίκαιον, ὅσιον, ἐγκρατῆ,  
a friend to goodness, prudent, just, holy, self-governed,  
<sup>9</sup> ἀντεχόμενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ  
holding fast of the according to the teaching true  
λόγου, ἵνα δυνατός ᾖ καὶ παρακαλεῖν ἐν τῇ  
word, so that able he may be both to exhort by the

CHAPTER I.

1 Paul, a Servant of God, and an Apostle of Christ Jesus, as to the Faith of God's Chosen ones, and in a Knowledge of THAT Truth which is according to Piety,

2 in Hope of eternal Life, which God, who is NEVER FALSE, announced before eternal Times,

3 but manifested his word, at proper Seasons, by a Proclamation in which I was entrusted, according to an Appointment of God our SAVIOR;

4 to Titus, my Genuine Child by a Common Faith; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our SAVIOR.

5 For this purpose I left thee behind in Crete, that thou mightest regulate THINGS which are DEFICIENT, and mightest appoint ELDERS in each City, as I directed thee;

6 if any one is irreproachable, a Husband of One Wife, having believing Children, not under an Accusation of Prodigy, or of insubordination.

7 For it is necessary that the OVERSEER be irreproachable, as God's Steward; not self-indulgent, not passionate, not a wine drinker, not a Striker, not eager for base gains;

8 but Hospitable, a Friend to goodness, prudent, just, holy, self-governed;

9 maintaining the TRUE Word in his TEACHING, so that he may be able both

\* ALEXANDRIAN MANUSCRIPT.—Title.—TO TITUS.  
Jesus our SAVIOR. 8. behind in Crete.  
Any Affliction, and to confute the OPPRESSORS.

1. Christ Jesus. 4. Christ  
5. both to comfort those who are in

† 1. 2 Tim. ii. 25. † 2. 2 Tim. i. 1; iii. 7. † 3. Num. xxiii. 19; 1 Tim. ii. 12.  
† 4. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 20. † 5. 2 Tim. i. 10. † 6. 1 Tim. i. 11.  
† 6. Rom. i. 12; 2 Cor. iv. 13; 3 Pet. i. 1. † 7. 2 Cor. xii. 24. † 8. 2 Tim. ii. 2.  
† 8. 1 Tim. iii. 2. † 9. Matt. xxiv. 45; 1 Cor. ix. 1, 2. † 10. 2 Thess. ii. 15; 2 Tim. i. 13.  
† 1 Tim. iii. 8, 9. † 11. 1 Pet. v. 2.

διδασκαλία τῇ ὑγιαίνουσιν καὶ τοὺς ἀντιλεγόν-  
teaching by that sound and those speaking against  
τας ἐλεγχεῖν.  
to confute.

<sup>10</sup> Εἰσι γὰρ πολλοὶ \* [καὶ] ἀνυποτακτοὶ, μα-  
Are for many [and] unruly ones, fool-  
ταίολογοι καὶ φρενακάται, ἡλίστα οἱ ἐκ περι-  
ish talkers and deceivers, especially those of circum-  
τομῆς, <sup>11</sup> οὓς δεῖ ἐπιστομίζειν· διτινὲς  
cians, whom it is necessary to muzzle, who  
δλοὺς οἴκους ἀνατρέπουσι, διδασκόντες ἅ μὴ  
whole houses overturn, teaching the things not  
δεῖ, αἰσχρὸν κερδοῦς χάριν. <sup>12</sup> Εἰπε τις ἐξ  
proper, of base gain on account. Said one from  
αὐτῶν ἰδίου αὐτῶν προφήτης· Κρητὲς αἰε-  
of them own of them a prophet; Cretans always  
ψευσταί, κακά θηρία, γαστέρες ἀργαί. <sup>13</sup> Ἡ  
liars, evil wild beasts, gluttons idle. The  
μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτία  
testimony this is true; for which cause  
ἐλεγε αὐτοὺς ἀποτομῆς, ἵνα ὑγιαίνωσιν ἐν τῇ  
reprove them severely, so that they may be sound in the  
πίστει, <sup>14</sup> μὴ προτεχόντες Ἰουδαίκοις μυθοῖς,  
faith, not holding to Jewish fables,  
καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν  
and commandments of men turning away from the  
ἀληθειάν. <sup>15</sup> Πάντα μὲν καθαρά τοις καθαροῖς·  
truth. All things indeed pure to the pure ones;  
τοις δὲ μεμασμένοις καὶ ἀπιστοῖς οὐδὲν καθα-  
to those but having been defiled and unfaithful ones nothing pure,  
ρον, ἀλλὰ μεμιασται αὐτῶν καὶ ὁ νους καὶ ἡ  
but has been defiled of them both the mind and the  
συνείδησις. <sup>16</sup> Θεοῦ ὁμολογοῦσιν εἶδέναι, τοῖς  
conscience. God they profess to have known, by the  
δε ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπει-  
but works they deny, abominable ones being and disco-  
θεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδοκιμοί.  
bectious ones, and as to every work good worthless ones.

ΚΕΦ. Β'. 2.

<sup>1</sup> Σὺ δὲ λαλεῖ· ἃ πρεπεῖ τῇ ὑγιαίνουσιν  
Thou but speak the things becoming to the wholesome  
διδασκαλίᾳ· <sup>2</sup> πρεσβυτάς νηφαλεοὺς εἶναι, σεμ-  
teaching; aged men vigilant ones to be, serious  
νοὺς, σωφρονάς, ὑγιαίνοντας τῇ πίστει, τῇ ἀγα-  
ones, prudent ones, sound ones in the faith, in the love,  
πρ, τῇ ὑπομονῇ· <sup>3</sup> πρεσβυτίδας ὡσαντὼς ἐν κα-  
in the patience; aged women in like manner in de-  
ταστήματι ἱεροπρεπεῖς, μὴ διαβολοὺς, μὴ  
portment becoming what is sacred, not accusers, not  
οἰνῷ πολλῷ· δεδουλωμένας, καλοδιδασκαλοὺς,  
to wine much enslaved, good teachers,

to exhort & by the sound INSTRUCTION, and to con-  
fute the OPPOSERS.

<sup>10</sup> For & there are Many Unruly persons, Foolish talkers and & Deceivers, especially those of & the Circumcision;

<sup>11</sup> whom it is necessary to silence; who overturn Whole Families, teaching & for Sordid Gain what is not proper.

<sup>12</sup> One of them, a & Prophet of their own, said, "Cretans always Liars are, Savage Beasts, "with craving Maw."

<sup>13</sup> This TESTIMONY is true; & therefore reprove them severely, so that they may be sound in the FAITH,

<sup>14</sup> [not holding to Jew- ish Fables, and & Precepts of Men who turn away from the TRUTH.

<sup>15</sup> & All things, indeed, are pure to those who are PURE; but to those who are DEFILED and Unfaith- ful, nothing is pure; but both Their MIND and CONSCIENCE are defiled.

<sup>16</sup> They profess to have known God, but & by their WORKS they renounce him, being abominable and disobedient, and as to Every good Work worthless.

CHAPTER II.

<sup>1</sup> But do thou inculcate things proper for & WHOLE- some Instruction;—

<sup>2</sup> that Aged men be vi- gilant, serious, prudent, & sound in the FAITH, in LOVE, in PATIENCE;

<sup>3</sup> & that Aged women, in like manner, be in Depart- ment as becomes Sacred persons; not Accusers, not enslaved by much Wine, Good instructors,

\* ALEXANDRIAN MANUSCRIPT.—10. and—omit;

2. and not.

† 12. The poet Epimenides, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

9. 1 Tim. i. 10; vi. 3; 3 Tim. iv. 3; Titus ii. 1. 10. 1 Tim. i. 6. 10. Rom. xvi. 18. 10. Acts xv. 1. 11. 1 Tim. vi. 5. 13. 2 Cor. xiii. 10; 2 Tim. iv. 2. 14. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. 14. Isa. xlix. 13; Matt. xv. 9; Col. ii. 22. 15. Luke xi. 30—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 28, 29; 1 Tim. iv. 3, 4. 16. 2 Tim. iii. 5. 1. Titus i. 2. 2. Titus i. 12. 2. 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 2, 4.





καλων εργων. <sup>15</sup> Ταυτα λαλει και παρακαλει  
of good works. These speak thou and exhort thou  
και ελεγε μετὰ πάσης επιταγης· μηδεις σου  
and reprove thou with all strictness; no one of these  
περιφροσινειτω.  
let disregard.

ΚΕΦ. γ'. 3.

1 <sup>1</sup> Τπομινησκε αυτοις αρχαις και εξουσιαις  
Do thou remind them to governments and authorities  
υποτασσεσθαι, πειθαρχειν, προς παν εργον  
to be submissive, to obey rulers, as to every good  
αγαθον ετοιμους ειναι, <sup>2</sup> μηδενα βλαπφημειν,  
work ready to be, no one to speak evil of,  
αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους  
not quarrelsome to be, gentle, all showing  
πραοτητα προς παντας ανθρωπους. <sup>3</sup> Ημεν γαρ  
mildness to all men. Were for

ποτε και ημεις ανοητοι, απειθεις, πλανωμενοι,  
formerly also we senseless ones, disobedient ones, erring ones,  
δουλευοντες επιθυμiais και ηδοναις ποικιλais,  
being enslaved to inordinate desires and Pleasures various,

εν κακια και φθονω διαγοντες, στυγητοι, μισ-  
in malice and envy passing through, odious ones, hat-  
ουντες αλληλους. <sup>4</sup> Οτε δε η χρηστοτης και  
ing each other. When but the kindness and

η φιλανθρωπια επεφανη του σωτηρος ημων  
the love to man shone forth of the preserver of us  
θεου, <sup>5</sup> ουκ εξ εργων των εν δικαιοσυνη ων  
of God, not from of works of those in righteousness which

εποιησαμεν ημεις, αλλα κατα τον αυτου ελεον  
did we, but according to the of himself mercy  
εωσεν ημας, δια λουτρου καλιγγενεσιαις, και  
he saved us, through a bath of new birth, and

ανακαινωσεως πνευματος αγιου, <sup>6</sup> οδ εξεχειν  
a renovation of spirit holy, of which he poured out  
εφ' ημας πλουσιως, δια Ιησου Χριστου του σω-  
on us richly, through Jesus Anointed the sa-  
τηρος ημων, <sup>7</sup> ινα δικαιωθεντες τη εκεινου  
vior of us, so that having been justified by the of him

χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα  
favor, heirs we might become according to a hope  
ζωης αιωνιου. <sup>8</sup> Πιστος δ λογος· και περι  
of life age-lasting. True the words; and respecting

τουτων βουλομαι σε διαβεβαιουσθαι, ινα φρον-  
these things I wish thee to affirm strongly, so that they may  
τιζωσι καλων εργων προιστασθαι οι πεπιστευ-  
be careful of good works to excel those having be-  
κοτες \* [τω] θεω. Ταυτα εστι τα καλα και  
loved [in the] God. These is the things good and

<sup>15</sup> \* Teach these things, and exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

1 \* And remind them to be submissive to Governments and Authorities, to obey rulers, \* and to be ready for Every good Work;

2 to revile No one, not to be quarrelsome; to be mild, showing Entire Gentleness to All Men;

3 For we ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

4 But when the goodness and the philanthropy of God our Saviour, appeared,

5 he saved us, not on account of those Works in Righteousness which we did, but according to his own Mercy, through the Bath of Regeneration, and a Renovation of the Holy Spirit,

6 which he poured out on us richly through Jesus Christ our Saviour;

7 so that having been justified by His favor, we might become heirs according to a Hope of aionian Life.

8 This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that those having BELIEVED in God may be careful to excel in Good Works. These things are those which are good and profitable to MEN.

\* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready. 8. the BATH OF. 8. the—omit. 8. good and profitable.

15. 1 Tim. iv. 12. 1. Rom. xiii. 1; 1 Pet. ii. 13. 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. 2. Eph. iv. 31. 2. 2 Tim. ii. 24, 25. 2. Phil. iv. 8. 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 31; iii. 7; 1 Pet. iv. 3. 4. Titus ii. 12. 1. 1 Tim. ii. 2. 5. Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9. 6. John iii. 8; Eph. v. 26; 1 Pet. iii. 21. 7. Acts ii. 33; v. 42. 7. Rom. iii. 24; Gal. ii. 16. 7. Rom. viii. 23, 24. 8. verses 1, 14.

ωφελημα τοις ανθρωποις· <sup>9</sup> μωρας δε ζητησεις  
profitable to the men; foolish but questions

και γενεαλογιας και ερεις και μαχας νομικας  
and genealogies and strifes and fightings about

περιστασο· εστι γαρ ανωφελεις και ματαιοι.  
law; they are for unprofitable and vain.

<sup>10</sup> Αιρετικον ανθρωπον μετα μιαν και δευτεραν  
A factious man after a first and second

νουθεσιαν παραιτου· <sup>11</sup> ειδως, οτι εξεστραπται  
admonition do thou reject; knowing, that has been perverted

ο τοιουτος, και αμαρτανει, ων αυτοκατακριτος.  
thesuch a one, and sins, being self-condemned.

<sup>12</sup> Όταν πεμψω Αρτεμαν προς σε η Τυχικον,  
When I shall send Artemas to thee or Tychicus,

σπουδασον ελθειν προς με εις Νικοπολιν· εκει  
earnestly endeavor to come to me to Nicopolis; there

γαρ κεκρικα παραχειμασαι. <sup>13</sup> Σηναν την νομι-  
for I have decided to winter. Zenas the law-

κον και Απολλω σπουδαιως προπεμψον, ινα μη-  
yer and Apollos diligently send on before, so that not-

δεν αυτοις λειπη. <sup>14</sup> Μανθανετωσαν δε και οι  
ing to them may be lacking. Let learn and also the

ημετεροι καλων εργων προιστασθαι εις τας  
ours of good works to excel for the

αναγκαιας χρειας, ινα μη ωσιν ακαρτοι. <sup>15</sup> Ασ-  
pressing wants, so that not they may be unfruitful. Sa-

παζονται σε οι μετ' εμου παντες· ασπασαι τους  
lute thee those with me all; salute thou those

φιλουντας ημας εν πιστει. Η χαρις μετα  
loving us in faith. The favor with

παντων υμων.  
all of you.

9 But avoid Foolish Questions, and ¶ Genealogies, and Disputes, and Contentions about the Law; for they are ¶ unprofitable and Vain.

10 ¶ Reject a Factious Man, ¶ after a First and Second Admonition;

11 knowing that such A ONE has been perverted, and sins, ¶ being self-condemned.

12 When I shall send Artemas to thee, or ¶ Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and ¶ Apollos, with careful attention, so that they may not lack anything;

14 and let our [brethren] also learn ¶ to stand foremost in Good Works for these PRESSING Occasions, ¶ that they may not be unfruitful.

15 All who are with me, salute thee. Salute those who LOVE us in the Faith. Favor be with you all!

\* ALEXANDRIAN MANUSCRIPT.—Subscription.—To Titus.—WRITTEN FROM NICOPOLIS.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. ‡ 9. 2 Tim. ii. 14. § 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. § 10. 2 Cor. xiii. 2.  
† 11. Acts xiii. 46. ‡ 12. Acts xx. 4; 2 Tim. iv. 19. § 12. Acts xviii. 24.  
† 14. verse 8. ‡ 14. Rom. xv. 23; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

[ΠΑΤΑΛΩΤ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

[OF PAUL AN EPISTLE] TO PHILEMON.

\* TO PHILEMON.

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, δεσμιος Χριστου Ἰησου, και Τιμο-  
Paul, a prisoner of Anointed Jesus, and, Time-  
θεος ὁ ἀδελφος, Φιλημονι τῷ αγαπητῷ και συν-  
thy the brother, to Philemon the beloved one and fellow-  
εργῷ ἡμῶν, <sup>2</sup> και Αἰφια τῇ αγαπητῇ, και Αρ-  
worker of us, and to Apphia the beloved one, and Ar-  
χιππῷ τῷ συστρατιῳτῇ ἡμῶν, και τῇ κατ'  
chippa the fellow-soldier of us, and to the in-  
οικον σου ἐκκλησιᾷ. <sup>3</sup> χαρις ὑμιν και εἰρηνη  
house of these congregation; favor to you and peace  
απο θεου πατρος ἡμῶν, και κυριου Ἰησου Χρισ-  
from God a father of us, and Lord Jesus Anointed.  
του.

<sup>4</sup> Ευχαριστω τῷ θεῳ μου παντοτε, μεμιναν  
I give thanks to the God of me always, a remembrance  
σου ποιουμενος ἐπὶ των προσευχων μου, <sup>5</sup> ακου-  
of thee making in the prayers of me, hear-  
ων σου την αγαπην και την πιστιν, ἣν εχεις  
ing of thee the love and the faith, which thou hast  
προς τον κυριον Ἰησουν και εἰς παντας. τους  
to the Lord Jesus and for all the  
αγιους. <sup>6</sup> ὅπους ἡ κοινωνια της πιστεως σου  
holy ones, that the fellowship of the faith of these  
ενεργης γινηται, ἐν ἐπιγνωσει παντος αγαθου  
active may become, by a knowledge of every good  
του ἐν ἡμῖν, εἰς Χριστον \* [Ἰησουν.] <sup>7</sup> Χαραν  
of the in us, in regard to Anointed [Jesus.] Joy  
γαρ εχομεν πολλην και παρακλησιν ἐπὶ τῇ  
for we have much and consolation in the  
αγαπῇ σου, ὅτι τα πλεαρχα των ၏ων ανα-  
love of thee, because the bowels of the holy ones has  
πεπαινται δια σου, ἀδελφε. <sup>8</sup> Διὰ πολλῶν  
been refreshed through thee, O brother. Therefore much  
ἐν Χριστῷ παρῆσιν εχων ἐπιτεσσειν σοι το  
in Anointed boldness having to enjoin thee the  
αἰτηον, <sup>9</sup> δια την αγαπην μαλλον παρακαλω  
becoming thing, through the love rather I beseech;  
τοιουτος ὢν, ὡς Παυλος πρεσβυτης, νυνι δε και  
such a one being, as Paul an old man, now but also  
δεσμιος Ἰησου Χριστου. <sup>10</sup> παρακαλω σε περὶ  
a prisoner of Jesus Anointed; I beseech thee concerning

CHAPTER I.

<sup>1</sup> Paul, & a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our  
Fellow-laborer,—  
<sup>2</sup> and to Apphia, \* the sister, and to Arch'ppus, our FELLOW-SOLDIER,—and to the CONGREGATION in thy House:  
<sup>3</sup> & Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;  
<sup>4</sup> & I give thanks to my God always, making Mention of thee in my PRAYERS,  
<sup>5</sup> (& hearing of Thy LOVE and FAITH, which thou hast toward the LORD Jesus, and for All the SAINTS.)  
<sup>6</sup> that the FELLOWSHIP of thy FAITH may become efficient, & by a Knowledge of Every Good thing in us, in regard to Christ.  
<sup>7</sup> \* For we have much Joy and Consolation over Thy LOVE, O Brother! Because the TENDER SYMPATHIES of the SAINTS & have been refreshed through thee.  
<sup>8</sup> Therefore, & having much confidence in Christ to enjoin on thee WHAT IS BECOMING,  
<sup>9</sup> on account of \* that LOVE I rather entreat; being such a one, as Paul & an old man, and now also & a Prisoner for \* Christ Jesus,  
<sup>10</sup> I entreat thee res-

\* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON.  
6. Jesus—omit. 7. For I have. 9. NECESSITY I rather entreat. 9. Christ.

† 9. Benson following Theophylact says, that *presbuteros*, translated an old man in this place, has the signification of *presbuteros*, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—*Marknight*. Dr. Adam Clarke also inclines to the same view.

† 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. - 1. Phil. ii. 25. † 2. Col. iv. 37.  
† 3. Rom. xvi. 8; 1 Cor. xvi. 19. † 4. Eph. i. 2. † 4. Eph. i. 16. † 5. Lph. i. 16; Col. i. 4. - † 6. Phil. i. 9, 11. † 7. 2 Cor. vii. 13; 2 Tim. i. 10; verse 20. † 8. 1 Thess. ii. 6. † 9. verse 1.

του εμου τεκνου, ὃν ἐγεννησα ἐν τοῖς δεσμοῖς  
of the of me child, whom I begot in the bonds

\*[μου,] Οὐσιμῶν, <sup>11</sup> τὸν ποτε σοὶ ἀχρηστον,  
[of me,] Onesimus, that formerly to thee unprofitable,

νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνεπέμψα  
now but to thee and to me profitable, whom I sent back;

<sup>12</sup> σὺ δὲ αὐτὸν, τούτ' ἐστὶ τὰ ἐμὰ σπλάγχνα,  
thou but him, that is the my bowels,

προσλαβόν. <sup>13</sup> Ὃν ἐγὼ ἐβούλομην πρὸς ἐμαυ-  
do thou receive. When I was wishing for my-

τὸν κατεχειν, ἵνα ὑπὲρ σου μοὶ διακονῇ ἐν  
self to retain, so that on behalf of thee to me he might serve in

τοῖς δεσμοῖς τοῦ εὐαγγελίου. <sup>14</sup> ὧς δὲ τῆς  
the bonds of the glad tidings; without but of the

σῆς γνῶμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὥς  
thy consent nothing I wished to do, so that not as

κατὰ ἀναγκὴν τὸ ἀγαθὸν σου ἦ, ἀλλὰ  
according to constraint the good of thee might be, but

κατὰ ἑκούσιον. <sup>15</sup> Ταχὺ γὰρ διὰ τοῦτο  
according to willingness. Perhaps for on account of this

ἐχωρισθὴ πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπε-  
he was separated for an hour, so that an age him thou might-

χρῇ. <sup>16</sup> οὐκέτι ὥς δούλον, ἀλλ' ὑπὲρ δού-  
ant receive; no longer as a slave, but above a

λόν, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, ποσὶ  
slave, a brother beloved, especially to me, by how much

δὲ μάλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. <sup>17</sup> Εἰ  
but more to thee, both in flesh and in Lord. If

οὖν με εἴχῃς κοινωνόν, πρόσλαβόν αὐτὸν ὥς  
then me thou holdest a partner, receive thou him as

ἐμέ. <sup>18</sup> Εἰ δὲ τι ἠδίκησέ σε, ἢ ὀφείλει, ταῦτο  
me. If but anything he wronged thee, or owes, this

ἐμοὶ ἐλλογέι. <sup>19</sup> Ἐγὼ Παῦλος ἐγγράφα τῇ  
to me put thou on account. I Paul wrote with the

ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα μὴ λέγῃ σοι,  
my hand, I will pay off, so that not I may say to thee,

ὅτι καὶ σεαυτὸν μοὶ προσοφείλεις. <sup>20</sup> Ναί,  
that even thyself to me thou owest. Yea,

ἀδελφε, ἐγὼ σου ὀφειλὴν ἐν κυρίῳ ἀναναν-  
O brother, I of thee should be profited in Lord, refresh

σόν μου τὰ σπλάγχνα ἐν Χριστῷ. <sup>21</sup> Περὶ οὗτος  
thou of me the bowels in Anointed. Having confidence

τῇ ὑπακοῇ σου ἐγγράφα σοι, εἰδὼς, ὅτι καὶ  
in the obedience of thee I wrote to thee, knowing, that even

ὑπὲρ ὃ λέγω ποιήσεις.  
beyond what I may say thou wilt do.

<sup>22</sup> Ἄμα δὲ καὶ ἑτοίμαζε μοὶ ξενίαν· ἐλπίζω  
At the same time but also prepare thou for me a lodging; I hope

pecting MY Child, † whom  
I begot in my BONDS,  
THAT † Onesimus,

† whom I formerly was  
UNPROFITABLE to Thee,  
but is now profitable to  
Thee and to Me;

† whom I have sent  
\*back to thee; and do  
thou receive Him, that is,  
MYSELF.

† Whom I was wishing  
to retain for Myself, † so  
that on thy behalf he  
might serve me in these  
BONDS for the GLAD TID-  
INGS;

† but I desired to do  
Nothing without thy Con-  
sent, † that thy good deed  
might not be as from Con-  
straint, but Voluntary.

† For perhaps on this  
account he was separated  
for a little time, in order  
that thou mightest receive  
Him for an Age;

† no longer as a Bond-  
man, but above a Bond-  
man,—† a beloved Brother,  
especially to me, but how  
much more to thee, † both  
in the Flesh, and in the  
Lord!

† If, then, thou regard-  
est Me as † a Partner, re-  
ceive him as me.

† But if he injured thee  
in anything, or is indebted,  
place this to my account;

† (I Paul write with  
MY OWN hand,) I will pay  
it off; that I may not say  
to thee, That to me thou  
owest even thyself.

† Yea, Brother, may I  
derive profit from Thee  
in the Lord; I refresh My  
TENDER SYMPATHIES in  
Christ.

† I Having confidence  
in thy COMPLIANCE, I  
write to thee, being assured  
That thou wilt even do be-  
yond what I request.

† But at the same time,  
also, prepare for me a

\* ALEXANDRIAN MANUSCRIPT.—10. of me—omit.  
that is.

† 10. 1 Cor. iv. 15; Gal. iv. 10.

† 14. 2 Cor. ix. 7.

† 16. Col. iii. 25.

† 15. See Gen. xlv. 5, 8.

† 17. 2 Cor. viii. 23.

† 10. Col. iv. 9.

† 12. 1 Cor. xvi. 17; Phil. ii. 30.

† 16. Math. xxiii. 8; 1 Tim. vi. 2.

† 20. verse 7.

† 21. 2 Cor. vii. 16.

γὰρ, ὅτι διὰ τῶν προσευχῶν ὑμῶν χάρισθῶ-  
 for, that through the prayers of you I shall be im-  
 παρῶμαι ὑμῖν. <sup>23</sup> Ἀσπάζεται σε Ἐπαφρας, ὁ συναίχ-  
 parted to you. Salutes thee Epaphras, the fellow-  
 μαλῶτος μου ἐν Χριστῷ Ἰησοῦ, <sup>24</sup> Μαρκοῦ, Ἀρι-  
 captive of me in Anointed Jesus, Mark, Aris-  
 τάρχος, Δημᾶς, Λονκάς, οἱ συνεργοὶ μου. <sup>25</sup> Ἡ  
 Archon, Demas, Luke, the fellow-workers of me. The  
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ  
 Grace of the Lord of us Jesus Anointed with the  
 πνεύματος ὑμῶν.  
 spirit of you.

Lodging, for † I hope That  
 † through your PRAYERS I  
 shall be imparted to you.

<sup>23</sup> † Epaphras, my FEL-  
 LOW-CAPTIVE in Christ Je-  
 sus, salutes thee;

<sup>24</sup> also † Mark, † Aristar-  
 chus, † Demas, † Luke, my  
 FELLOW-LABORERS.

<sup>25</sup> † The FAVOR of our  
 LORD Jesus Christ be with  
 your SPIRIT.

\* ALEXANDRIAN MANUSCRIPT.—The Subscription to this Epistle has been cut off.

† 22. Phil. i. 25; ii. 24.      † 22. 2 Cor. i. 11.      † 23. Col. i. 7; iv. 12.      † 24.  
 Acts xii. 12, 25.      † 24. Acts xix. 20; xxvii. 2; Col. iv. 16.      † 24. Col. iv. 14.  
 † 24. 2 Tim. iv. 11.      † 25. 2 Tim. iv. 22.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ [ΕΠΙΣΤΟΛΗ.]  
TO HEBREWS [AN EPISTLE.]  
\* TO THE HEBREWS.

ΚΕΦ. α'. 1.

<sup>1</sup> Πολυμερῶς και πολυτροπῶς παλαι ὁ θεός  
in many parts and in many ways long ago the God  
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ'  
having spoken to the fathers by the prophets, in  
ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν  
last of the days of these spoke to us by  
υἱῷ, <sup>2</sup> ὃν ἐθηκε κληρονομον παντῶν, (δι'  
a son, whom he appointed an heir of all things, (on account of  
οὗ και τοὺς αἰῶνας ἐποίησεν,) <sup>3</sup> ὃς (ὢν ἀπα-  
whom also the ages he made,) who (being an efful-  
γασμα τῆς δόξης και χαρακτηρητῆς ὑποστάσεως  
gence of the glory and an exact impress of the substance  
αυτοῦ, φερῶν τε τα πάντα τῷ ῥηματι τῆς  
of him, sustaining and the things all by the word of the  
δυναμῆς αὐτοῦ,) \* [δι' ἐαυτοῦ] καθαρισμόν  
power of himself,) [through himself] a purification  
ποιήσαμενος τῶν αμαρτιῶν \* [ἡμῶν], ἐκάθισεν ἐν  
having made of the sins of us, sat down at  
δεξιᾷ τῆς μεγαλowsυνης ἐν ὑψηλοῖς. <sup>4</sup> τοσούτῳ  
right of the majesty in high places; by so much  
κρείττων γενομένος \* [τῶν] ἀγγέλων, ὅσῳ δια-  
greater having become of the messengers, by so much more  
φορῶτερον παρ' αὐτοὺς κεκληρονομήκεν ὄνομα.  
excellent beyond them he has inherited a name.  
<sup>5</sup> Τινι γὰρ εἶπε ποτε τῶν ἀγγέλων; Τίος μου εἶ  
To which for did he say ever of the messengers; A son of me art  
συ, ἐγὼ σημερον γεγεννηκα σε; και παλιν  
thou, I to-day have begotten thee? and again;  
Εγὼ εἶμαι αὐτῷ εἰς πατέρα, και αὐτὸς ἐστὶν  
I will be to him for a father, and he shall be  
μοι εἰς υἱόν; <sup>6</sup> ὅταν δὲ παλιν εἰσαγαγῇ τὸν  
to me for a son? when but again he may lead in the  
πρωτοτοκὸν εἰς τὴν οἰκουμένην, λέγει· Και  
first-born into the habitable, he says; And  
προσκυνήσατωσαν αὐτῷ πάντες ἀγγελοὶ θεοῦ.  
let worship him all messengers of God.  
<sup>7</sup> Και πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ  
And concerning indeed the messengers he says; He  
ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,  
making the messengers of himself spirits,  
και τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·  
and the public servants of himself are a flame;  
<sup>8</sup> πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου ὁ θεὸς εἰς  
concerning but the son; The throne of thee the God for

CHAPTER I.

1 God having anciently spoken, † in many portions and by various methods, to the FATHERS by the PROPHETS,  
2 in the last of these DAYS † spoke to us by a Son, † whom he appointed Heir of all things, on account of whom also he constituted the AGES;  
3 † who, being an Effulgence of his GLORY, and an exact impress of his SUBSTANCE, and \* making manifest ALL things by the WORD of his POWER, † having made a Purification for SINS, † sat down at the Right hand of the MAJESTY in high places;  
4 having become as much superior to Angels, † as he has inherited a more Excellent Name than they.  
5 For to which of the ANGELS did he ever say, † "Thou art my Son, To-day † I have begotten thee?" And again, † "I will be to him for a Father, and he shall be to me for a Son?"  
6 And when again he shall introduce † the FIRST-BORN into the HABITABLE, he says, † "And let All God's Angels worship him."  
7 And with respect to the ANGELS, indeed he says, † "It is HE who MAKES his ANGELS Winds, and his MINISTERS SERVANTS a Flame of Fire."  
8 But to the SON, † "Thy THRONE, O GOD.

\* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS.  
things by. 2. through himself—omit.

3. making manifest all. 4. of the—omit.

† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 3. † 3. Psa. ii. 8; Matt. xxi. 27; John iii. 35; Rom. viii. 17. † 4. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15. † 5. Heb. vii. 27; ix. 12, 14, 17. † 6. Psa. cx. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 2; 1 Pet. iii. 22. † 7. Eph. i. 21; Phil. ii. 9, 10. † 8. Psa. li. 7; Acts xiii. 33; Heb. v. 6. † 9. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Psa. lxxxi. 26, 27. † 10. Rom. viii. 20; Col. i. 18; Rev. i. 5. † 11. Psa. xcvii. 7. † 12. Psa. civ. 4. † 13.

τον αἰωνα \* [του αἰωνος.] ραβδος ευθυτητος ἡ  
the age [of the age,] a sceptre of rectitude the

ραβδος της βασιλειας σου. <sup>9</sup> Ηγεπησας δικαιο-  
sceptre of the kingdom of thee. Thou didst love right-

οσυνην, και εμισησας ανομιαν· δια τουτο  
omnium, and thou didst hate lawlessness; on account of this

εχρισε σε ο θεος σου, ελαιον αγαλλιασεως  
anointed thee the God of thee, oil of extreme joy

παρα τους μετοχους σου. <sup>10</sup> Και· Συ κατ'  
beyond the associates of thee. And; Thou in

αρχας, κυριε, την γην εθεμελιωσας, και εργα  
a beginning, O Lord, the earth didst form, and works

των χειρων σου εισιν οι ουρανοι. <sup>11</sup> Αυτοι απο-  
of the hands of thee are the heavens. They shall

λυνται, συ δε διαμενεις· και παντες ως ιμα-  
perish, thou but remainest; and all as gar-

τιον παλαιωθησονται, <sup>12</sup> και ωσει περιβεβαιον  
ment shall become old, and like an upper garment

ελιξεις αυτους, και αλλαγησονται· συ δε ο  
thou wilt fold them, and they shall be changed; thou but the

αυτος ει, και τα ετη σου ουκ εκλειψουσι.  
same art, and the years of thee not will fail.

<sup>13</sup> Προς τινα δε των αγγελων ειρηκε ποτε· Κα-  
To which but of the messengers did he say ever; Do

θου εκ δεξιων μου, εως ανθω τους εχθρους  
thou shalt sit at my right side, till I may place the enemies

σου υποποδιον των ποδων σου; <sup>14</sup> Ουχι παντες  
of thee for a footstool for the feet of thee? Not all

εισι λειτουργικα πνευματα, εις διακονιαν αποσ-  
are public serving spirits, for service being

τελλομενα δια τους μελλοντας κληρονο-  
sent forth on account of those being about to inherit

μειν σωτηριαν; ΚΕΦ. β'. 2. <sup>1</sup> Δια τουτο  
salvation? On account of this

δεις περιπιοτερωσ ημας προσεχειν τοις ακουσ-  
thou wilt hear more earnestly us to attend to the things har-

θεισι, μηποτε παραβριωμεν. <sup>2</sup> Ει γαρ ο  
thy things heard, lest perhaps we should glide away, If for the

δι' αγγελων λαληθεις λογος εγενετο βεβαι-  
through messengers having been spoken word was firm

ος, και πασα παραβασις και παρακοη ελαβεν  
and every deviation and imperfect hearing received

ενδικον μισθαποδοσιαν· <sup>3</sup> πως ημεις εκφευξο-  
a just retribution; how we shall es-

"is for the AGE; \* and  
"the SCEPTRE OF RECTI-  
TUDINE is the Sceptre of  
"thy KINGDOM."

<sup>9</sup> "Thou didst love  
"Righteousness, and hate  
"Lawlessness; therefore,  
"thy GOD † anointed thee,  
"O GOD, with the oil of  
"Exultation beyond thy  
"ASSOCIATES."

<sup>10</sup> Also, † "Εθου, O  
"Lord, at First didst lay  
"the foundation of the  
"ΕΑΡΤΗ; and the ΗΡΑ-  
"VENS are Works of thy  
"HANDS;

<sup>11</sup> † "they shall perish,  
"but thou remainest;  
"and they all shall be-  
"come old like a Gar-  
"ment;

<sup>12</sup> "and like a Mantle  
"thou wilt fold them up;  
" \* like a Garment also  
"they shall be changed;  
"but thou art the SAME,  
"and thy YEARS shall not  
"fail."

<sup>13</sup> But to which of the  
ANGELS did he ever say,  
† "Sit thou at my Right  
"hand, till I put thine  
"ENEMIES underneath thy  
"FEET?"

<sup>14</sup> † Are they not all  
Ministering Spirits, sent  
forth for Service, on ac-  
count of † THOSE BEING  
ABOUT to inherit Salva-  
tion?

## CHAPTER II.

<sup>1</sup> On this account it be-  
hoveth us to attend more  
earnestly to the THINGS  
HEARD, lest we should  
ever let them glide away.

<sup>2</sup> For if the WORD  
† spoken through Angels  
was firm, and † Every De-  
viation and Disobediencē  
received a Just Retribu-  
tion;

<sup>3</sup> † how shall we escape.

\* VATICAN MANUSCRIPT.—8. of the AGE—omit. 8. and the SCEPTRE of RECTITUDE  
is the Sceptre of his KINGDOM. 12. like a Garment also they shall be changed.

† 9. Isa. lxi. 1; Luke iv. 18; John x. 36; Acts iv. 27; x. 28. † 10. Psal. cii. 25.  
† 11. Isa. xxxiv. 4; 11. 6; Matt. xiv. 25; 1 Pet. iii. 7, 10; Heb. xx. 11. † 13. Psal. cx. 5;  
Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12. † 14. Psal. xxxiv. 7; xcl. 11; civ. 24, 25.  
† 14. James ii. 8. † 2. Deut. xxxiii. 2; Acts vii. 55. † 3. Num. xv. 30, 31; Deut.  
v. 3; xvii. 2, 5, 12; xxvii. 26. † 8. Heb. x. 28, 29; xii. 25.



μεθα τηλικαυτης αμελησαντες σωτηριας; ἥτις  
 escape so great having disregarded a salvation? which

αρχην λαβουσα λαλεισθαι δια του κυριου,  
 a beginning having received to be spoken through the Lord,

ὅπο των ακουσαντων εις ἡμας εβεβαιωθη,  
 by those having heard for us was confirmed,

4 συνεπιμαρτυρουντος του θεου σημειοις τε και  
 co-attesting the God by signs both and

τερασι, και ποικιλαις δυναμεσι, και πνευματος  
 by prodigies, and by various powers, and of spirit

αγιου μερισμοις, κατα την αυτου θελησιν.  
 holy by distributions, according to the of himself will.

5 Ου γαρ αγγελοις ὑπεταξε την οικουμενην την  
 Not for to messengers he did subject the habitable that

μελλουσαν, περι ἧς λαλουμεν. 6 Διεμαρτυ-  
 about coming, concerning which we speak. Testified

ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,  
 but somewhere one, saying; What is man,

ὅτι μιμησκη αυτου· η υιος ανθρωπου, ὅτι  
 that thou dost remember him; or a son of man, that

επισκεπη αυτον; 7 Ηλαττωσας αυτον βραχυ  
 thou dost observe him? Thou didst make less him a little while

τι παρ' αγγελου· δοξη και τιμη εστεφανω-  
 than messengers; with glory and with honor thou didst

σας αυτον· 8 παντα ὑπεταξας ὑποκατω των  
 crow him; all things thou didst place under the

ποδων αυτου. Εν γαρ τῷ ὑποταξαι \* [αυτω]  
 feet of him. In for the to be subjected [to him]

τα παντα, ουδεν αφηκεν αυτω ανυποτακ-  
 the things all, nothing is left to him unsubject-

τον· νυν δε ουκω δρωμεν αυτω τα παντα  
 ed; now but not yet we see to him the things all

ὑποτεταγμενα. 9 Τον δε βραχυ τι παρ' αγγε-  
 having been placed. The but a short time than messen-

λους ηλαττωμενον βλεπομεν Ιησουν δια το  
 gers having been made less we see Jesus on account of the

παθημα του θανατου δοξη και τιμη εστεφα-  
 suffering of the death with glory and with honor having been

νωμενον· ὅπως χαριτι θεου ὑπερ παντος γε-  
 crowned; so that by favor of God on behalf of all he

σται θανατου. 10 Επρεπε γαρ αυτω, δι' ὃν  
 might taste of death. It was fitting besides for him, for whom

τα παντα και δι' οὗ τα παντα, πολλους  
 the things all and through whom the things all, many

υιους εις δοξαν αγαγοντα τον αρχηγον της  
 sons into glory leading the prince of the

σωτηριας αυτων δια παθηματων τελειωσαι.  
 salvation of them through sufferings to perfect.

having disregarded so great a Salvation? which beginning to be spoken by the LORD, was confirmed for Us by those who HEARD him;

4 † GOD co-attesting † both by Signs and Wonders and various Mighty works, and † Distributions of Holy Spirit, according to HIS Will?

5 For to Angels he did not subject † the FUTURE HABITABLE, concerning which we speak.

6 But one somewhere testified, saying, † "What is a Man That thou dost remember him? or a Son of Man, That thou dost regard him?"

7 "Thou didst make him for a little while inferior to Angels; thou didst crown him with † Glory and Honor;

8 "thou didst subject † All things under his † FEET;—for in SUBJECTING ALL THINGS, he left Nothing unsubjected to Him; but, at present, we do not see that ALL things have actually been placed under Him.

9 But we behold JESUS, on account of the SUFFERING OF DEATH † crowned with Glory and Honor, † HAVING BEEN MADE for a little while inferior to Angels, so that, by God's Favor, † he might taste of Death on behalf of every one.

10 For it was becoming him, † on account of whom are ALL things, and through whom are ALL things, in conducting Many Sons to Glory, † to perfect the † PRINCE of their SALVATION through Sufferings.

\* VATICAN MANUSCRIPT.—8, to him—omit.

† 3. Matt. iv. 17; Mark i. 14. † 3. Luke i. 2. † 4. Mark xvi. 20; Acts xiv. 3; xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. † 4. Acts ii. 22, 43. † 4. 1 Cor. xii. 4, 7, 11. † 5. Heb. vi. 5; 3 Pet. iii. 13. † 6. Ps. viii. 4. † 9. Acts ii. 33. † 9. Phil. ii. 7-9. † 9. Rom. v. 18; viii. 32; 2 Cor. v. 16; 1 Tim. ii. 6; 1 John ii. 2. † 10. Rom. xi. 30. † 10. Luke xiii. 32; Heb. v. 9. † 10. Acts iii. 13; v. 31; Heb. xii. 2.

11 Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ  
He both for sanctifying and those being sanctified, out of  
ἐνός πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχυνεται  
one all; for which cause not he is ashamed

ἀδελφούς αὐτοὺς καλεῖν, <sup>12</sup> λέγων· Ἀπαγγέλω  
brethren them to call, saying; I will announce

τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-  
the name of thee to the brethren of me, in midst of a

κλησίας ὑμνήσω σε. <sup>13</sup> Καὶ πάλιν· Ἐγὼ εὐ-  
congregation I will praise thee. And again; I will

μαι πεποιθὼς ἐπ' αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγώ,  
be having trusted in him; and again; Lo I,

καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός. <sup>14</sup> Ἐπει οὖν  
and the children which to me gave the God. Since then

τὰ παῖδια κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ  
the children have been sharers of flesh and blood, also

αὐτοὺς παρακλησίαις μετέσχε των αὐτῶν, ἵνα  
he in like manner partook of the of them, so that

διὰ τοῦ θανάτου καταργήσῃ τὸν το  
by means of the death he might make powerless him the

κράτος ἐχόντα τὸν θάνατον, τούτ' ἐστὶ τὸν  
strength having of the death, that is the

διαβολόν, <sup>15</sup> καὶ ἀπαλλάξῃ τούτους ὅσοι φοβῶ  
satan, and might set free them as many as by fear

θανάτου διὰ παντός τοῦ ζῆν ἐνοχοὶ ἦσαν δου-  
of death through all of the life held in were slav-

λείας. <sup>16</sup> Οὐ γὰρ δηκὸν ἀγγέλων ἐπιλαμβάνει-  
ery. Not for in any manner of messengers he takes hold,

ται, ἀλλὰ σπερματος Ἀβραὰμ ἐπιλαμβάνεται.  
but of seed of Abraham he takes hold.

<sup>17</sup> Ὅθεν ὠφείλε κατὰ πάντα τοῖς ἀδελφοῖς  
Hence he was obliged in all things to the brethren

ὁμοιωθῆναι, ἵνα ἐλεημῶν γενῆται καὶ πιστὸς  
to be made like, so that merciful he might be and faithful

ἀρχιερεὺς τα πρὸς τὸν θεόν, εἰς τὸ ἱλασκεσθαι  
high-priest the things as to the God, in order to the to expiate

τὰς ἁμαρτίας τοῦ λαοῦ. <sup>18</sup> Ἐν ᾧ γὰρ πεπονή-  
the sin of the people. By what for he has suffered

αὐτοὺς πειρασθεῖς, δύναται τοῖς πειραζομένοις  
himself having been tried, he is able to those being tried

βοηθῆσαι.  
to reader aid.

ΚΕΦ. γ'. 3.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλησέως ἐπουρανίου  
Whence, brethren holy, of a calling heavenly  
μετοχοῖς κατανοήσατε τὸν ἀποστόλον καὶ ἀρ-  
partakers do you attentively regard the apostle and high-

11 For both the SANCTIFYER and the SANCTIFIED are from one; for Which Cause he is not ashamed to call Them Brethren;

12 saying, "I will announce thy NAME to my BRETHREN; in the Midst of the Congregation I will praise thee."

13 And again, "I will confide in him." And again, "Behold, I and the CHILDREN whom God gave Me."

14 Since, then, the CHILDREN have one common nature of Blood and Flesh, he also, in like manner, partook of these; in order that, by means of his DEATH, he might vanquish HIM POSSESSING the POWER OF DEATH—that is, the ENEMY—

15 and might liberate THOSE who, by Fear of Death, were throughout their Whole LIFE held in Slavery.

16 Besides, he does not in any way take hold of Angels, but he takes hold of the Seed of Abraham;

17 hence, he was obliged to be assimilated to his BRETHREN in all things, so that he might be a Merciful and Faithful High priest as to things relating to God, in order to EXPIATE the SINS of the PEOPLE.

18 For by what he has suffered, having been tried, he is able to assist THOSE who are TRIED.

CHAPTER III.

1 Therefore, holy Brethren, Associates of a heavenly Calling, attentively regard Jesus, the APOS-

\* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, "For truly it" i. e. the fear of death, or death itself, "does not lay hold of" or seize on "angels, but of the seed of Abraham it does lay hold."—Theolog. Rep. and Kasseland.

† 11. Heb. x. 10, 14. † 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 29. † 12. Psa. cxli. 32, 35. † 13. Psa. cxlii. 2; Isa. xli. 2. † 13. Isa. viii. 18. † 13. John x. 29; xvii. 6, 9, 11, 15. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 14. 1 Cor. xv. 54, 55; Col. ii. 15; 2 Tim. i. 10. † 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7. † 17. Heb. iv. 15; v. 1, 2. † 18. Heb. vii. 25. † 1. Rom. i. 7; 1 Cor. i. 3; Eph. iv. 1; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17, etc.

χιερα της ὁμολογιας ἡμων, Ἰησουν· <sup>2</sup> πιστιν  
 priest of the profession of us, Jesus, faithful  
 οὐτα τῷ ποιησαντι αὐτον, ὡς και Μωυσης εν  
 being to the one having appointed him, as even Moses in  
 \* [ὅλην] τῷ οἰκῷ αὐτου. <sup>3</sup> Πλειονος γαρ οὗτος  
 [whole] the house of him. Of more for this  
 δοξης παρα Μωυσην η̄ξιωται, καθ' ὅσον  
 glory than Moses has been esteemed worthy, so far as  
 πλειονα τιμην εχει του οἱκου ὁ κατασκευασας  
 more honor he has of the house the one having built  
 αὐτον. <sup>4</sup> (Πας γαρ οἶκος κατασκευάζεται ὑπο  
 itself. (Every for house is built by  
 τινος· ὁ δε \* [τα] παντα κατασκευασας, Θεος.)  
 some one, he but [the things] all having built, God.)  
<sup>5</sup> Και Μωυσης μεν πιστος εν ὅλῳ τῷ οἰκῷ  
 And Moses indeed faithful in whole to the house  
 αὐτου, ὡς θεραπων, εις μαρτυριον των λαληθη-  
 of him, as a servant, for a testimony of the things going  
 σομενων· <sup>6</sup> Χριστος δε, ὡς υἱος ἐπι τον οἶκον  
 to be spoken: Anointed but, as a son over the house  
 αὐτου· οὐ οἶκος εσμεν ἡμεις, εανπερ την παρ-  
 of him, of whom a house are we, if indeed the con-  
 ρησιαν και το καυχημα της ελπιδος \* [μεχρι  
 sidence and the boasting of the hope [until  
 τελους βεβαιαν] κατασχωμεν. <sup>7</sup> Διο, καθως  
 end firm] we should hold fast. Therefore, as  
 λεγει το πνευμα το ἅγιον· Σημερον, εαν της  
 says the spirit the holy; To-day, if the  
 φωνης αὐτου ακουσητε, <sup>8</sup> μη σκληρυνητε τας  
 voice of him you will hear, not you should harden the  
 καρδιας ὑμων, ὡς εν τῷ παραπικρασμῷ, κατα  
 hearts of you, as in the bitter provocation, in  
 την ἡμεραν του πειρασμου εν τη ερημῳ, <sup>9</sup> ου  
 the day of the temptation in the desert, no  
 ἐπειρασαν \* [με] οἱ πατερες ὑμων, ἐδοκιμασαν  
 tempted [me] the fathers of you, proved  
 \* [με,] και εἶδον τα εργα μου, τεσσαρακοντα  
 [me,] and saw the works of me, forty  
 ετη· <sup>10</sup> διο προσωχθισα τη γενεᾳ ἐκείνῃ, και  
 years, therefore I was provoked with the generation that, and  
 ειπον· Αει πλανωνται τῇ καρδίᾳ· αυτοι δε ουκ  
 said; Always they wander in the heart; they but not  
 ἐγνωσαν τας ὁδους μου· <sup>11</sup> ὡς ὤμοσα εν τη  
 they acknowledged the ways of me; so I swore in the  
 ὀργῇ μου· Εἰ εἰσελευσονται εις την καταπαυσιν  
 wrath of me; if they shall enter into the rest  
 μου. <sup>12</sup> Βλεπετε, ἀδελφοι, μηποτε εσται εν  
 of me. Take you heed, brethren, lest ever shall be in  
 τινι ὑμων καρδια πονηρα ἀπιστίας, εν τῷ ἀποσ-  
 any one of you a heart evil of unbelief, in the to faith

TLK and High-priest of our  
 CONFESSION;

2 who is Faithful to  
 HIM who APPOINTED HIM,  
 even as Moses was in his  
 HOUSE.

3 For he has been es-  
 teemed worthy of More  
 Glory than Moses, as much  
 as the BUILDER has More  
 Honor than the HOUSE it-  
 self.

4 (For every House is  
 built by some one; but  
 THE HAVING BUILT all  
 things is God.)

5 And Moses, indeed,  
 was faithful in his Whole  
 HOUSE, as a Servant,  
 for a Testimony of the  
 THINGS to be SPOKEN;

6 but Christ as a Son  
 over his HOUSE, whose  
 House we are, if we should  
 hold fast the CONFIDENCE  
 and the EXULTATION  
 of the HOPE.

7 Therefore, as the  
 HOLY SPIRIT says, "To-  
 day, if you will hear his  
 VOICE,

8 "harden not your  
 "HEARTS, as in the BIT-  
 "TER PROVOCATION, in  
 "the DAY of the TRIAL in  
 "the DESERT;

9 "where your FA-  
 "THERS tried, proved, and  
 "saw my WORKS forty  
 "Years.

10 "Therefore, I was  
 "provoked with \*that  
 "GENERATION, and said,  
 "They always err in  
 "HEART; but they did  
 "not acknowledge my  
 "WAYS;

11 "so I swore in my  
 "INDIGNATION—"If they  
 "shall enter my REST!"

12 Beware, Brethren,  
 lest there should ever be in  
 any one of you an evil, Dis-  
 believing Heart, by APO-  
 STATIZING from the living  
 God;

\* VATICAN MANUSCRIPT.—2. Whole—omit.  
 the End—omit.

9. me—omit twice.

4. the things—omit.

10. this GENERATION.

4. Firm to

1. 2. Num. xii. 7; ver. 5.

4. Eph. ii. 10; iii. 9.

5. Exod. xiv. 21; Num.

xii. 7; Deut. iii. 24; Josh. i. 2; viii. 31.

5. Deut. xviii. 15, 18, 19.

4. 1 Cor.

iii. 10; vi. 19; 2 Cor. vi. 10;

Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5.

2. Rom. v. 2;

Col. i. 22; Heb. x. 35.

7. Ps. xcv. 7—11.

τηναι απο θεου ζωντος· <sup>13</sup> αλλα παρακαλειτε  
away from God living; but do you exhort  
εαυτους καὶ ἑκαστην ἡμεραν, αχρις οὐ  
yourself in each day, till of which  
το σημερον καλεται, ἵνα μη σκληρυνθῇ ἐξ  
the to-day it is called, so that not may be hardened from  
ὑμων τις ἀπατῇ της ἀμαρτίας. <sup>14</sup> Μετοχουι  
of you any one by a delusion of the sin. Partakers

γαρ του Χριστου γεγοραμεν, εανπερ την αρ-  
for of the Anointed we have become, if perhaps the begin-  
νην της ὑποστασεως μεχρι τελους βεβαιαν  
ning of the confidence till an end firm  
κατασχωμεν. <sup>15</sup> Εν τῷ λεγεσθαι· Σημερον,  
we hold fast. In respect to the to be said; To-day,

εαν της φωνης αυτου ακουσητε· μη σκληρυν-  
if the voice of him you may hear, not harden you  
τε τας καρδιας ὑμων, ὡς ἐν τῷ παραπικρασμῷ.  
the hearts of you, as in the bitter provocation.

<sup>16</sup> Τινες γαρ ακουσαντες παρεπικραναν; ἀλλ'  
Some for having heard did provoke? but  
οὐκ οὗτοι οἱ ἐξεληγοντες ἐξ Αἰγυπτου δια Μου-  
not all those having come out from Egypt by means of Mo-  
σεως; <sup>17</sup> Τισι δὲ προσωχθισε τεσσαρακοντα  
am? With whom-but was he vexed forty

ετη; οὐχι τοις ἀμαρτησασιν; ὧν τα κῶλα  
years? not with those having sinned? of whom the members  
επεσεν ἐν τῇ ἐρημῳ. <sup>18</sup> Τισι δὲ ὡμοσε μη εἰσε-  
fell in the desert. To whom but did he swear not to en-  
λευσεσθαι εἰς την καταπαυσιν αὐτου, εἰ μη  
ter into the rest of himself, if not

τοις απειθησασι; <sup>19</sup> Καὶ βλεπομεν, ὅτι οὐκ  
to those having disobeyed? And we see, that not  
ἠδυνηθησαν εἰσελθειν δι' ἀπιστιαν. ΚΕΦ.  
they were able to enter because of unbelief.

δ'. 4. <sup>1</sup> Φοβηθωμεν οὐν, μηποτε, καταλειπο-  
We may fear then, lest ever, being;

μενης επαγγελιας εἰσελθειν εἰς την καταπαυ-  
left a promise to enter into the rest;  
σιν αυτου, δοκῃ τις ἐξ ὑμων ὑστερηκεναι.  
of him, should seem any one from of you to have failed.

<sup>2</sup> Καὶ γαρ εσμεν ευηγγελισμενοι, καθαπερ  
Also for we are having been addressed with glad tidings, even as  
κῆκεροι· ἀλλ' οὐκ ὠφελησεν ὁ λογος της  
also they, but not did profit the word of the  
ακους ακειρους, μη συγκεκραμενος τη πιστει  
hearing them, not having been mixed with the faith  
τοις ακουσασιν. <sup>3</sup> Εἰσερχομεθα γαρ εἰς την  
in those hearing. We enter for into the

καταπαυσιν οἱ πιστευσαντες, καθως ειρηκεν·  
rest those having believed, as he has said;

Ὅς ὡμοσα ἐν τῇ ὀργῃ μου· Εἰ εἰσελευσονται  
So I swore in the wrath of me; if they shall enter  
εἰς την καταπαυσιν μου· καιτοι των εργαων απο  
into the rest of me; namely from the works from

13 but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

14 for we have become Associates of the ANOINTED, & if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

15 With regard to the DECLARATION—"To-day, "if you should hear his "VOICE, harden not your "HEARTS, as in the BIT- "TER PROVOCATION;"—

16 & for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Mo- ses?

17 And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—& Whose CORPSES fell in the DES- ERT?

18 And & to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

19 & And we see That they were not able to enter because of Unbelief.

#### CHAPTER IV.

1 Therefore, & we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEAR- ERS.

3 & We, however, HAV- ING BELIEVED, enter the REST; according as he has said, & "So I swore in my "INDIGNATION—" If they "shall enter my REST;" namely, from the WORKS

† 14. verse 6. † 15. verse 7. † 16. Num. xiv. 2, 4, 11, 24, 30; Deut. i. 24, 26, 29.  
† 17. Num. xiv. 22, 29, etc.; xvi. 51; Ps. cvi. 20; 1 Cor. x. 5; Ju. 65. † 18. Num. xiv.  
20; Deut. i. 24, 26. † 19. Heb. iv. 6. † 1. Heb. xii. 15. † 2. Heb. iii. 14.  
† 3. Ps. xciv. 11; Heb. iii. 11.

καταβολης κοσμου γενηθεντων. <sup>4</sup> Ειρηκε γαρ  
a laying down of a world having been done. It has been spoken for  
που περι της εβδομης ούτω· Και κατε-  
somewhere concerning the seventh thus; And rested  
παυσεν ο θεος εν τη ημερα τη εβδομη απο παν-  
the God on the day the seventh from all  
των των εργων αυτου· <sup>5</sup> και εν τούτω παλιν·  
of the works of himself; and in this again;

Ει εισελευσονται εις την καταπαυσιν μου.  
If they shall enter into the rest of me.

<sup>6</sup> Επει ουν απολεικεται τινας εισελθειν εις  
Since then it is left some to enter into  
αυτην, και οι προτερον ευαγγελισθεντες ουκ  
lier, and those formerly having received glad tidings not  
εισηλθον δι' απειθειαν· <sup>7</sup> παλιν τινα δριζει  
entered on account of unbelief; again certain he declares  
ημεραν, Σημερον, εν Δαυιδ, λεγων, μετα το-  
a day, To-day, by David, saying, after so  
σouton χρονον· (καθως ειρηται·) Σημερον, εαν  
long a time, (as it has been said,) To-day, if

της φωνης αυτου ακουσητε, μη σκληρυνητε τας  
the voice of him you may hear, not harden you the  
καρδιας υμων. <sup>8</sup> Ει γαρ αυτους Ιησους κατε-  
Hearts of you. If for them Jesus caused

παυσεν, ουκ αν περι αλλης ελαλει μετα  
to rest, not would concerning another have spoken after  
ταυτα ημερας. <sup>9</sup> Αρα απολεικεται σαββατισ-  
this of a day. Therefore remains a keeping of a

μος τω λαω του θεου. <sup>10</sup> Ο γαρ εισελθων  
sabbath for the people of the God. The for one having entered

εις την καταπαυσιν αυτου, και αυτος καταπαυ-  
into the rest of him, also himself caused to

σεν απο των εργων αυτου, ωσπερ απο των ιδιων  
rest from the works of himself, like as from the own

ο θεος. <sup>11</sup> Σπουδασωμεν ουν εισελθειν εις  
the God. We should earnestly endeavor therefore to enter into  
εκεινην την καταπαυσιν, ινα μη εν τω αυτω  
that the rest, so that not by the same

τις υποδειγματι πεση της απειθειας. <sup>12</sup> Ζων  
any one example may fall of the unbelief. Living

γαρ ο λογος του θεου, και ενεργης, και τομωτε-  
for the word of the God, and energetic, and more cut-

ρος υπερ πασαν μαχαιραν διστομον, και διικ-  
ing beyond every sword two-mouthed, even cut-

νομενος αχρι μερισμου ψυχης \* [τε] και πνευ-  
through to a division of life [both] and of

ματος, αρμων τε και μυελων, και κριτικος ενθυ-  
breath, of joints both and of marrows, and able to judge of  
μησεων και εννοιων καρδιας· <sup>13</sup> και ουκ εστι  
thoughts and of intentions of heart; and not is

κτισις αφανης ενωπιον αυτου, παντα δε γυμνα  
a creature out of sight in presence of him, all things but naked

dome at the Foundation of the World.

<sup>4</sup> For it has been some-  
where spoken concerning  
the SEVENTH day, thus,  
† "And God rested on the  
SEVENTH day from all his  
"works."

<sup>5</sup> And again, in this  
manner, "If they shall  
"enter my REST."

<sup>6</sup> Since, then, it is left  
for some to enter, and  
THOSE who formerly re-  
ceived glad tidings did  
not enter on account of  
Unbelief,—

<sup>7</sup> He again defines a cer-  
tain Day, "To-day," say-  
ing by David, after so long  
a time, (as \* it has been  
said before,) † "To-day,  
"if you will hear his  
"voice, harden not your  
"HEARTS."

<sup>8</sup> For if Joshua caused  
Them to rest, he would  
not, subsequently, have  
spoken of Another Day.

<sup>9</sup> Therefore, a Sabbath-  
rest remains for the PEOP-  
LE OF GOD.

<sup>10</sup> For HE HAVING EN-  
TERED his REST, will also  
himself rest from his  
WORKS, like as God from  
HIS OWN.

<sup>11</sup> Let us earnestly en-  
deavor, therefore, to enter  
That REST, that no one  
may fall; by the SAME Ex-  
ample of UNBELIEF.

<sup>12</sup> For the WORD of  
God is; living, and ener-  
getic, and; more cutting  
than Any † two-edged  
Sword, cutting through  
even to a Separation of  
Life and Breath, and of  
Joints and Marrow, and  
able to judge the Thoughts  
and Intentions of the  
Heart;

<sup>13</sup> † and no Creature is  
concealed in his sight,  
but all things are naked

\* VATICAN MANUSCRIPT.—7. It has been said before.

12. both—omit.

† 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17. † 6. Heb. iii. 10. † 7. Ps. xcv. 7;  
Heb. iii. 7. † 11. Heb. iii. 12, 13, 10. † 12. Isa. xlix. 2; Jer. xxiii. 29; 2 Cor. x.  
6, 8; 1 Pet. i. 28. † 13. Prov. v. 4. † 12. Eph. vi. 17; Rev. i. 10; ii. 16. † 13.  
1 Cor. xiv. 24, 26. † 13. Ps. xxiii. 13, 14; xc. 8; cxxxix. 11, 12.

και τετραχλισμينا τοις οφθαλμοις αυτου,  
and having been laid open to the eyes of him,  
 πρις ου ημιν ο λογος.  
as to whom forms the word.

<sup>11</sup> Εχοντες ουν αρχιερεα μεγαν, διεληλυθοτα  
having therefore a high-priest great, having passed through  
 τους ουρανοους, Ιησουν τον υιον του θεου, κρα-  
the heavens, Jesus the son of the God, we should  
 τωμεν της ομολογιας. <sup>15</sup> Ου γαρ εχομεν αρ-  
lay hold of the profession. Not for we have a  
 χιερεα μη δυναμενον συμπαθησαι ταις απθε-  
high-priest not being able to suffer with the weak-  
 νειαις ημων, πεπειρασμενον δε κατα παντα  
nesses of us, having been tempted but in all things  
 καθ' ομοιοτητα, χωρις αμαρτίας. <sup>16</sup> Προσερχω-  
according to a likeness, apart from sin. We should  
 μεθα ουν μετα παρθσιας τω θρονω της χαρι-  
come therefore with confidence to the throne of the favor,  
 τος, ινα λαβωμεν ελεον, και χαριν \* [εϋρωμεν]  
so that we may receive mercy, and favor [we may find]  
 εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. δ. <sup>1</sup> Πας  
for seasonable help. Every

γαρ αρχιερευς εξ ανθρωπων λαμβανομενος,  
for high-priest from men having been taken,  
 υπερ ανθρωπων καθισκαται τα προς τον  
on behalf of men is placed over the things relating to the  
 θεον, ινα προσφερη δωρα τε και θυσιας υπερ  
God, so that he may offer gifts both and sacrifices on behalf  
 αμαρτιων· <sup>2</sup> μετριοπαθειν δυναμενος τοις αγνοου-  
of sins, to suffer in a measure being able with the ignorant  
 σι και πλανωμενοις, επει και αυτος περικειται  
ones and erring ones, since also himself surrounds  
 ασθενειαν· <sup>3</sup> και δια ταυτην οφειλει, καθως  
weakness, and on account of this it is fitting, as  
 περι του λαου, οϋτω και περι εαυτου προσ-  
concerning the people, so also concerning himself to  
 φerein υπερ αμαρτιων. <sup>4</sup> Και ουχ εαυτω  
offer on behalf of sins. And not to himself  
 τις λαμβανει την τιμην, αλλα καλουμενος  
any one takes the honor, but he being called  
 υπο του θεου, καθαπερ και Ααρων. <sup>5</sup> Οϋτω και  
by the God, as even Aaron. Thus and  
 ο Χριστος ουχ εαυτον εδοξασε γεννηθηναι αρχιε-  
the Anointed not himself did glorify to become a high-  
 ρεα, αλλ' ο λαλησας προς αυτον· Τίος μου ει  
priest, but the one having spoken to him; As one of me art  
 συ, εγω σημερον γεγεννηκα σε· <sup>6</sup> καθως και εν  
then, I to-day have begotten thee; as also in  
 ετερω λεγει· Συ ιερευς εις τον αιωνα, κατα  
another he says; Thou a priest for the age, according to

and † exposed to his eyes, whose word is addressed to us.

<sup>14</sup> Having, therefore, † a great High-priest, † who has passed through the HEAVENS, Jesus, the son of God, † we should firmly retain the CONFESSION.

<sup>15</sup> For † we have not a High-priest unable to sympathize with our WEAKNESSES; but one † having been tried in all respects like ourselves, † apart from Sin.

<sup>16</sup> † We should therefore, approach with Confidence to the THRONE of FAVOR, that we may receive Mercy and Favor for seasonable help.

# CHAPTER V.

<sup>1</sup> For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to GOD, † that he may offer both Gifts and Sacrifices for Sins,

<sup>2</sup> being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmary;

<sup>3</sup> and † on this account, as for the PEOPLE, so also for himself, he is obliged to offer \* for Sins.

<sup>4</sup> † And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as † Aaron was.

<sup>5</sup> † And thus the ANOINTED one did not glorify himself to become a High-priest; but HE who SPOKE concerning him, † "Θεου art my Son, "To-day have I begotten " thee."

<sup>6</sup> as also in another place he says, † "Θεου " art a Priest for the AGE,

\* VATICAN MANUSCRIPT.—16. we may find—omit.

3. concerning Sins.

† 13. Job xxvi. 6; xxxiv. 31; Prov. xv. 11.  
 20; ix. 12, 24. † 14. Heb. x. 23.  
 † 1 Cor. v. 21; Heb. vii. 26; 1 Pet. ii. 23; 1 John iii. 5.  
 x. 12, 21, 22. † 1. Heb. viii. 3, 4; ix. 9; x. 11.  
 vii. 27. † 2. Chron. xxvi. 18; John iii. 27.  
 40; 1 Chron. xxiii. 13. † 3. John viii. 54.  
 ex. 4; Heb. vii. 17, 21.

† 14. Heb. iii. 1. † 15. Luke xxi. 28.  
 † 15. Luke xxi. 28. † 16. Eph. ii. 18; iii. 12; Heb.  
 † 2. Lev. iv. 3; ix. 7; xvi. 6, 15, 17;  
 † 4. Exod. xxviii. 1; Num. xvi. 6.  
 † 5. Psal. ii. 7; Heb. i. 5. † 6. Psal.

την ταξιν Μελχισεδεκ. <sup>7</sup> Ὃς ἐν ταῖς ἡμέραις  
the order of Melchizedek. Who in the days

της σαρκος αὐτοῦ, δεῖσεις τε καὶ ἱκετηρίας  
of the flesh of himself, prayers both and supplications

πρὸς τὸν δυναμένον σῶζειν αὐτὸν ἐκ θανάτου,  
to him being able to deliver him out of death,

μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρυῶν προσενέγ-  
with a cry strong and tears having offered,

κας, καὶ εἰσακουσθεὶς ἀπο τῆς εὐλαβείας, <sup>8</sup> (καί-  
and having been heard from the piety, (though

περὶ ὡς υἱός,) ἐμαθεν, ἀφ' ὧν ἐπάθε, τὴν  
being a son,) learned, from what things he suffered, the

ὑπακοήν. <sup>9</sup> καὶ τελειωθείς ἐγενέτο τοῖς ὑπα-  
obedience; and having been perfected he became to those obey-

κουουσιν αὐτῷ πᾶσιν αἰτίος σωτηρίας αἰωνίου,  
ing him to all a cause of salvation age-lasting,

<sup>10</sup> προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ  
having been declared by the God a high-priest according to

τὴν ταξιν Μελχισεδεκ. <sup>11</sup> Περὶ οὗ πολὺς  
the order of Melchizedek. Concerning whom great

ἡμῖν ὁ λόγος καὶ δυσερμηνεύτος λέγειν, ἐπεὶ  
to us the word and hard to be explained to say, since

ἡμεῖς γέγονατε ταῖς ἀκοαῖς. <sup>12</sup> Καὶ γὰρ οφεί-  
allegish ones you have become in the hearing. Even for being;

λόντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον,  
obligated to be teachers on account of the time.

παλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα  
again need you have of the to teach you, certain

τα στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ,  
the elements of the beginning of the oracles of the God,

καὶ γέγονατε χρεῖαν ἔχοντες γαλακτός, καὶ οὐ  
and you have become need having of milk, and not

στερεᾶς τροφῆς. <sup>13</sup> Πᾶς γὰρ ὁ μετεχὼν γαλακ-  
of solid food. Every one for the partaking of milk,

τός, ἀπείρος λόγου δικαιοσύνης· νηπίος γὰρ  
unskilled of a word of righteousness; a babe for

ἐστὶ. <sup>14</sup> τελείων δὲ ἐστὶ ἡ στερεὰ τροφή, τῶν  
holo; for perfect ones but is the solid food, for those

διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα  
by the habit the perceptions having been exercised

ἐχόντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ.  
having for discrimination of good both and evil.

ΚΕΦ. 5'. 6. <sup>1</sup> Διὸ ἀφέντες τὸν τῆς ἀρχῆς  
Therefore leaving the of the beginning

τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώ-  
of the Anointed word, towards the perfection we should

μεθ'· μὴ παλιν θεμελίον καταβαλλόμενοι μετὰ  
progress; not again a foundation laying down for re-

νοίας ἀπὸ νεκρῶν ἐργῶν, καὶ πίστεως ἐπὶ Θεοῦ,  
formation from dead works, and of faith in God,

"according to the ORDER  
"of Melchizedek."

<sup>7</sup> He (who in the DAYS

of his FLESH, having ; of-  
fered up both Prayers and

Supplications, ; Crying a-  
loud with Tears to HIM

who was ABLE to deliver  
him out of Death, and was

heard for his DEVOTION,)  
<sup>8</sup> ; though, being a Son,

learned ; OBEEDIENCE from  
what he suffered ;

<sup>9</sup> and ; having been per-  
fected, became a Cause of

eternal Salvation to all  
THOSE who OBEY him ;

<sup>10</sup> having been declared  
by God, a High-priest,

; according to the ORDER  
of Melchizedek ;

<sup>11</sup> concerning whom in  
OUR DISCOURSE ; we have

Much to say, and of diffi-  
cult interpretation, since

you have become allegish  
HEARERS.

<sup>12</sup> For even when you  
ought, by this TIME, to be

Teachers, you again have  
Need of one to TEACH you

certain ; FIRST ELEMENTS  
of the ORACLES of GOD ;

and have become such as  
have Need of ; Milk, and

not of Solid Food.

<sup>13</sup> EVERY ONE, how-  
ever, PARTAKING of Milk,

is unskilled in the Word of  
Righteousness; for he is

; an Infant ;

<sup>14</sup> but the SOLID Food  
is for Adults—for THOSE

possessing FACULTIES HA-  
BITUALLY EXERCISED ; for

the discrimination both of  
Good and Evil.

## CHAPTER VI.

<sup>1</sup> Therefore, ; leaving

the FIRST principles of the  
DOCTRINE of the ANOINT-

ED one, we should progress  
towards MATURITY ; not

again laying down a Founda-  
tion for Reformation

from ; Works causing

<sup>1</sup> 7. Mat. xxvi. 20, 42, 44; Mark xiv. 30, 30; John xvii. 1.

xxvii. 40, 40; Mark xv. 34, 37. <sup>1</sup> 8. Heb. iii. 6.

ii. 10; xi. 40. <sup>1</sup> 10. verse 6; Heb. vi. 20.

<sup>1</sup> 11. Heb. vi. 1. <sup>1</sup> 12. 1 Cor. iii. 1—3. <sup>1</sup> 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;

1 Pet. ii. 2. <sup>1</sup> 14. Isa. vii. 15; 1 Cor. ii. 14, 15.

<sup>1</sup> 1. 1 Cor. ix. 14

<sup>1</sup> 7. 1 Pet. xlii. 1; Matt.

<sup>1</sup> 8. Phil. ii. 8. <sup>1</sup> 9. Heb.

<sup>1</sup> 11. John xvi. 12; 2 Pet. iii. 16.

<sup>1</sup> 1. Phil. iii. 12—14; Heb. v. 12.

<sup>2</sup> βαπτισμων διδαχης, επιθεσεως τε χειρων,  
of dipping teaching, of laying on and of bands,

αναστασεως τε νεκρων, και κριματος αιωνιου.  
of a resurrection and of dead ones, and of a judgment age-lasting.

<sup>3</sup> Και τουτο ποιησομεν, εανπερ επιτρεπη ο θεος.  
And this we will do, if may permit the God.

<sup>4</sup> Αδυνατον γαρ, τους απαξ φωτισθεντας, γευ-  
impossible for, those once having been enlightened, hav-

σαμενους τε της δωρας της εκουρανιου, και  
ing tasted and of the gift of the heavenly, and

μετοχους γενηθεντας πνευματος αγιου, <sup>5</sup> και  
partakers having become of spirit holy, and

καλον γευσαμενους θεου ρημα, δυναμεις τε  
good having tasted of God word, powers and

μελλοντος αιωνος, <sup>6</sup> και παραπεσοντας, παλιν  
about coming of an age, and having fallen away, again

ανακαινιζειν εις μετανοιαν, ανασταυροντας  
to renew for reformation, having crucified again

εαυτοις τον υιον του θεου και παραδειγματι-  
for themselves the son of the God and exposing to

ζοντας. <sup>7</sup> Γη γαρ η ποιουσα τον επ' αυτης  
shame. Earth for that having drank the on her

πολλακις ερχομενον υετον, και τικτουσα βοτα-  
often coming rain, and producing her-

νην ευθετον εκεινοις, δι' ους και γεωργειται,  
bage useful to them, for whom also it is tilled,

μεταλαμβανει ευλογιας απο του θεου. <sup>8</sup> εκφε-  
receives a blessing from the God, produo-

ρουσα δε ακανθας και τριβολους, αδοκιμος και  
ing but thorns and thistles, rejected and

καταρας εγγυς, ης το τελος εις καυσιν.  
a curse near, of which the end for burning.

<sup>9</sup> Πτερισμεθα δε περι υμων, αγαπητοι, τα  
Having been persuaded but concerning you, beloved ones, the things

κρειττονα και εχομενα σωτηριας, ει και ουτω  
better and being possessed of salvation, though even thus

λαλουμεν. <sup>10</sup> Ου γαρ αδικος ο θεος, επιλαθεσ-  
we speak. Not for unjust the God, to be for-

θαι του εργου υμων και της αγαπης, ης ενεδει-  
getful of the work of you and of the love, which you

ξασθε εις το ονομα αυτου, διακονησαντες τοις  
manifested for the name of him, having ministered to the

αγιοις και διακονουντες. <sup>11</sup> Επιθυμουμεν δε,  
holy ones and are ministering. We desire but,

εκαστον υμων την αυτην ενδεικνυσθαι σπουδην  
each of you the same to show diligence

προς την πληροφοριαν της ελπιδος αρχι τελους.  
for the full assurance of the hope till an end;

Death, and of Faith in God;

<sup>2</sup> \* of the † Doctrine of Immersions, and of the † Imposition of Hands, and of † the Resurrection of the Dead, and of † the aionian Judgment.

<sup>3</sup> And This we will do, † if GOD should permit.

<sup>4</sup> For THOSE † once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and † became Partakers of holy Spirit,

<sup>5</sup> and having tasted the Good Word of God and the Powers of † the Coming Age,

<sup>6</sup> and having fallen away, † it is impossible to renew again to Reformation, † they having re-crucified and are exposing to contempt the son of GOD.

<sup>7</sup> For That Land HAVING IMBIBED the RAIN frequently FALLING on it, and producing Vegetation useful to those for whom also it is cultivated, receives a Blessing from GOD;

<sup>8</sup> † but that yielding Thorns and Thistles is disapproved, and near to a Curse; the END of which is for burning.

<sup>9</sup> But respecting you, Beloved, we confidently hope for BETTER things, even those connected with Salvation, though even thus we speak.

<sup>10</sup> For GOD is not unjust, so as to be forgetful of † your WORK, and the LOVE which you manifested for his NAME, † having served the SAINTS and are serving.

<sup>11</sup> But we earnestly desire each one of you to show the SAME Diligence † for the FULL COMPLETION of the WORK to the End;

\* VATICAN MANUSCRIPT.—2. of—omit.

† 2. Acts xix. 4, 5. † 2. Acts viii. 14—17; xiv. 6. † 2. Acts xvii. 31, 32. † 3.  
Acts xiv. 25; Rom. ii. 16. † 3. Acts xviii. 11; 1 Cor. iv. 10. † 4. Heb. x. 37.  
† 4. Gal. iii. 2, 5; Heb. ii. 4. † 5. Heb. ii. 5. † 6. Matt. xii. 31, 32; Heb. x. 26.  
† 1 Pet. ii. 20, 21; 1 John v. 16. † 6. Heb. x. 20. † 8. Isa. v. 6. † 10. 1 Thess. i. 3.  
† 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 12; 2 Tim. i. 13. † 11. Col. ii. 2.



12 ἵνα μη νωθοὶ γενήσῃτε, μιμηταὶ δὲ τῶν δια-  
so that not sluggish ones you may become, imitators but of those through  
πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς  
faith and long endurance are inheriting the  
ἐπαγγελίας. 13 Τῷ γὰρ Ἀβραὰμ ἐπαγγεῖλαμε-  
promisers. To the for Abraham having promised  
νος ὁ θεός, ἐπεὶ κατ' οὐδένος εἶχε μείζονος  
the God, since by no one he had greater  
ομοσῆσαι, ὡμοσε καθ' ἑαυτοῦ, 14 λέγων· Ἡ μὴν  
to swear, he swore by himself, saying; Surely  
εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθύνω  
blessing I will bless thee, and multiplying I will multiply  
σε. 15 Καὶ οὕτω μακροθυμήσας ἐπέτυχεν τῆς  
thee. And so having waited long he obtained the  
ἐπαγγελίας. 16 Ἀνθρώποι [\*[μεν] γὰρ κατὰ  
promise. Men [indeed] for by  
τοῦ μείζονος ὀμνουσὶ, καὶ πάσης αὐτοῖς ἀντι-  
the greater swear, and all to them contra-  
λογίας περὶ εἰς βεβαιώσιν ὁ ὅρκος. 17 Ἐν ᾧ  
dictious an end for confirmation the oath. In which  
περισσότερον βουλομένους ὁ θεὸς ἐπιδείξει τοῖς  
more abundantly wishing the God to show to the  
κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταβέτον τῆς  
heirs of the promise the unchangeableness of the  
βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, 18 ἵνα διὰ δύο  
purpose of himself, interposed with an oath, so that by two  
πραγματῶν ἀμεταβέτων, ἐν οἷς ἀδύνατον ψευ-  
transactions unalterable, in which impossible to de-  
σασθαι θεόν, ἰσχυρὰν παρακλησὶν ἐχόμεν οἱ  
ceive God, strong consolation we might have those  
καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπι-  
having fled away to lay hold of the being placed before hope,  
δος. 19 ὣς ἄγκυραν ἐχομεν τῆς ψυχῆς ἀσφα-  
which as an anchor we have of the life sure  
λη τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ  
both and firm, and entering into the  
εσώτερον τοῦ καταπετασματος, 20 ὅπου προδρο-  
within the veil, where a fore-  
μος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν  
runner on behalf of us entered Jesus, according to the  
τάξιν Μελchisedek ἀρχιερεὺς γενομένος εἰς τὸν  
order of Melchizedek a high-priest having become for the  
αἰῶνα. ΚΕΦ. Ζ'. 1. Οὗτος γὰρ ὁ Μελchise-  
age. This for the Melchise-  
dek, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψισ-  
dek, king of Salem, priest of the God of the most  
του, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ  
Ligh, (the one having met Abraham returning from  
τῆς κοπῆς τῶν βασιλέων καὶ εὐλόγησας αὐτόν,  
the smiting of the kings and having blessed him,

12 in order that you may not become sluggish, but Imitators of those who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, † he swore by himself,

14 saying, "Surely, "blessing I will bless thee, and multiplying I "will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For MEN swear by the GREATER, and † the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to † the HEIRS of the PROMISE † the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for GOD to deceive, WE might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROSPECT OF HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and † entering the † place WITHIN the VAIL,

20 † where JESUS, a Forerunner on our behalf, entered, † having become a High priest for the AGE, according to the ORDER of Melchizedek.

## CHAPTER VII.

1 For This person: † MELCHIZEDEK, KING of Salem, Priest of the MOST HIGH GOD, (HE WHO MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

\* VATICAN MANUSCRIPT.—16. indeed—omit.

† 12. The word place is supplied. The Apostle evidently alludes to "the holy place within the veil." See Lev. xvi. 2.

† 13. Gen. xxii. 16, 17; Psa. cv. 9; Luke i. 73.

† 16. Exod. xxii. 11.

† 17. Heb.

xi. 9. † 17. Rom. xi. 29.

† 19. Lev. xvi. 2, 15; Heb. ix. 7.

† 20. Heb. iv.

14; viii. 1; ix. 24.

† 20. Heb. iii. 1; v. 6, 10; vii. 17.

† 1. Gen. xiv. 18, &c.

2 **Εἰ** καὶ δεκάτην ἀπὸ πάντων ἐμερίσεν  
to whom also a tenth from of all divided  
**Αβραάμ,** πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς  
Abraam,) first indeed being translated a king  
δικαιοσύνης, ἐπεὶτα δὲ καὶ βασιλεὺς Σαλήμ, (ὁ  
of righteousness, then and also a king of Salem, (which  
ἐστὶ, βασιλεὺς εἰρήνης,) <sup>3</sup> ἀπατῶρ, ἀμῆτωρ,  
is, a king of peace,) without a father, without a mother,  
ἀγενεαλογητός, μὴτε ἀρχὴν ἡμερῶν μὴτε ζωῆς  
without a genealogy, neither a beginning of days nor of life  
τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ,  
an end having, having been made like but to the son of the God,  
μένει ἱερεὺς εἰς τὸ διηνεκές. <sup>4</sup> Θεωρεῖτε δέ,  
remains a priest for the continuance. Consider you but,  
πῶς οὗτος, ᾧ καὶ δεκάτην Ἀβραάμ ἐδωκεν  
how great this, to whom even a tenth Abraam gave  
ἐκ τῶν ἀκροθινίων, ὁ πατριάρχης. <sup>5</sup> Καὶ οἱ  
out of the choice spoils, the patriarch. And those  
μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβαν-  
indeed from the sons of Levi the priesthood receiv-  
οντες, ἐντολὴν ἔχουσι ἀποδεκατοῦν τὸν λαόν  
ing, a commandment have to tithe the people  
κατὰ τὸν νόμον, τοῦτ' ἐστὶ, τοὺς ἀδελφούς  
according to the law, this is, the brethren  
αὐτῶν, καί περ ἐξεληλυθότες ἐκ τῆς σφύρας  
of them, though having come out of the loins  
Ἀβραάμ. <sup>6</sup> ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν,  
of Abraam; he but not deriving an origin from them,  
δεδικατωκε <sup>\*</sup> [τοῦ] Ἀβραάμ, καὶ τὸν ἔχοντα τὰς  
has tithed [the] Abraham, and the one having the  
ἐπαγγελίας εὐλογήκε. <sup>7</sup> Χωρὶς δὲ πάσης ἀντι-  
promises he has blessed. Without but all contra-  
λογίας, τὸν ἐλάττω ὑπὸ τοῦ κρείττονος εὐλο-  
diction, the less by the greater is blessed.  
γείται. <sup>8</sup> Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες  
And here indeed tithes dying  
ἀνθρώποι λαμβανουσιν· ἐκεῖ δὲ, μαρτυρούμενος  
men receive; there but, being testified  
ὅτι ζῇ. <sup>9</sup> Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ  
that he lives. And, so a word to speak, through Abraham even  
Λευὶ ὁ δεκάτας λαμβανὼν δεδικατωται· <sup>10</sup> ἐτι  
Levi the tithes receiving has been tithed; yet  
γὰρ ἐν τῇ σφύρῃ τοῦ πατρὸς ἦν, ὅτε συνήτησεν  
for in the loins of the father he was, when met  
αὐτῷ ὁ Μελχισεδεκ. <sup>11</sup> Εἰ μὲν οὖν τελειώσις  
him the Melchizedek. If indeed then perfection  
διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ  
through the Levitical priesthood was; (the people for  
ἐκ' αὐτῇ νουμοθετήτο·) τίς ἐτι χρεῖα, κατὰ  
with her law had received,) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the son of God, remains a Priest PERPETUALLY.

4 But consider how great this person was, † to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 And indeed † THOSE of the sons of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, † and has blessed † HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when MELCHIZEDEK met him.

11 † If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another

\* VATICAN MANUSCRIPT.—0. the—omit.

† 3. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Ver.

† 4. Gen. xiv. 20.

† 5. Num. xviii. 21, 20.

† 6. Gen. xiv. 19.

† 6. Rom.

iv. 13; Gal. iii. 10.

† 11. Gal. ii. 21; verses 18, 10; Heb. viii. 7.

την ταξιν Μελχισεδεκ ἕτερον ἀνιστασθαι ἱερεα,  
the order of Melchizedek another to arise a priest,  
καὶ οὐ κατὰ τὴν ταξιν Ἀαρων λεγέσθαι;  
and not according to the order of Aaron to be named?

12 Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀναγ-  
being changed for the priesthood, from necessity  
κῆς \* [καὶ νόμου] μεταθεσις γίνεται. 13 Ἐφ' ὃν  
[also of law] a change occurs. Concerning whom

γὰρ λέγεται ταῦτα, φυλὴς ἕτερας μετέσχκεν,  
for is spoken these things, of a tribe another has been a partaker,  
ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ\*  
from which no one has attended to the altar;

14 προδήλον γάρ, ὅτι ἐξ Ἰουδα ἀνατεταλκαν ὁ  
evident for, that from Juda has sprung the  
κύριος ἡμῶν, εἰς τὴν φυλὴν οὐδὲν περὶ ἱερωσύ-  
Lord of us, respecting which tribe nothing concerning priest-

νης Μωϋσῆς ἐλάλησε. 15 Καὶ περισσότερον ἐτι  
houl Moses spoke. And more yet  
καταδήλον ἐστίν, εἰ κατὰ \* [τὴν] ὁμοιοτητα  
evident it is, if according to [the] likeness

Μελχισεδεκ ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ  
of Melchizedek arisen a priest another, who not  
κατὰ νόμον ἐντολῆς σαρκινῆς γεγονεν, ἀλλὰ  
according to a law of a commandment fleshly has become, but

κατὰ δύναμιν ζωῆς ἀκαταλύτου. 17 Μαρτυρεῖ  
according to a power of life enduring. It testifies  
γάρ· ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν  
for, That thou a priest for the age according to the

ταξιν Μελχισεδεκ. 18 Ἀθετήσις μὲν γὰρ γινέ-  
order of Melchizedek. An abrogation indeed for take,  
ται προαγουμένης ἐντολῆς, διὰ το αὐτῆς ἀσ-  
place of a preceding commandment, on account of the her weak-

θενες καὶ ἀνωφελές·  
ness and unprofitableness;

19 (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος·) ἐπεισα-  
(nothing for perfected the law,) after-in-  
γωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζο-  
introduction but of a better hope, through which we draw

μεν τῷ Θεῷ. 20 Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμο-  
near to the God. And in as much as not without swearing;  
σίας· (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας ἐστὶν ἱε-  
(they indeed for without swearing are priest,

ρεῖς γεγονότες· 21 ὁ δὲ μετὰ ὀρκωμοσίας, διὰ  
having become; he but with swearing, through  
τοῦ λεγοντος πρὸς αὐτόν· Ὁμοσε κύριος, καὶ οὐ  
the one saying to him; Swore, a Lord, and not

μεταμεληθεῖσθαι· Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
will change; Thou a priest for the age  
\* [κατὰ τὴν ταξιν Μελχισεδεκ·]) 22 κατὰ  
[according to the order of Melchizedek,]] by

τοποῦτον κρείττονος διαθήκης γεγονεν ἐγγυος  
so much better a covenant has become a surety

Priest to arise according to the order of Melchizedek, and not to be named according to the order of Aaron?

12 For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

14 For it is very plain That our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

15 And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

16 who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

17 For \* it is testified, † "Thou art a Priest for the AGE, according to the ORDER of Melchizedek."

18 For indeed an Abrogation of the Preceding Commandment takes place, on account of its being WEAK and Unavailing;

19 for the † LAW perfected Nothing; but is an Introduction of † a Better Hope, through which we draw near to GOD.

20 And inasmuch as it was not without an Oath,—

21 for thry, indeed, have become Priests, without an Oath; but he with an Oath, through him who says to him, † "The LORD "swore, and will not "change, "Thou art a "Priest for the AGE."—

22 but by so much has Jesus become a Pledge of a Better Covenant.

\* VATICAN MANUSCRIPT.—12. also of Law—omit.  
testified. 21. according to the order of Melchizedek—omit.

15. the—omit.

17. it is

† 14. Isa. xl. 1; Matt. i. 3; Luke iii. 35; Rom. i. 3; Rev. v. 5.  
Heb. v. 6, 10; vi. 30. † 18. Rom. viii. 3; Gal. iv. 9. † 10. Acts xiii. 39; Rom. iiii. 21, 28; viii. 3; Gal. ii. 16; Heb. ix. 9.

† 17. Ps. cx. 4;  
† 21. Ps. cx. 4.

Ἰησους. <sup>23</sup> Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες  
*Jems. And they indeed, many are having become*  
*ipseis, δια το θανατω κωλευεσθαι παραμενειν*  
*ipseis, on account of the death to be hindered to continue;*  
<sup>24</sup> ὁ δὲ, δια το μενειν αὐτον εἰς τον αἰωνα,  
*he but, on account of the to continue him for the age,*  
*απαβατον εχει την ιερωσυνην* <sup>25</sup> ὁθεν καὶ  
*unchangeable he has the priesthood; hence and*  
*σῴζειν εἰς το παντελες δυναται τους προσερχο-*  
*to save for the completely is able those drawing.*  
*μενους δι' αὐτον τῷ θεῷ, παντοτε ζων*  
*near through him to the God, always living.*  
*εἰς το εντυγχανειν ὁπερ αὐτων.* <sup>26</sup> Τοιουτος  
*in order to the interpose in behalf of them. Such*  
*γὰρ ἡμῖν ἐπρεπεν ἀρχιερεὺς, ὁσιος, ἀκακος,*  
*for to us was proper a high-priest, holy, free from sin,*  
*ἀμιαντος, κεχωρισμενος ἀπο των ἁμαρτων,*  
*unstained, having been separated from the sinners,*  
*καὶ ὑψηλοτερος των ουρανων γενομενος.* <sup>27</sup> ὅς  
*and more exalted of the heavens having become; who*  
*οὐκ εχει καθ' ἡμεραν ἀναγκην, ὥσπερ οἱ ἀρχι-*  
*not has every day necessity, as the high-*  
*ρεῖς, προτερον ὑπερ των ιδιων ἁμαρτιων θυσιας*  
*priests, first on behalf of the own sins sacrifices*  
*ἀναφερειν, επειτα των του λαου· τουτο γὰρ*  
*to offer, then for those of the people; this for*  
*ἐποίησεν ἐφάπαξ, ἑαυτον ἀνεγκας.* <sup>27</sup> Ὁ νο-  
*he did at once, himself having offered. The law*  
*μος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἐχον-*  
*for men appoints high-priests, having*  
*τας ἀσθενείαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς*  
*weakness; the word but of the swearing of that*  
*μετὰ τον νομον, υἱόν εἰς τον αἰωνα τελειωμενον.*  
*after the law, a son for the age having been perfected.*  
**ΚΕΦ. η'. 8.** <sup>1</sup>Κεφαλαῖον δὲ ἐπὶ τοῖς λεγομένοις,  
*A head thing but to those being spoken,*  
*γοιούτων ἐχομεν ἀρχιερεῖς, ὃς ἐκάθισεν ἐν δεξιᾷ*  
*such we have a high-priest, who sat down at right*  
*του θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,*  
*of the throne of the majesty in the heavens,*  
<sup>2</sup>των ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς  
*of the holy things a public servant, and of the tabernacle of the*  
*αληθείης, ἣν ἐπέστη ὁ κύριος, \* [καὶ] οὐκ*  
*tree, which fixed the Lord, [and] not*  
*ἄνθρωπος.* <sup>3</sup>Πᾶς γὰρ ἀρχιερεὺς εἰς το προσ-  
*man. Every for high-priest in order to the to*  
*φέρειν δῶρα τε καὶ θυσίας καθίσταται· ὁθεν*  
*offers gifts both and sacrifices is appointed; hence*  
*ἀναγκαῖον, εχειν τι καὶ τουτον ὁ προσενεγ-*  
*necessary, to have something also this which he might offer.*

23 And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

24 but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not; 25 and, hence, he is able to SAVE COMPLETELY THOSE DRAWING NEAR to GOD through him, always living; † to INTERPOSE on their behalf.

26 For such a High-priest \* also was proper for Us,—† holy, harmless, undefiled, separated from SINNERS, and having become † more exalted than the HEAVENS,—

27 one who has not daily Necessity, like the HIGH PRIESTS, † first, to offer Sacrifices for their own Sins, † then for THOSE of the PEOPLE; for † This he did once for all, having offered Himself.

28 For the LAW appoints † Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, † who has been perfected for the AGE.

## CHAPTER VIII.

1 The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, † who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

2 a Minister of † the HOLIES, and of † the TRUE TABERNACLE, which the LORD fixed, not Man.

3 For † Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence † it was necessary for this one also to have something which he might offer.

\* VATICAN MANUSCRIPT.—26. also was proper.

2. and—omit.

23. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. 26. Heb. iv. 15. 27. Heb. i. 20; iv. 10; Heb. viii. 1. 27. Lev. ix. 7; xvi. 0; Heb. v. 3; ix. 7. 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12. 28. Heb. v. 1, 2. 1. Eph. i. 20; Col. i. 1; Heb. i. 3; x. 12; xii. 2. 2. Heb. ix. 12, 24. 2. Heb. ix. 11. 3. Heb. v. 1. 3. Eph. v. 2; Heb. ix. 14

κη. <sup>4</sup> Εἰ μὲν γὰρ ἦν ἐπιγῆς, οὐδ' ἀν ἦν ἱερεὺς,  
If indeed for he was on earth, not even could he be a priest,  
ὄντων \* [τῶν ἱερέων] τῶν προσφέροντων κατὰ  
being [of the priests] those offering according to  
τοῦ νόμου τὰ δῶρα· <sup>5</sup> (οἵτινες ὑποδείγματι καὶ  
the law the gifts; (who is an example and  
σκιά λατρεύουσι τῶν πνευματικῶν, καθὼς  
in a shadow serve of the heavenly, even as  
κεχρηματισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν  
had been divinely warned Moses, being about to finish the  
σκηπην· Ὅρα γὰρ, φησί, ποιήσῃς πάντα  
tabernacle; See thou for, he says, thou mayest make all things  
κατὰ τὸν τύπον τοῦ δείχθεντα σοὶ ἐν τῷ  
according to the pattern that having been shown to thee in the  
ὄρει·) <sup>6</sup> νυνὶ δὲ διαφορωτέρας τετευχέσθαι λειτουργίας,  
mount;,) now but more excellent he has obtained a service  
ὅσῃ καὶ κρείττονος ἐστὶ διαθήκης μεσίτης, ἥτις ἐπὶ  
by as much also of a better he is covenant a mediator, which on better promises has been  
θετῆται. <sup>7</sup> Εἰ γὰρ ἡ πρώτη ἐκεῖνη ἦν ἀμεμπ-  
instituted. If for the first that was faultless,  
τος, οὐκ ἀν δευτέρας ἐζητεῖτο τόπος. <sup>8</sup> Μεμ-  
not would a second be sought a place. Find-  
φομενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἐρχο-  
ing fault for to them he says; Lo, days are com-  
ται, λέγει κύριος, καὶ συντελεσθῶ ἐπὶ τοὺς οἶκον  
ing, says a Lord, and I will finish with the house  
Ἰσραὴλ καὶ ἐπὶ τοὺς οἶκον Ἰουδα διαθήκην καινὴν·  
Israel and with the house of Judah a covenant new;  
<sup>9</sup> οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατέ-  
not according to the covenant which I made with the fathers  
σιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς  
of them, in a day having laid hold of me of the  
χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγυπτῶ-  
head of them, to lead out them out of land of Egypt.  
τοῦ· ὅτι αὐτοὶ οὐκ ἐμεμείναν ἐν τῇ διαθήκῃ  
because they not did abide in the covenant  
μου, κατὰ γὰρ ἡμελησά αὐτῶν, λέγει κύριος.  
of me, and I cared not for them, says a Lord.  
<sup>10</sup> Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ  
For this the covenant which I will covenant with the house  
Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος,  
of Israel after the days those, says Lord,  
δίδους νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ  
giving laws of me into the mind of them, and  
ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς· καὶ ἐσομαι  
on hearts of them I will write them; and I will be  
αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἐσονται μοι εἰς λαόν.  
to them for a God, and they shall be to me for a people.

4 \* If then, indeed, he were on Earth, he could not be a Priest, there being those who offer gifts according to the law;

5 (who perform divine service for a Symbol and † Shadow of the HEAVENLIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, † "See," says he, "that thou make all things according to THAT PATTERN shown to thee on the MOUNT;")

6 but now; he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.

7 † For if that first one were faultless, a Place would not be sought for a Second.

8 But finding fault, he says to them, † "Behold! "Days are coming, says the Lord, when I will complete a new Covenant with the house of Israel and the house of Judah;

9 "not according to the COVENANT which I made with their FATHERS, in the Day when I took them by the HAND to lead them out of the Land of Egypt;—Because they did not abide in my COVENANT, I also slighted them, says the Lord.

10 "For † this is the COVENANT which I will covenant with the HOUSE of Israel; After those DAYS, says the Lord, I will put my Laws into their MIND, and on their Heart will I inscribe them; and † I will be to them for a God, and they shall be to me for a People.

\* VATICAN MANUSCRIPT.—4. If then.

4. the FAIRISTS—omit.

10. Heart.

† 5. Col. ii. 17; Heb. ix. 23; x. 1.

† 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. vii.

4; Acts vii. 44.

† 6. † 2 Cor. iii. 6, 8, 9; Heb. vii. 21.

† 7. Heb. vii. 11, 13.

† 8.

† 10. 1 Cor. x. 19.

† 10. Zech. viii. 8.

11 Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην  
And not not they may teach each one the fellow-citizen

αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων·  
of himself, and each one the brother of himself, saying:

Γνωθὲ τὸν κυρίον· ὅτι πάντες εἰδῆσουσι με,  
Know you the Lord; because all shall know me,

ἀπὸ μικροῦ \* [αὐτῶν] ἕως μεγάλου αὐτῶν.  
from least [of them] even to greatest of them.

12 Ὅτι ἰλέως εἰσμαι ταῖς ἀδικίαις αὐτῶν, καὶ  
Because merciful I will be to the unrighteousnesses of them, and

τῶν ἁμαρτιῶν αὐτῶν \* [καὶ τῶν ἀνομιῶν αὐτῶν]  
of the sins of them [and of the iniquities of them]

οὐ μὴ μνησθῶ ἐτι. 13 Ἐν τῷ λέγειν καιρῇ,  
not not I will remember more. By the to say now,

πέπαλαιώκε τὴν πρώτην· τὸ δὲ παλαιούμενον  
he has declared old the first; that but becoming old

καὶ γηρασκόν, ἐγγὺς ἀφανίσμου. ΚΕΦ. θ'. 9.  
and advancing in age, near disappearing.

1 Εἶχε μὲν οὖν \* [καὶ] ἡ πρώτη δίκαιωματα λα-  
Had indeed them [both] the first ordinances of

τρεῖας, τὸ, τε ἅγιον κοσμήκον. 2 Σκηνὴ γὰρ  
service, the, and holy furniture. A tabernacle for

κατεσκευασθῆ ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία  
was prepared the first, in which indeed both a lamp-stand

καὶ ἡ τράπεζα καὶ ἡ προθεσὶς τῶν ἄρτων, ἥτις  
and the table and the setting forth of the loaves, which

λεγεται ἅγια· 3 μετὰ δὲ τὸ δεύτερον καταπε-  
is named holies; behind but the second veil

τάσμα σκηνῇ, ἡ λεγομένη ἅγια ἁγίων, 4 \* [χρυ-  
a tabernacle, that being named holies of holies, [a gold-

σούν] ἐχούσα \* [θυμιατήριον, καὶ] τὴν κιβωτὸν  
[or] having [censer, and] the ark

τῆς διαθήκης περικεκαλυμμένην παντοθεν χρυ-  
of the covenant having been covered on all sides with

σιῶν, ἐν ᾗ σταμνος χρυσεῖ ἐχούσα τὸ μάννα,  
gold, in which a spot golden having the manna,

καὶ ἡ ῥαβδος Ααρὼν ἡ βλαστήσασα, καὶ αἱ  
and the rod of Aaron that having budded, and the

πλακεὶς τῆς διαθήκης· 5 ὑπὲρ αὐτῆς Χερ-  
tablets of the covenant; above but her cheru-

ουβὶμ δοξῆς κατασκιάζοντα τὸ ἱλαστήριον·  
him of glory overshadowing the mercy-seat

περὶ ὧν οὐκ ἐστὶ νυν λέγειν κατὰ μέρος.  
concerning which things not it is now to speak in part.

11 "And †they shall  
"not teach each one his  
"FELLOW-CITIZEN, and  
"each one his BROTHER,  
"saying, 'Know you the  
" 'LORD;' Because all  
"shall know me, from the  
"least even to the greatest  
"of them.

12 "For I will be merci-  
"ful to their UNRIGHTE-  
"OUSNESS, and †their  
"sins will I remember no  
"more."

13 †By saying "Now,"  
he has rendered the FIRST  
one old; now, THAT which  
is DECAYING and growing  
old is near vanishing away.

# CHAPTER IX.

1 Then, indeed, the  
FIRST one had Ordinances  
of Worship, and †the  
SANCTUARY furnished;

2 †for a Tabernacle was  
prepared—the FIRST—† in  
which were both †the  
LAMP-STAND, and †the  
TABLE, and the LOAVES  
of the PRESENCE, \* † and  
† the GOLDEN Altar of in-  
cense; this is named, "The  
HOLY place."

3 † And behind the SEC-  
OND Vail, THAT Taber-  
nacle which is NAMED,  
"THE HOLY of the HOL-  
IES;"

4 having † the ARK of  
the COVENANT, covered on  
all sides with Gold, in  
which was † a golden Vase  
containing the Manna, and  
† the ROD of Aaron which  
BLOSSOMED, and † the TAB-  
LETS of the COVENANT;

5 and † above it were the  
Cherubs of Glory, overshad-  
owing the MERCY-SEAT;  
concerning which things it  
is not necessary now to  
speak particularly.

\* VATICAN MANUSCRIPT.—11. of them—omit.

1. both—omit. 2. and the GOLDEN Altar of incense.

4. and GOLDEN Censer—omit.

† 2. The reading of the Vatican MS. 1 has been adopted as giving a solution of an acknow-  
ledged difficulty, and as perfectly harmonizing with the Mosiac account.

† 11. 1. a. liv. 13; John vi. 45; 1 John ii. 27. 12. Rom. xi. 27; Heb. x. 17. 13.

2 Cor. v. 17. 1. 1. Exod. xxv. 8. 2. Exod. xxvi. 1. 2. Exod. xxvi. 35;

xl. 4. 2. Exod. xxv. 31. 3. Exod. xxv. 33, 35; Lev. xxiv. 5, 6. 4. Exod.

xl. 1—10. 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 10. 4. Exod. xxv. 10;

xxvi. 33. 4. Exod. xvi. 33, 34. 4. Num. xvii. 10. 4. Exod. xxv. 10, 21;

xxiv. 29; xl. 20; Deut. x. 2, 5; 1 Kings viii. 9, 21; 2 Chron. v. 10. 5. Exod. xxv. 18;

22; Lev. xvi. 2; 1 Kings viii. 9, 27.

12. and their INIQUITIES—omit.

3. The HOLY of the HOLIES.

6 Τούτων δὲ οὕτω κατασκευασμένων, εἰς μὲν τὴν  
Office now thus having been prepared, into indeed the  
 7 σκηνὴν διακονοῦντες εἰσίσαισι οἱ ἱερεῖς,  
tabernacle always govern the priests,  
 τὰς λατρείας ἐπιτελοῦντες· 7 εἰς δὲ τὴν δευτε-  
the services performing, into but the second  
 ραν ἀπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ  
once of the year alone the high-priest, not  
 χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ  
without blood, which he offers on behalf of himself and  
 τῶν τοῦ λαοῦ ἀγνοημάτων· 8 τοῦτο δηλοῦντος  
for the of the people ignorance; this showing  
 τοῦ πνεύματος τοῦ ἁγίου, μὴκρὸν πεφανερῶσθαι  
of the spirit of the holy, not yet to have been manifested  
 τὴν τῶν ἁγίων ὁδόν, ἐπὶ τῆς πρώτης σκηνῆς  
the of the holies way, while of the first tabernacle,  
 ἐχομένης στασίμ· 9 ἥτις παραβολὴ εἰς τὸν και-  
having a standing; which a parable for the son-  
 ρον τὸν ἐνεσθηκότα, καθ' ὃν ὥρα τε καὶ  
son that having been present, according to which gifts both and  
 οὐσίαι προσφέρονται μὴ δυναμεῖναι κατὰ  
sacrifices are offered not being able according to  
 συνειδήσιν τελειῶσαι τὸν λατρευόντα, 10 μόνον  
conscience to perfect the one serving, only  
 ἐπὶ βρώμασι καὶ πομασί, καὶ διαφόροις βαπτισ-  
as to foods and drinks, and various dipping,  
 μοις, δικαιομασί σαρκος, μέχρι καιροῦ διορθώ-  
righteousnesses of flesh, till a season of correc-  
 σεως ἐπικείμενα.  
tion is being imposed.

11 Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν  
Anointed but having come, a high-priest of the  
 μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τε-  
future good things, by means of the greater and more  
 λειότερας σκηνῆς, οὐ χειροποιήτου, (τοῦτ'  
perfect tabernacle, not made by hand, (that  
 ἐστίν, οὐ ταύτης τῆς κτίσεως,) 12 οὐδὲ δι'  
is, not of this the creation,) not indeed by means of  
 αἵματος τραγῶν καὶ μόσχων, διὰ δὲ τοῦ  
blood of goats and young bullocks, by means of but of the  
 ἰδίου αἵματος, εἰσῆλθεν ἐφαπξ εἰς τὰ ἅγια,  
own blood, entered once for all into the holies,  
 αἰώνιαν λυτρώσιν εὑραμένος. 13 Εἰ γὰρ τὸ  
age-lasting redemption having found. If for the  
 αἷμα ταυρῶν καὶ τραγῶν, καὶ σποδὸς δαμαλέως  
blood of bulls and of goats, and ashes of a heifer  
 ραντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς  
sprinkling the polluted ones, cleanses for  
 τὴν τῆς σαρκὸς καθάρωσιν· 14 πόσῳ μᾶλλον  
the of the flesh purification; how much more

6 Now these things hav-  
 ing been thus prepared,  
 the PRIESTS performing  
 SERVICES enter the FIRST  
 Tabernacle, at all times;

7 but into the SECOND,  
 the HIGH-PRIEST alone,  
 once † ANNUALLY,—not  
 without Blood, which † he  
 offers on behalf of himself,  
 and the SINS OF IGNO-  
 RANCE OF THE PEOPLE;

8 † the HOLY SPIRIT  
 showing This, that the  
 WAY into the HOLIES has  
 not yet been brought to  
 view, while the FIRST Tab-  
 ernacle has a Standing;

9 (which was a figura-  
 tive representation for  
 THAT SEASON which was  
 then PRESENT;) according  
 to which both Gifts and  
 Sacrifices are offered,  
 which are not able to per-  
 fect the WORSHIPPER as to  
 the Conscience;

10 being imposed (to-  
 gether with † Meats and  
 Drinks and † Various Im-  
 mersions,—† fleshy † Ord-  
 inances,) only till a Period  
 of Emendation.

11 But Christ having  
 become a High priest of  
 the FUTURE GOOD things,  
 by means of the GREATER  
 and More perfect Taber-  
 nacle, not made by hands,  
 that is, not of THIS CREA-  
 TION;

12 he entered, once for  
 all, into the HOLY places,  
 not indeed by means of  
 the Blood of Goats and  
 of Bulls, but by  
 means of his own Blood,  
 having found Atonement.

13 For if † the BLOOD of  
 Goats and of Bulls, and  
 the ASHES of a Heifer,  
 sprinkling the POLLUTED,  
 cleanses for the PURIFICA-  
 TION of the FLESH;

\* VATICAN MANUSCRIPT.—10. and.

13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

† 6. Num. xxviii. 3; Dan. viii. 11.

† 7. Heb. v. 3; vii. 27.

† 8. Heb. x. 19, 20.

† 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11.

† 10. Lev. xi. 2; Col. ii. 16.

† 10. Num.

xix. 7. † 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16.

† 11. Heb. x. 1.

† 11.

Heb. viii. 2.

† 12. Heb. x. 4.

† 12. Acts x. 28.

† 12. Eph. i. 7; Col. i. 14;

† Pet. i. 10.

† 13. Lev. xvi. 14, 16.

† 13. Num. xix. 2, 17.

το αἷμα του Χριστου, ὃς δια πνευματος αιω-  
 the blood of the Anointed one, who by means of a spirit age-  
 νου ἑαυτον προσηνεγκεν αμαμων τῷ θεῷ, καθά-  
 having himself offered spotless to the God, shal-  
 ρει την συνειδησιν ὑμων ἀπο νεκρων ἔργων,  
 cleanse the conscience of you from of death works,  
 εἰς το λατρεῖν θεῷ ζῶντι. <sup>15</sup> Καὶ δια  
 for the to serve God living. And on account of,  
 τουτο διαθηκης καινης μεσιτης ἐστιν, ὅπως  
 this of a covenant new a mediator he is, so that  
 θανάτου γενομένου, εἰς ἀπολυτρώσιν τῶν ἐπὶ  
 of a death having taken place, for a redemption of the under-  
 τῇ πρώτῃ διαθηκῇ παραβάσεων, τὴν ἐπαγγελ-  
 the first covenant transgressions, the promise  
 λιαν λαβώσιν οἱ κεκλημένοι της αἰωνίου κλη-  
 might receive those having been called of the age-lasting inheri-  
 ρονομίας. <sup>16</sup> Ὅπου γὰρ διαθηκῇ, θανάτου αναγα-  
 ance. Where for a covenant, death neces-  
 κη φέρεσθαι του διαθεμένου. <sup>17</sup> διαθηκῇ γὰρ  
 sary to be produced of that having been appointed; a covenant for  
 ἐπὶ νεκροῖς βεβαία, ἐπει μὴποτε ἰσχυρεῖ ὅτε ζῇ  
 over dead ones firm, since never it is strong when lives  
 ὁ διαθεμένος. <sup>18</sup> Ὅθεν οὐδ' ἡ πρώτη χωρὶς  
 that having been appointed. Hence not even the first without  
 αἵματος ἐγκεκαίνισται. <sup>19</sup> Λαλήθεισης γὰρ  
 blood has been dedicated. Having spoken for  
 πάσης ἐντολῆς κατὰ νόμον ὑπο Μωσέως  
 every commandment according to law by Moses  
 πάντι τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων  
 to all the people, having taken the blood of the young bullocks  
 καὶ τραγῶν μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ  
 and of goats with water and wool scarlet and  
 ὕσσωπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν  
 hyssop, itself both the book and all the  
 λαὸν ἐρράντισε, <sup>20</sup> λέγων· Τοῦτο τὸ αἷμα της  
 people he sprinkled, saying; This the blood of the  
 διαθηκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός·  
 covenant, which enjoined on you the God;  
<sup>21</sup> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκευὴ της  
 also the tabernacle and and all the vessels of the  
 λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε.  
 public service with the blood. in like manner he sprinkled.  
<sup>22</sup> Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται  
 And almost by blood all things are cleansed

14 how much more  
 I shall the BLOOD of the  
 ANOINTED one, I who,  
 through an AIONIAN Spirit,  
 offered Himself spotless to  
 God, I cleanse \* your CON-  
 SCIENCE from Works of  
 Death, for the SERVICE of  
 the living \* God? †  
 15 And on this account,  
 he is Mediator of a new  
 Covenant, † so that Death  
 having taken place for a  
 Redemption of the TRANS-  
 GRESSIONS against the  
 FIRST Covenant, THOSE  
 having been INVITED  
 might receive the PROM-  
 ISE of the AIONIAN Inheri-  
 tance.  
 16 For where a Cove-  
 nant exists, the Death of  
 that which has RATIFIED  
 it is necessary to be pro-  
 duced;  
 17 because † a Covenant  
 is firm over dead victims,  
 since it is never valid when  
 that which RATIFIES it is  
 alive.  
 18 † Hence not even the  
 FIRST has been instituted  
 without Blood.  
 19 For Every Command-  
 ment in \* the LAW having  
 been spoken by Moses to  
 All the PEOPLE, taking the  
 BLOOD of † BULLOCKS and  
 of \* GOATS, † with Water,  
 and scarlet Wool, and Hys-  
 sop, he sprinkled both the  
 BOOK itself, and All the  
 PEOPLE,  
 20 saying, † "This is the  
 "BLOOD of the COVENANT  
 "which God enjoined on  
 "you."  
 21 And he in like man-  
 ner † sprinkled with the  
 BLOOD, the TABERNACLE  
 also, and All the UTENSILS  
 of the PUBLIC SERVICE.  
 22 And, according to the  
 LAW, almost all things are

\* ALEXANDRIAN MANUSCRIPT.—14. OUR.  
 19. GOATS.

14. and true God.

19. the LAW.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various read-  
 ings are copied from Dr. Weid's Collation of the Alexandrian Manuscript.

‡ 14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. ‡ 14. Rom. i. 4; 1 Pet. iii. 18. ‡ 14.  
 Heb. i. 6; x. 22. ‡ 15. Heb. vii. 22; viii. 6; xii. 24. ‡ 15. Rom. iii. 25; v. 6;  
 1 Pet. iii. 18. ‡ 17. Gal. iii. 15. ‡ 18. Exod. xxiv. 6. ‡ 19. Exod. xxiv. 6;  
 6, 8; Lev. xvi. 14, 15, 18. ‡ 19. Lev. xiv. 4, 6, 7, 40, 51, 52. ‡ 20. Exod. xxiv. 6;  
 Matt. xxvi. 28. ‡ 21. Exod. xxix. 12, 36; Lev. viii. 15, 19; xvi. 14—19.



κατα τον νομον, και χωρις αιματεκχυσις ου  
according to the law, and without blood-shedding not  
γινεται αφεσις. <sup>23</sup> Αναγκη ουν τα μεν υπο-  
takes place forgiveness. A necessity then the indeed copies

δειγματα των εν τοις ουρανοις, τουτοις καθα-  
of those in the heavens, by those to be

ριζεσθαι· αυτα δε τα επουρανια κρειττοσι  
cleansed; themselves but the things heavenly with better

θυσιαις παρα ταυτας. <sup>24</sup> Ου γαρ εις χειροποιη-  
sacrifices than these. Not for into made by hands

τα αγια εισηλθεν ο Χριστος, αντιτυπα των  
holies entered the Anointed, representations of the

αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-  
true ones, but into itself the heaven, now to

φανισθηναι τφ προσωπφ του θεου υπερ ημων·  
appear in the presence of the God on behalf of us.

<sup>25</sup> Ουδ', ινα πολλακις προσφερη εαυτον, ωσπερ  
Not indeed, that often he should offer himself, even as

ο αρχιερευς εισερχεται εις τα αγια κατ' ενιαυ-  
the high-priest goes into the holies every year

τον εν αιματι αλλοτριφ· <sup>26</sup> (εκει εδει αυτον  
with blood other; (since it was necessary him

πολλακις παθειν απο καταβολης κοσμου·) νυν  
often to have suffered from a laying down of a world;) now

δε απεξ επι συντελεια των αιωνων, εις αθετη-  
but once for all at an end of the ages, for a remo-

σιν αμαρτιας δια της θυσιας αυτου πεφανε-  
sal of sins by means of the sacrifice of himself he has been

ρωται. <sup>27</sup> Και καθ' οσον αποκειται τοις ανθρω-  
manifested. And as it awaits the men

ποις απαξ αποθαινει, μετα δε τουτο κρισις·  
once to die, after but this judgment;

<sup>28</sup> οτω και ο Χριστος απαξ προσενεχεις εις το  
so also the Anointed once for all having been offered for the

πολλων ανενεγκειν αμαρτιας, εκ δευτερου χω-  
many to carry away sin, a second time with-

ρις αμαρτιας οφθησεται, τοις αυτον απεκδεχο-  
out sin will be seen, by those him expecting

μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. <sup>1</sup> Σκιαν  
for salvation. A shadow

γαρ εχων ο νομος των μελλοντων αγαθων, ουκ  
for having the law of the about coming good things, not

αυτην την εικονα των πραγματων, κατ' ενιαυ-  
very the image of the things, every year

τον ταις αυταις θυσιαις ας προσφερουσιν εις  
by the same sacrifices which they offer for

purified by Blood, and without an Effusion of Blood no Forgiveness takes place.

<sup>23</sup> It was necessary then, indeed, for the COPIES of the THINGS in the HEAVENS to be cleansed by These, but the HEAVENLY things themselves with Better Sacrifices than these.

<sup>24</sup> For the ANOINTED one did not enter Holy places made by hands, the Antitypes of the TRUE ones, but into HEAVEN itself, to appear now in the PRESENCE of GOD on our behalf.

<sup>25</sup> Not indeed that he should present himself often, even as the HIGH-PRIEST who enters the HOLY places Annually with Other Blood;

<sup>26</sup> (since, in that case, he must have suffered often from the Foundation of the World; but now once for all, at a Completion of the AGES, he has been manifested for a Removal of Sin by the SACRIFICE of himself.

<sup>27</sup> And as it awaits MEN to die once, but after this a Judgment;

<sup>28</sup> so also the ANOINTED one, having been once for all offered for the MANY, to bear away Sin, will appear a Second time without a Sin-offering, to THOSE who are expecting Him, in order to Salvation.

## CHAPTER X.

1 Moreover, the LAW having a Shadow of the FUTUR GOOD things, not the VERY IMAGE of the THINGS, is by no means able with the SAME Annual Sacrifices which they offer

\* ALEXANDRIAN MANUSCRIPT.—24. the—omit. Faith.

23. SIN.

23. Salvation by

1. 22. Lev. xvii. 11.

23. Heb. viii. 5.

24. Heb. vi. 20.

24. Heb. viii.

2. 10; 1 Pet. iii. 18.

25. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1.

26. Heb. vii. 27; verse 12.

27. Gen. iii. 19.

Ecc. iii. 20.

27. 2 Cor. v. 10.

28. Matt. xxv. 28;

Rom. v. 15.

28. Titus

ii. 13; 2 Pet. v. 12.

1. Col. ii. 17; Heb. viii. 5; ix. 23.

1. Heb. ix. 11.

Heb. ix. 9.

το συνεχες, ουδεποτε δυναται τους προτερχο-

me continuous, never is able the ones drawing  
μενους τελειωσαι. <sup>2</sup> Επει ουκ αν επαυσαντο

to perfect. Otherwise not would they cease  
προσφερομεναι, δια το μηδεμιαν εχειν επι

to be offered, because that no one to have longer  
συνειδησιν αμαρτιων τους λατρευοντας, απαξ

a consciousness of sins those publicly serving, once  
κεκαθαρμενους; <sup>3</sup> αλλ' εν αυταις αναμνησις

having been cleansed? but in these a remembrance  
αμαρτιων κατ' ενιαυτον. <sup>4</sup> Αδυνατον γαρ αιμα

of sins every year. Impossible for blood  
ταυρων και τραγων αφαιρειν αμαρτίας. <sup>5</sup> Διο

of bulls and of goats to take away sin. Therefore  
εισερχομενος εις τον κοσμον, λεγει· Θυσιαν

coming into the world, he says, Sacrifice  
και προσφοραν ουκ ηθελησας, σωμα δε κατηρ-

and offering not thou didst desire, a body but thou didst  
τισω μοι· <sup>6</sup> ολοκαυτωματα και περι αμαρτίας

provide for me; whole burnt offerings even for sin  
ουκ ευδοκησας. <sup>7</sup> Τότε ειπον· Ιδου ηκω, (εν

not thou didst delight in. Then I said, Lo I come, (in  
κεφαλιδι βιβλιου γεγραπται περι εμου,)

a head of a book it has been written concerning me,)

του ποιηται, ο θεος, το θελημα σου. <sup>8</sup> Ανωτε-

of the to do, the God, the will of thee. Above  
ρον λεγων· 'Οτι θυσιαν και προσφοραν και ολο-

saying; That a sacrifice and offering and whole  
καυτωματα και περι αμαρτίας ουκ ηθελησας,

burnt offerings even for sin not thou didst desire,

ουδε ευδοκησας· (αιτινες κατα \* [τον] νομον

nor didst delight in; (which according to [the] law  
προσφέρονται·) <sup>9</sup> τότε ειρηκεν· Ιδου ηκω του

are offered,) then he said, Lo, I come of the  
ποιησαι το θελημα σου. Αναρει το πρωτον,

to do the will of thee. He takes away the first,

ινα το δευτερον στηρη. <sup>10</sup> Εν ω θεληματι

so that the second he may establish. By which will  
ιγιασμενοι εσμεν δια της προσφορας του

having been sanctified we are through the offering of the  
σωματος Ιησου Χριστου εφαπαξ. <sup>11</sup> Και πας

body of Jesus Anointed once for all. And every  
μεν ιερευσ εστηκε καθ' ημεραν λειτουργων, και

indeed priest has stood every day publicly serving, and  
τας αυτας πολλας προσφερων θυσιας, αιτινες

the same often offering sacrifices, which  
ουδεποτε δυνατι περιελειν αμαρτίας. <sup>12</sup> Αν-

never are able to take away sin. He  
τος δε μιαν υπερ αμαρτιων προσνεγκας θυσιαν,

but one on behalf of sins having offered a sacrifice,

CONTINUALLY, † to per-  
fect THOSE who DRAW  
NEAR.

2 Otherwise, would they  
not cease being offered? because THOSE SERVING,  
having been once cleansed,  
would no longer HAVE any  
Consciousness of Sins.

3 † But in these there is  
an Annual Remembrance  
of Sins;

4 for † it is impossible  
for the Blood of Bulls and  
of Goats to take away Sin.

5 Therefore, entering  
the WORLD, he says,  
† "Sacrifice and Offering  
"thou didst not desire,  
"but a Body didst thou  
"provide for me;

6 "in Whole burnt of-  
"ferings, even for Sin,  
"thou didst not delight;

7 "then I said, 'Behold,  
"I come, O God, to PER-  
"FORM thy WILL!' In  
"the volume of the Book  
"it has been written con-  
"cerning me."

8 Having said above,  
\* "Sacrifice and Offering  
"and Whole burnt offerings,  
"even for Sin, thou didst  
"not desire, nor didst de-  
"light in," (which are of-  
fered according to Law;)

9 then he said, "Behold,  
"I come to PERFORM thy  
"WILL!" He takes away  
the FIRST, that he may es-  
tablish the SECOND;

10 † by Which Will we  
have been sanctified  
† through the OFFERING  
of the BODY of Jesus  
Christ once for all.

11 And indeed every  
\* Priest has † daily stood  
publicly serving and offer-  
ing frequently the SAME  
Sacrifices, which are never  
able to take away Sin;

12 but † he, having of-  
fered ONE ENDURING Sac-  
rifice on behalf of Sins, sat

\* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and.  
11. High-priest.

8. the—omit.

† 1. verse 14. † 3. Lev. xvi. 21; Heb. ix. 7. † 4. Micah vi. 6, 7; Heb. ix. 13;  
1. 11. † 5. Isa. xl. 6; 1. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22. † 10. John  
1. 12; Heb. xiii. 12. † 10. Heb. ix. 12. † 11. Num. xxviii. 3; Heb. vii. 27.  
† 12. Heb. i. 3; Col. iii. 1.

eis to diēnekes ekadiseu en dexia tou theou, for the continuance sat down at right of the God,

13 το λοιπον εκδεχομενος ὡς τεθωσιν οἱ thenceforth waiting till may be placed the

εχθροὶ αὐτοῦ ὑποποδίου τῶν ποδῶν αὐτοῦ. enemies of him a footstool for the feet of him.

14 Μία γὰρ προσφορά τετελειώκεν eis to diēne- By one for offering he has perfected for the continu-

κες τοὺς ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν ance those being sanctified. Testifies but to us

καὶ τὸ πνεῦμα τὸ ἅγιον. Μετὰ γὰρ τὸ προει- also the spirit the holy. After for that to have

ρηκεῖναι 16 αὕτη ἡ διαθήκη, ἣν διαθήσομαι πρὸς said before, this the covenant, which I will ratify to

αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας· λέγει κύριος· them after the days those; says a Lord;

Δίδους νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ Giving laws of me in hearts of them, and on

τῶν διανοῶν αὐτῶν ἐπιγράψω αὐτοὺς, 17 καὶ the minds of them I will write them, and

τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ανομιῶν αὐτῶν οὐ of the sins of them and of the iniquities of them not

μὴ μνησθῶ ἐτι. 18 Ὅπου δὲ ἀφεσις τούτων, not I may remember more. Where now forgiveness of these,

οὐκετι προσφορά περὶ ἁμαρτίας. 19 Ἐχόντες ouk eti prosofora peri amartias. 19 Echontes Having

οὖν, ἀδελφοί, παρήρῃσιαν εἰς τὴν εἰσοδὸν τῶν therefore, brethren, confidence for the entrance of the

ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἐρεκαίνισεν holies by the blood of Jesus, which he consecrated

ἡμῖν ὁδὸν προσφατον καὶ ζῶσαν, δια τοῦ for us a way recently killed and yet living, through the

καταπετασματος, (τοῦτ' ἐστὶ, τῆς σαρκὸς vail, (that is, the flesh

αὐτοῦ,) 21 καὶ ἱερεὰ μέγαλιν ἐπὶ τὸν οἶκον τοῦ of himself,) 21 καὶ ἱερεὰ μέγαλιν ἐπὶ τὸν οἶκον τοῦ

θεοῦ, 22 προστερχόμεθα μετὰ ἀληθινῆς καρδίας God, let us approach with a true heart

ἐν πληροφορίᾳ πίστεως, ἐρραντισμένοι τὰς καρ- in full conviction of faith, having been sprinkled the hearts

διασ ἀπο συνειδήσεως πονηρίας· 23 καὶ λελούμε- from a consciousness of evil; and having been

νοὶ τὸ σῶμα ὕδατι καθαρῷ, κατεχόμεν τὴν bathed the body in water pure, we should hold fast the

ὁμολογίαν τῆς ἐλπίδος ἀκλίνη· (πίστος γὰρ ὁ confession of the hope without declining; (faithful for the

down at the Right hand of God;

13 HENCEFORTH waiting; till his ENEMIES may be placed UNDERNEATH his FEET.

14 For by One Offering he has PERMANENTLY perfected THOSE BEING SANCTIFIED.

15 Moreover, the HOLY SPIRIT also testifies [this] to us, for after it HAD SAID,

16 "This is the COVENANT which I will covenant with them; After those DAYS, says the Lord, I will put my Laws in their Hearts, and on their MINDS will I inscribe them;"

17 [it adds.] "and their SINS and INIQUITIES I will remember no more."

18 Now where there is a Forgiveness of these, an Offering for Sin is no longer needed.

19 Having, therefore, Brethren, † Confidence respecting † the ENTRANCE of the HOLIES, by the BLOOD of Jesus,

20 which † Way he consecrated for us, through the VAIL, (that is, his FLESH, recently killed and yet is living;)

21 and having † a great Priest over † the HOUSE of GOD;

22 † we should approach with a True Heart, † in Full conviction of Faith, our HEARTS having been sprinkled † from a Consciousness of evil.

23 † The BODY, also having been bathed in pure Water; † we should firmly hold the CONFESSIO of the HOPE, without declining; (for † HE is Faithful who PROMISED;)

\* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.

† 13. Psal. cx. 1; Acts ii. 25; 1 Cor. xv. 25; Heb. i. 13. v. 10, 12. † 19. Rom. v. 2; Eph. ii. 18, iii. 22. 1 Tim. x. 6; Heb. ix. 8. † 21. Heb. iv. 14. Heb. ix. 10. † 22. Eph. iii. 12; James i. 6; 1 John iii. 15. 1 Tim. ii. 20; Titus iii. 5. † 23. Heb. iv. 14. v. 24; 2 Thess. iii. 2; Heb. xi. 11.

16. MIND.

† 16. Jer. xxxi. 33, 34; Heb. x. 10. Heb. ix. 8, 12. † 19. 1 Tim. iii. 15. † 21. 1 Tim. iii. 15. † 22. Heb. ix. 14. † 23. 1 Cor. i. 9; x. 13; 1 Thess.

επαγγελιαμενος·) <sup>24</sup> και κατανοωμεν αλληλους  
 one having promised,) and we should bear in mind each other  
 εις παροξυσμον αγαπης και καλων εργων, <sup>25</sup> μη  
 for an excitement of love and of good works, not  
 εγκαταλειποντες την εισυναγωγην εαυτων,  
 leaving off the assembling together of ourselves,  
 καθως εθος τισιν, αλλα παρακαλουντες· και  
 as a custom with some, but exhorting; and  
 τοσούτω μαλλον, ὅσῳ βλέπετε ἐγγιζουσιν την  
 by much more, by so much you see drawing near the  
 ἡμεραν. <sup>26</sup> Ἐκουσῶς γὰρ ἁμαρτανόντων ἡμῶν  
 day. Voluntarily for sinning of us  
 μετα το λαβεῖν την ἐπιγνωσιν της ἀληθείας,  
 after the to have received the knowledge of the truth,  
 οὐκετι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· <sup>27</sup> φο-  
 no longer respecting sins is left a sacrifice; fear-  
 βερα δὲ τις ἐκδοχὴ κρίσεως, και πυρὸς ζήλος,  
 ful but some expectation of judgment, and of a fire of indignation,  
 ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> Ἀθετη-  
 to eat up being about the opponents. Having vio-  
 σας τὸν νόμον Μωυσεως, χωρὶς οἰκτιρμῶν ἐπι-  
 lated any one a law of Moses, without meritor by  
 θυσιν ἢ τρισὶ μαρτυσίᾳ ἀποθύσκει· <sup>29</sup> πῶσῳ,  
 two or three witnesses dies; by how much,  
 δοκεῖτε, χειρότερος αξιωθήσεται τιμωρίας ὁ τὸν  
 think you, worse will be deserving punishment he the  
 νόμον τοῦ θεοῦ καταπατήσας, και τὸ αἷμα της  
 son of the God having trampled on, and the blood of the  
 διαθήκης κοινὸν ἡγήσαμενος,\* [ἐν ᾧ ἡγιασ-  
 covenant a common thing having esteemed, [by which he was sanc-  
 θη,] και τὸ πνεῦμα της χάριτος ἐνυβρίσας;  
 tified,) and the spirit of the favor having insulted;  
<sup>30</sup> Οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις,  
 We know for the one saying; To me vengeance,  
 ἐγὼ ἀνταποδώσω, λέγει κυριος· και παλιν·  
 I will repay, says Lord; and again,  
 Κυριος κρίνει τὸν λαὸν αὐτοῦ. <sup>31</sup> Φοβερόν το  
 Lord will judge the people of himself. A fearful thing the  
 ἐμπεσεῖν εἰς χεῖρας θεοῦ ζώντος. <sup>32</sup> Ἀναμνησ-  
 to fall into hands of God living. Remember you  
 κέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισ-  
 but the former days, in which having been  
 θεντες πολλὴν ἀθλήσιν ὑπέμεινατε παθημάτων·  
 enlightened a great contest you endured of sufferings;  
<sup>33</sup> τούτο μὲν, οὐκ ἐν ὀφθαλμοῖς τε και θλίψεσι θεατρι-  
 this indeed, by reproaches both and by afflictions being made  
 ζόμενοι· τούτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρε-  
 a spectacle, this but, partners of those thus being over.

<sup>24</sup> and we should bear each other in mind, for an Incitement of Love and Good Works;

<sup>25</sup> † not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and † so much the more as you see † the DAY drawing near.

<sup>26</sup> For † if we should voluntarily sin † after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

<sup>27</sup> but some Terrible Expectation of Judgment, even of a † fiery Indignation which is about to consume the OPPONENTS.

<sup>28</sup> † Any one having violated a Law of Moses dies without Mercy, † by Two or Three Witnesses;

<sup>29</sup> † how much Worse Punishment do you think will he deserve, HAVING TRAMPLED on the SON of GOD, † and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, † and insulted the SPIRIT of FAVOR?

<sup>30</sup> For we know HIM who says, † "Retribution is Mine; † I will repay," says the Lord. And again, † "The Lord will judge his "PEOPLE."

<sup>31</sup> † It is a fearful thing to FALL into the HANDS of the living God.

<sup>32</sup> But remember the FORMER Days, in which † having been enlightened, you sustained † a Great Contest of Sufferings;

<sup>33</sup> partly, indeed, by being made † a public spectacle both to Reproaches and to Afflictions; and partly, by † having become Joint-participants with

\* ALEXANDRIAN MANUSCRIPT.—20. by which he was sanctified—omit.

† 25. Acts. ii. 43; Jude 10. † 26. Rom. xiii. 11. † 27. 3 Pet. iii. 9, 11, 14. † 28. Num. xv. 30; Heb. vi. 4. † 29. 3 Pet. ii. 21. † 30. 3 Thess. i. 8; Heb. xii. 29. † 31. Heb. ii. 2. † 32. Deut. xviii. 2, 6; xix. 17; Matt. xviii. 16. † 33. Heb. ii. 8; xii. 25. † 34. 1 Cor. xi. 29; Heb. xiii. 20. † 35. 1 Cor. xiii. 31, 32; Eph. iv. 30. † 36. Deut. xxxii. 26; Rom. xii. 19. † 37. Deut. xxxii. 30; Psa. l. 4; cxlvi. 14. † 38. Luke xii. 8. † 39. Heb. vi. 4. † 40. Phil. i. 20, 30; Col. ii. 1. † 41. 1 Cor. iv. 9. † 42. Phil. i. 7. iv. 14; 1 Thess. ii. 14.

φομενων γενηθεντες. <sup>34</sup> Και γαρ τοις δεσμιοις  
turned having become. And for with the prisoners  
συνεπαθησατε, και την αρπαγην των υπαρχον-  
you sympathized, and the seizure of the goods  
των υμων μετα χαρας προσεδεξασθε, γινωσκον-  
of you with joy you submitted to, knowing  
τες εχειν εαυτοις κρειττονα υπαρξιν \* [εν ουρα-  
to have for yourselves better property [in heav-  
νοις] και μενουσαν. <sup>35</sup> Μη αποβαλτε ουν την  
ens] and abiding. Not do you cast away therefore the  
παρρησιαν υμων, ητις εχει μισθαποδοσιαν μεγα-  
confidence of you, which has a reward great.  
λην. <sup>36</sup> Υπομονης γαρ εχετε χρειαν ινα το  
Of patience for you have need, so that the  
θελημα του θεου ποιησαντες, κομισησθε την  
will of the God having done, you may receive the  
επαγγελιαν. <sup>37</sup> Ετι γαρ μικρον οσον οσον, ο  
promise. Yet for a little while very very, the  
ερχομενος ηξει και ου χρονισι. <sup>38</sup> Ο δε δι-  
the coming one will come and not will delay. The but just  
καιος εκ πιστεως ζησεται και εαν υποστειλη-  
one by faith shall live; and if he should draw  
ται, ουκ ευδοκει η ψυχη μου εν αυτω. <sup>39</sup> Ημεις  
back, not delights the soul of me in him. We  
δε ουκ εσμεν υποστολης, εις απωλειαν αλλα  
but not are for shrinking back, to destruction; but  
πιστεως, εις περιποιησιν ψυχης.  
for faith, to a saving of life.

ΚΕΦ. ια'. 11.

<sup>1</sup> Εστι δε πιστις, ελπιζομενων υποστασις,  
is but faith, of things being hoped for a basis,  
ραγματων ελεγχος ου βλεπομενων. <sup>2</sup> Εν ταυ-  
of things a conviction not being seen. By this  
τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. <sup>3</sup> Πισ-  
for were attested the ancients. In  
τει νοουμεν κατηρητισθαι τους αιωνας ρηματι  
faith we perceive to have been adjusted the ages by a word  
θεου, εις το μη εκ φαινομενων τα βλεπο-  
of God, in order that not out of things appearing the things being

those who are similarly treated.

<sup>34</sup> For indeed you sympathized with \* the prisoners, ‡ and submitted to the seizure of your possessions with joy, knowing that you have for yourselves a better and an enduring Possession.

<sup>35</sup> Therefore, cast not away your CONFIDENCE, ‡ which has a Great Reward.

<sup>36</sup> For you have Need of Patience, so that having done the WILL of God, ‡ you may receive the PROMISE.

<sup>37</sup> For ‡ yet a very little while indeed, ‡ the coming one will come and will not delay.

<sup>38</sup> but \* "my ‡ JUST "one by Faith shall live; "and if he should shrink "back my soul does not "delight in him."

<sup>39</sup> But we are not of those ‡ shrinking back into destruction; but of ‡ such in order to a Preservation of Life.

CHAPTER XI.

<sup>1</sup> But Faith is a Basis of things hoped for, a Conviction ‡ of things unseen.

<sup>2</sup> For ‡ by this the ANCIENTS were attested.

<sup>3</sup> In Faith we perceive that the ‡ AGES have been so thoroughly adjusted by God's Command, that not from THINGS then MANIFEST \* the THINGS now SEEN have come to pass.

\* ALEXANDRIAN MANUSCRIPT.—34. me in my bonds. 35. MY RIGHTEOUS ONE.

3. THAT WHICH IS SEEN DID NOT ARISE.

34. in Heavens—amē.

† 8. The original word has been literally rendered, both in this place, and in Heb. i. 2, as best agreeing with the argument of the writer. In fact *αιωνες*, properly signifies, *ages*, or *periods of time*, and as justly observed by Wakefield, Sykes, Kæteland, and Improved Version, "there is no instance in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 8 of the Common Version, that the Apostle was referring to the past creation of the world, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *αιωνες*, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

‡ 34. Acts v. 31. 35. Matt. v. 12. 36. Col. iii. 24; 1 Pet. i. 9. 37. Luke xii. 31; 1 Pet. iii. 9.

‡ 37. Luke xii. 31; 1 Pet. iii. 9. 1. Rom. viii. 24, 25; 2

‡ 38. Rom. i. 17; Gal. iii. 11. 1. 18; v. 7.

‡ 39. 2. verse 30.

μενα γεγονεναι. <sup>4</sup> Πιστει πλειονα θυσιαν Αβελ  
 were to have happened. In faith more sacrifice Abel  
 παρα Καϊν προσηνεγκε τῷ θεῷ, δι' ἧς ἐμαρ-  
 than Cain offered to the God, through which he was  
 τυρῆθη εἶναι δίκαιος, μαρτυρουντος ἐπὶ τοῖς  
 attested to be righteous, testifying on the  
 ἑαροῖς αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθα-  
 gifts of him of the God; and through her having  
 ναν ἐτι λαλεῖ. <sup>5</sup> Πιστει Ἐνωχ μετετεβή, τοῦ  
 died yet speaks. In faith Enoch was translated, of the  
 μὴ ἰδεῖν θάνατον· καὶ οὐχ εὗρισκετο, διότι  
 not to see death; and not he was found, because  
 μετέθηκεν αὐτὸν ὁ θεός· προ γὰρ τῆς μεταθε-  
 translated him the God; before for the transla-  
 σεις \* [αὐτοῦ] μεμαρτυρηται ἐνπρεσβήκεναι τῷ  
 tion [of him] he had obtained testimony to have well pleased the  
 θεῷ. <sup>6</sup> Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστή-  
 God. Without but faith impossible to have pleased;  
 σαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχομένον  
 to believe for it is necessary the one coming near  
 τῷ θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν  
 to the God, because he is, and to those seeking him  
 μισθοδοτοῦν γίνεται. <sup>7</sup> Πιστει χρηματισθεῖς  
 a rewarder he becomes. In faith being divinely warned  
 Νῶε περὶ τῶν μηδεὶς βλέπομένων, εὐλαβή-  
 Noe concerning the not yet things being seen, having been pi-  
 οῦς κατεσκευάσε κιβωτὸν εἰς σωτηρίαν τοῦ  
 easily afraid built an ark for a preservation of the  
 οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον,  
 house of himself, through which he condemned the world,  
 καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κλη-  
 and of the according to faith righteousness became an  
 ρονομος. <sup>8</sup> Πιστει καλουμένος Ἀβραὰμ ὑπη-  
 ber. In faith being called Abraham was  
 κούσεν ἐξελθεῖν εἰς τὸν τοπὸν, ὃν ἠμέλλε λαμ-  
 obedient to go forth into the place, which he was about to re-  
 βαρεῖν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπισ-  
 ceive for an inheritance, and he went forth, not know-  
 ταμένος πού ἐρχεται. <sup>9</sup> Πιστει παρῳκῆσεν εἰς  
 where he was going. In faith he sojourned in  
 \* [τὴν] γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν  
 [the] land of the promise as a stranger, in  
 σκенаῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν  
 tents having dwelt, with Isaac and Jacob of the  
 συγκληρονομῶν τῆς ἐπαγγελίας τῆς αὐτῆς·  
 joint-heirs of the promise of the same;  
<sup>10</sup> ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν  
 was waiting for that the foundations having  
 πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός·  
 city, of which a designer and architect the God.  
<sup>11</sup> Πιστει καὶ αὕτη Σάρρα δυνάμιν εἰς καταβο-  
 In faith also herself Sarah power for a laying

<sup>4</sup> In Faith † Abel offered to God a Better Sacrifice than Cain, by means of which he was attested to be righteous, God testifying on his gifts; and through it, having died, † he still speaks.

<sup>5</sup> In Faith † Enoch was translated so as not to see Death; and he was not found, because God translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to God.

<sup>6</sup> But without Faith it is impossible to have pleased; for it is necessary for HIM who COMES NEAR to God to believe That he exists, and that to THOSE who SEEK him he becomes a Rewarder.

<sup>7</sup> In Faith † Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, † built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of † the RIGHTEOUSNESS according to Faith.

<sup>8</sup> In Faith † Abraham was obedient, \* HE BRING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

<sup>9</sup> In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents † with Isaac and Jacob, † the CO-HEIRS of the SAME PROMISE;

<sup>10</sup> for he was expecting † that CITY having the FOUNDATIONS, † of which God is the Designer and Architect.

<sup>11</sup> In Faith, also, † Sarah herself received Power

\* ALEXANDRIAN MANUSCRIPT.—B. him—omit. to a Place. 9. the—omit.

8. HE BRING CALLED to go out into

1. 4. Gen. iv. 4. 2. 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. 3. 5. Gen. v. 22, 24.  
 4. 7. Gen. vi. 13, 22. 5. 7. 1 Pet. iii. 10. 6. 7. Rom. iii. 23; iv. 13; Phil. iii. 9.  
 7. 8. Gen. xii. 1, 4; Acts vii. 2—4. 8. 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. 9. 2. Heb. vi. 17.  
 8. 10. Heb. xii. 22; xiii. 14. 9. 10. Heb. iii. 4. 10. 11. Gen. xvii. 19; xviii. 11, 16;  
 xxi. 2.

ἀπὸ σπέρματος εἴλαβε, καὶ παρὰ καιρὸν ἡλικίας,  
of seed received, even beyond a proper time of life,

ἐπεὶ πιστὸν ἤγησάτο τὸν ἐπαγγειλαμένον.  
since faithful she regarded the one promising.

12 Διὸ καὶ ἀπ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα  
Therefore even from one were born, and these things

νεκροκωμένων, καθὼς τὰ ἀστρά του οὐρανοῦ τῷ  
having been dead, like the stars of the heaven for the

πληθεῖ, καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς  
multitude, and like the sand that by the shore of the

θαλάσσης ἡ ἀναριθμήτος. 13 Κατὰ πίστιν ἀπε-  
sea the innumerable. In faith died

θανόν οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγε-  
these all, not having received the promises,

λίας, ἀλλὰ πορῶθεν αὐτὰς ἰδόντες καὶ ἀσπα-  
but far distant them having seen and hating

σάμενοι, καὶ ὁμολογήσαντες, ὅτι ξένοι καὶ  
saluted, and having confessed, that strangers and

παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. 14 Οἱ γὰρ τοί-  
sojourners they are on the earth. Those for such

αὐτὰ λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζη-  
things saying make known that a country they

τοῦσι. 15 Καὶ εἰ μὲν ἐκεῖνης ἐμνημονεύον ἀφ'  
seek. And if indeed that they remembered from

ἧς ἐξῆλθον, εἶχον αὐ καὶ χρόνον ἀνακαμψαί-  
whence they came forth, they would have had a season to have returned;

16 νῦν δὲ κρείττονος οὐρεῶνται, τοῦτ' ἐστίν,  
now but a better they long after, this is,

ἐπουρανίου. Διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ  
heavenly. Therefore not is ashamed of them the

θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασε γὰρ  
God, a God to be called of them; he prepared for

αὐτοῖς πόλιν. 17 Πίστει προσενηνοχεν Ἀβραάμ  
for them a city. In faith offered up Abraham

τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ  
the Isaac being tried, and the only-begotten

προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,  
was offering up he the promises having received,

18 πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληρησεται  
to whom it was said; That in Isaac shall be called.

σοὶ σπέρμα· 19 λογισάμενος, ὅτι καὶ ἐκ νεκρῶν  
to thee a seed; inferring, that even out of dead ones

εγερεῖν δυνατὸς ὁ θεός· ὃθεν αὐτὸν καὶ ἐν παρ-  
to raise up is able the God; whence him also in a sim-  
ilitude he recovered.

20 Πίστει περὶ μέλλον-  
things being

των εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν  
about to come blessed Isaac the Jacob and the

for Conception, even beyond the proper period of Life, since she regarded HIM; faithful who PROMISED.

12 Therefore also \* were born from one, who even as to these things had become lifeless, [a posterity] like the STARS OF HEAVEN for MULTITUDE, and like THAT SAND ON THE SHORE of the SEA, INNUMERABLE.

13 All these died in Faith, not having received the PROMISED blessings, but having seen and saluted them from a distance, and having confessed That they were Strangers and Sojourners on the LAND.

14 For THOSE who say Such things make known that they are seeking a Country.

15 And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

16 but now they long for a better, that is, a heavenly [country]. Therefore GOD is not ashamed of them; to be called their God; for He is preparing for them a City.

17 In Faith Abraham, being tried, offered up ISAAC; and HE who had RECEIVED the PROMISES was offering up his ONLY-BEGOTTEN,

18 to whom it was said, "For in Isaac shall Thy Seed be called;"

19 inferring that GOD is able even to raise up from the dead; whence also, in a Similitude, he recovered Him.

20 \* In Faith also concerning future things, Isaac blessed Jacob and Esau.

\* ALEXANDRIAN MANUSCRIPT.—12. were made.

20. In Faith also.

11. Rom. ix. 21; Heb. x. 21. 12. Rom. iv. 19. 13. Gen. xxiii. 17; Rom. ix. 19. 14. ver. 19. 15. John viii. 56. 16. Gen. xxiii. 4; xiv. 9; 1 Chron. xxi. 12; Ps. lxxv. 1; 1 Pet. i. 17; II. 11. 17. Gen. xxi. 14. 18. Exod. iii. 6, 15; Matt. x. 23; Acts vii. 32. 19. Phil. iii. 20; Heb. xiii. 14. 20. Gen. xxi. 21. 21. Gen. xxi. 12; Rom. ix. 7. 22. Rom. iv. 17, 19, 23.

Ἦσαν. <sup>21</sup> Πιστεὶ Ἰακωβ ἀποθνήσκων ἕκαστον  
 Kean. In faith Jacob dying each  
 τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνῃεν  
 of the sons of Joseph blessed; and bowed down  
 ἐπὶ το ἀρκον τῆς ράβδου αὐτοῦ. <sup>22</sup> Πιστεὶ Ἰω-  
 on the top of the staff of himself. In faith Jo-  
 σήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν  
 seph ending concerning the going out of the sons  
 Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων  
 of Israel reminded, and concerning the bones  
 αὐτοῦ ἐνετείλατο. <sup>23</sup> Πιστεὶ Μωϋσῆς γεννη-  
 of himself gave charge. In faith Moses being  
 θεὸς ἐκρυβῆ τριμήνον ὑπὸ τῶν πατέρων αὐτοῦ,  
 heis was hidden three months by the parents of himself,  
 διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβή-  
 because they saw beautiful the babe; and not they did  
 ἦσαν τὸ διατάγμα τοῦ βασιλεως. <sup>24</sup> Πιστεὶ  
 for the mandate of the king. In faith  
 Μωϋσῆς μέγας γενομένος ἠρησάτο λεγέσθαι  
 Moses great having become refused to be called  
 υἱὸς θυγατρὸς Φαραώ, <sup>25</sup> μᾶλλον ἐλομένος συγ-  
 a son of a daughter of Pharaoh, rather choosing to suf-  
 κακοῦχεσθαι τῷ λαῷ τοῦ θεοῦ, ἢ προσκαίρου  
 far evil with the people of the God, than for a season  
 εἶναι ἀμαρτίας ἀπολαύειν. <sup>26</sup> μείζονα πλούτου  
 to have of sin enjoyment, greater wealth  
 ἡγήσαμενος τῶν Αἰγυπτίων θησαυρὸν τὸν οὐεί-  
 having regarded of the Egypt treasures the re-  
 δισημὸν τὸν Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν  
 pmissal of the Anointed; he looked away for towards the  
 μισθαποδοσίαν. <sup>27</sup> Πιστεὶ κατέλιπεν Αἴγυπτον,  
 toward. In faith he left Egypt,  
 μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλεως· τὸν γὰρ  
 not fearing the wrath of the king; the for  
 ἀοράτον ὡς ὄντων ἐκαρτέρησε. <sup>28</sup> Πιστεὶ πε-  
 unseen one as seeing he was strong. In faith he  
 ποιήκε τὸ πάσχα καὶ τὴν προσχυσὶν τοῦ αἵμα-  
 has made the passover and the pouring on of the blood,  
 τος, ἵνα μὴ ὁ οὐλοθρευὼν τὰ πρωτοτόκα, οἴγῃ  
 so that not the one destroying the first-borns, might touch  
 αὐτῶν. <sup>29</sup> Πιστεὶ διεβήσαν τὴν ἐρυθρὰν θαλασ-  
 of them. In faith they passed through the red sea  
 σαν ὡς διὰ ξηρᾶς· ἥς πείραν λαβόντες οἱ Αἴ-  
 as through a dry place; which a trial attempting the Egypt-  
 γυπτῖοι, κατεπόθησαν. <sup>30</sup> Πιστεὶ τὰ τεῖχη  
 tians, were swallowed up. In faith the walls

<sup>21</sup> In Faith Jacob, dy-  
 ing, † blessed each of the  
 sons of Joseph; † he  
 bowed down also on the  
 top of his STAFF.

<sup>22</sup> In Faith † Joseph,  
 at the close of life, re-  
 minded the sons of Israel  
 concerning the DEPART-  
 URE, † and gave orders  
 about his BONES.

<sup>23</sup> In Faith † Moses, be-  
 ing born, was hidden three  
 Months by his PARENTS,  
 because they saw the  
 CHILD was Beautiful; and  
 they did not fear † the  
 EDICT of the KING.

<sup>24</sup> In Faith † Moses,  
 having become mature, re-  
 fused to be called a Son of  
 Pharaoh's Daughter;

<sup>25</sup> † choosing rather to  
 suffer evil with the PEOPLE  
 of GOD, than to have a Tran-  
 sient Enjoyment of Sin;

<sup>26</sup> having regarded † the  
 REPROACH of the ANOIN-  
 TED Greater Wealth than  
 the TREASURES of Egypt;  
 for he looked off towards  
 † the REWARD.

<sup>27</sup> In Faith † he left  
 Egypt, not fearing the  
 WRATH of the KING; for  
 he was strong as seeing the  
 INVISIBLE ONE.

<sup>28</sup> In Faith † he ap-  
 pointed the PASSOVER, and  
 the ASPERSION of the  
 BLOOD, so that the DES-  
 TROYER of the FIRST-  
 BORN might not touch  
 them.

<sup>29</sup> In Faith † they  
 passed through the Red  
 Sea as through a dry place;  
 which the EGYPTIANS at-  
 tempting, were swallowed  
 up.

<sup>30</sup> In Faith † the WALLS

† 21. Or, according to *Sampson*, this sentence may be translated—"and rendered worship (to God,) on account of the height of his (Joseph's) ensign." He contends that *rabdos*, a rod, a so means ensign, because according to Lev. xvii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Aaron* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 21. Gen. xlviii. 5, 13, 20. † 21. Gen. xlviii. 21. † 22. Gen. 1. 24, 25; Exod. xliii. 19.  
 † 22. Gen. 1. 24, 25; Exod. xliii. 19. † 23. Exod. ii. 2; Acts vii. 20. † 23. Exod. i. 10, 22.  
 † 24. Exod. ii. 10, 11. † 25. Psa. lxxiv. 10. † 26. Heb. xiii. 13. † 26. Heb. x. 25.  
 † 27. Exod. x. 25, 29; xii. 27; xii. 17, 18. † 28. Exod. xii. 21. † 29. Exod. xiv. 22, 28.  
 † 30. Josh. vi. 20.



Ἰεριχώ ἐπεσε, κυκλωθέντα ἐπὶ ἑπτα ἡμέρας.  
of Jericho fell, having been encompassed for seven days.  
31 Πιστεὶ Ῥααβ ἡ πόρνη οὐ συναπώλετο τοῖς  
In faith Rahab the harlot not was destroyed with those  
ἀπειθήσασιν, δεξαμένη τοὺς κατασκοποῦς μετ'  
unbelieving, having received the spies with  
εἰρήνης. 32 Καὶ τί ἐτι λέγω; Ἐπιλειψεί γάρ  
peace. And what further may I say? Will fail for  
με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ  
me relating the time concerning Gideon, Barak  
\* [τε καὶ] Σαμσών, \* [καὶ] Ἰεφθαε, Δαβὶδ τε  
[also and] Samson, [and] Jephthah, David also  
καὶ Σαμουὴλ, καὶ τῶν προφητῶν. 33 οἱ δὲ  
and Samuel, and the prophets; who by means of  
πίστεως κατήγωνισαντο βασιλείας, ἐργάσαντο  
faith subdued kingdoms, performed  
δικαιοσύνην, ἐκετύχον ἐπαγγελιῶν, ἐφράζαν  
righteousness, obtained promises, closed up  
στομάτια λεοντῶν, 34 ἐσβέσαν δυνάμιν πυρός,  
mouths of lions, quenched power of fire,  
ἐφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν  
escaped mouths of sword, were made strong  
ἀπο ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,  
from weakness, became mighty ones in war,  
καρεμβόλας ἐκλιναν ἀλλοτρίων. 35 ἔλαβον  
camps overturned of foreigners; received  
γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν.  
women from a resurrection the dead ones of themselves;  
ἄλλοι δὲ ἐτυμpanισθῆσαν, οὐ προσδεξαμένοι  
others but were beaten to death, not having accepted  
τὴν ἀπολυτῶσιν, ἵνα κρεῖττονος ἀναστάσεως  
the redemption, so that a better resurrection  
τυχῶσιν. 36 Ἐτεροὶ δὲ ἐμπαίγμων καὶ μαστι-  
γῶν πειραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς.  
a trial received, farther but of bonds and of imprisonment;  
37 ἐλιθασθῆσαν, ἐκρίσθησαν, ἐπειρασθῆσαν, ἐν  
they were stoned, they were sawn asunder, they were tempted, by  
φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μὴλο-  
slaughter of sword they died; they went about in sheep-  
ταις, ἐν αἰγείοις δερμασιν, ὑστεροῦμενοι, θλι-  
skins, in goat skins, being in want, be-  
βομενοὶ, ἀκούχουμενοι, 38 (ὧν οὐκ ἦν ἄξιος ὁ  
ing afflicted, being ill-treated, (of whom not was worthy the  
κόσμος,) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ  
world,) in deserts wandering and in mountains, and  
σπηλαιοῖς καὶ ταῖς ὥραις τῆς γῆς. 39 Καὶ οὗτοι  
in caves and in the holes of the earth. And these  
πάντες μαρτυροῦντες διὰ τῆς πίστεως, οὐκ  
all having been attested by means of the faith, not

of Jericho fell down, having been encompassed Seven Days.

31 In Faith; Rahab, the harlot, did not perish with the UNBELIEVERS, having received the SPIES in Peace.

32 And why should I say more? for the TIME will fail me to discourse concerning † Gideon, † Barak, † Samson, † Jephthah; † David also, and † Samuel, and the PROPHETS;

33 who by means of Faith subdued Kingdoms, performed Righteousness, obtained Promises, shut Lions' Mouths,

34 quenched the Power of Fire, escaped the Edges of the Sword, from Weakness were made strong, overturned the Camps of Foreigners.

35 † Women received their DEAD by a Resurrection; but others were beaten to death, not accepting the DELIVERANCE [offered,] in order that they might obtain a Better Resurrection.

36 And others received a Trial of Mockings and Scourges, and also † of Bonds and Imprisonment.

37 † They were stoned, sawn asunder, † tempted; they died by slaughter of the Sword; they went about in Sheep-skins and in Goat-skins, being destitute, afflicted, ill-treated;

38 (of whom the WORLD was not worthy;) wandering in Deserts, and in Mountains, † and in Caverns, and in the HOLES of the EARTH.

39 And all these having been attested by means of

\* ALEXANDRIAN MANUSCRIPT.—32. also and—omit.

† 25. For Women, is a reading of the Syriac. † 37. Some would read here *πειρασθέντες*, pierced through, instead of the textual reading. See Wakefield and Newcome.

32. and—omit.

† 31. Josh. vi. 23; James ii. 25. † 31. Josh. i. 1. † 32. Judges vi. 11. † 32. Judges iv. 6. † 32. Judges xiii. 26. † 32. Judges xi. 1; xii. 7. † 32. Sam. xvi. 1, 13; xvii. 45. † 32. 1 Sam. i. 20; xii. 20. † 32. 1 Sam. vii. 11. † 32. Judges xiv. 6; 1 Sam. xvii. 34, 35; Dan. vi. 22. † 32. 2 Sam. vii. 11. † 32. xx. 1; 1 Kings xix. 8; 2 Kings vi. 16. † 32. 2 Kings xx. 7. † 32. Judges xv. 8, 15; 1 Sam. xiv. 13. † 32. 1 Kings xvii. 22; 2 Kings iv. 35. † 32. Jer. xi. 2; xvi. 16. † 37. 1 Kings xxi. 13; 2 Chron. xxi. 21. † 33. 1 Kings xviii. 6; xix. 9.

ἐκομισαντο την επαγγελίαν, <sup>40</sup> του θεου περι  
did obtain the promise, the God concerning  
ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ  
us a better thing having foreseen, so that not  
χωρὶς ἡμῶν τελειωθῶσι.  
apart from us they might be made perfect.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Τοιγαρουν και ἡμεῖς, τοσδουτον εχοντες  
Therefore also we, such having  
περικειμενον ἡμιν νεφος μαρτυρων, ογκον απο-  
surrounding us a cloud of witnesses, encumbrance hav-  
θεμενοι παντα, και την ευπεριστατον ἁμαρτιαν,  
ing laid aside every, and the close-girding sin,  
δι' ὑπομονης τρεχωμεν τον προκειμενον  
by means of patient endurance we should run the being laid out  
ἡμιν ἁγωνα· <sup>2</sup> αφορωντες εις τον της πιστεως  
for us course, looking away to the of the faith  
αρχηγον και τελειωτην Ἰησουν, ὃς ἀντι της  
leader and perfecter Jesus, who in return for the  
προκειμενης αὐτῷ χαρας, ὑπέμεινε σταυρον,  
being placed before him joy, endured a cross,  
αἰσχυνης καταφρονησας, ἐν δεξιᾳ τε του θρονου  
shame disregarding, at right and of the throne  
του θεου κεκαθικεν. <sup>3</sup> Ἀναλογισασθε γαρ τον  
of the God has sat down. Attentively consider you for the  
τοιαυτην ὑπομεμενηκοτα ὑπο των ἁμαρτωλων  
such one having endured from the sinners  
εις αὐτον ἀντιλογίαν, ἵνα μὴ καμῆτε,  
towards himself opposition, so that not you may be wearied,  
ταῖς ψυχαῖς ὑμῶν ἐκλυομενοι. <sup>4</sup> Οὐπω μεχρις  
in the souls of you being discouraged. Not yet even to  
αἵματος ἀντικατεστήτε προς την ἁμαρτιαν ἀν-  
blood you resisted with the sin con-  
ταγωνιζομενοι. <sup>5</sup> και ἐκκλησθητε της παρακλη-  
tending against; and you have forgotten the exhortation,  
σεως, ἥτις ὑμῖν ὡς υἱοῖς διαλεγεται· Τιε μου,  
which with you as with sons reasons; O son of me,  
μὴ ολιγωρεῖ παιδείαν κυρίου, μηδε ἐκλυου  
not do thou slight discipline of Lord, neither be thou discouraged  
ὑπ' αὐτου ἐλεγχομενος· <sup>6</sup> ὃν γαρ ἀγαπᾷ κυριος,  
by him being reproved; whom for loves Lord,  
παιδεύει· μαστιγοῖ δε παντα υἱόν ὃν παρα-  
he disciplines; he scourges and every son whom he re-  
δεχεται. <sup>7</sup> Εἰ παιδεῖαν ὑπομενετε, ὡς υἱοῖς  
ceive. If discipline you endure, as with sons  
ὑμῖν προσφერεται ὁ θεος· τις γὰρ ἐστὶν υἱός,  
with you deals the God; any for is son,  
ὃν οὐ παιδεύει πατήρ· <sup>8</sup> Εἰ δε χωρὶς ἐστε  
whom not disciplines a father? If but without you are  
παιδείας, ἥς μετοχοὶ γεγενῆσιν πάντες, ἀρα  
discipline, of which partakers have become all, certainly  
νοθοὶ ἐστε καὶ οὐχ υἱοί. <sup>9</sup> Εἰτα τοὺς μὲν  
bastards you are and not sons. Then those indeed

the FAITH, did not obtain the PROMISED blessing.

<sup>40</sup> God having foreseen † something better concern- ing Us, so that not apart from Us † they might be made perfect.

CHAPTER XII.

<sup>1</sup> Therefore also we, having Such a Cloud of Witnesses surrounding us, † laying aside every Encum- brance, and the close- GIRDING Sin, † should run † with Patience the Course MARKED OUT for us,

<sup>2</sup> looking away to the LEADER and Perfecter of the FAITH, Jesus, † who for the JOY set before him, endured the Cross, disre- garding the Shame, and † has sat down at the Right hand of the THRONE of God.

<sup>3</sup> † For consider HIM at- tentively who has EN- DURED Such Opposition from SINNERS, so that you may not be wearied, being discouraged in your souls.

<sup>4</sup> † You did not yet re- sist to Blood, contending against SIN.

<sup>5</sup> And have you forgot- ten the EXHORTATION which reasons with you as with Sons? † "My Son, "slight not the Discipline "of the Lord, neither be "discouraged when re- "proved by him;

<sup>6</sup> "for † whom the Lord "loves, he disciplines, and "he scourges Every Son "whom he receives."

<sup>7</sup> † If you endure Dis- cipline, God deals with you as with Sons; for is there any Son whom a Fa- ther does not discipline?

<sup>8</sup> But if you are without Discipline, † of which all have become Partakers, then truly you are Spuri- ous, and not Sons.

† 40. Heb. vii. 22; viii. 6.

8, 1 Pet. ii. 1.

† 1. 1 Cor. ix. 26; Phil. iii. 13, 14.

† 2. Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11.

† 3. Matt. x. 24, 25; John xv. 20.

iii. 11.

† 6. Psa. xciv. 12; cxix. 73.

† 8. Psa. xlii. 24; xix. 15; xxii. 13.

† 40. Heb. v. 9; xii. 23; Rev. vi. 11.

† 1. Col. iii.

† 1. Rom. xii. 12; Heb. x. 20.

† 2. Psa. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet.

† 4. Heb. x. 32-40.

† 5. Prov.

† 8. 1 Pet. v. 9.

† 7.

† 1. Col. iii.

† 1. Rom. xii. 12; Heb. x. 20.

† 2. Psa. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet.

† 4. Heb. x. 32-40.

† 5. Prov.

† 8. 1 Pet. v. 9.

† 7.

† 7.

της σαρκος ἡμῶν πατερας εἶχομεν παιδεύτας,  
of the flesh of us fathers we have disciplinarians,  
καὶ ἐνετρεπομεθα· οὐ πολλὰ μᾶλλον ὑποταγη-  
and we revered; not by much more shall we be sub-  
σομεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;  
missive to the father of the spirits, and we shall live;

10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ  
They indeed for for a few days, according to that

δοκουν αυτοις, ἐπαιδεουν· ὁ δὲ ἐπὶ τοῖς συμφερον,  
seeming right to them, disciplined; he but for that being profitable,

εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.  
in order that to partake of the holiness of him.

11 Πᾶσα δὲ καὶδεῖα πρὸς μὲν τὸ παρὸν οὐ δοκεῖ  
All but discipline as to indeed that being present not seems

χαρὰς εἶναι, ἀλλὰ λυπῆς· ὕστερον δὲ καρπὸν  
it y to be, but of grief; afterwards but fruit

εἰρηνικὸν τοῖς δι' αὐτὴν γεγυμνασμένοις  
peaceful to those through her having been trained

ἀποδιδῶσι δικαιοσύνης. 12 Διὸ τὰς παρειμέναις  
it returns δικαιοσύνης. Therefore the having been wearied

χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθω-  
hands and the having been enfeebled knees do you brace

σατε· 13 καὶ τροχίας ὀρθὰς ποιεῖσατε τοῖς ποσὶν  
up, and paths level do you make for the feet

ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ  
of you, so that not the lame may be turned out, may be healed

δὲ μᾶλλον. 14 Εἰρήνην διώκετε μετὰ πάντων,  
but rather. Peace do you pursue with all,

καὶ τὸν ἁγίασμον, οὗ χωρὶς οὐδεὶς οὐσεται τὸν  
and the holiness, which without no one shall see the

κυριον. 15 Ἐπισκοποῦντες, μὴ τις ὑστερῶν ἀπο  
Lord. Looking carefully, lest any one falling back from

τῆς χάριτος τοῦ θεοῦ, μὴ τις ῥίζα πικρίας ἀνω  
the favor of the God, lest any root of bitterness upward

φυοῦσα ἐνοχλῇ, καὶ διὰ ταύτης μὴ μὴ θῶσι  
springing may disturb, and by means of this may be polluted

πολλοί· 16 μὴ τις πόρνος, ἢ βεβήλος ὡς Ἔσαν,  
many; lest any fornicator, or profane person like Esau,

ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ πρωτότοκία  
who on account of eating of one sold the birthrights

αὐτοῦ. 17 Ἰστε γὰρ, ὅτι καὶ μετῴψεται θελῶν  
of himself. You know for, that even afterwards wishing

κληρονομησαὶ τὴν εὐλογίαν, ἀπεδοκίμασθη·  
to inherit the blessing, he was rejected;

μετανοίας γὰρ τοποῦ οὐκ εὑρε, καὶ περ μετὰ  
for a change of mind for a place not he found, though with

δακρῶν ἐκζητήσας αὐτὴν. 18 Οὐ γὰρ προσε-  
tears having earnestly sought her. Not for you have

9 Have we then, indeed, received discipline from our NATURAL FATHERS, and we revered them; shall we not much rather be submissive to the FATHER OF SPIRITS, and live?

10 For THEY, indeed, for a Few Days disciplined us, according as it SEEMED RIGHT to them; but HE for our ADVANTAGE, in order that we may TAKE of his HOLINESS.

11 But All Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, brace up the WEARIED HANDS, and the ENFEEBLED Knees;

13 and make level Paths for your FEET, so that the LAME may not be turned aside, but rather be healed.

14 Pursue Peace with all, and that HOLINESS without which no one shall see the LORD;

15 looking carefully, lest any one fall back from the FAVOR of GOD; lest any Root of Bitterness springing up may disturb you, and through it many be poisoned;

16 lest there be any Fornicator, or Profane person, like Esau, who for one Meal sold his BIRTHRIGHT.

17 For you know That when, afterwards, he wished to inherit the BLESSING, he was refused; for he found no Place for a Change of mind, though he sought it earnestly with Tears.

18 For you have not ap-

\* ALEXANDRIAN MANUSCRIPT.—15. MANY.

† 9. Num. xvi. 22; xxvii. 16; Isa. xlii. 5; lvi. 10; Zech. xii. 1 xix. 9; 1 Pet. i. 13, 16. † 11. James iii. 18. † 12. Job iii. 4; Isa. xxxv. 2 † 13. Prov. iv. 20, 27. † 13. Gal. vi. 1. † 14. Psa. xxiv. 14; Rom. xii. 18; xiv. 9; 2 Tim. ii. 22. † 14. Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1. † 15. Gal. v. 4. † 15. Eph. v. 3; Col. iii. 5; 1 Thes. iv. 2. † 17. Gen. xxvii. 24, 26, 28.

† 10. Lev. xi. 46; † 13. Job iii. 4; Isa. xxxv. 2 † 15. 2 Cor. vi. 1, † 16. Gen. xiv. 33.

ἀγγλυθατε ψηλαμφωμεν \* [ορει,] και κεκαυ-  
approached being touched [a mountain,] and having been

μεν πυροι, και γνοφ, και σκοτω, και θυελλη,  
burst with fire, and with a thick cloud, and to darkness, and to tempest,

19 και σαλπγγος ηχη, και φωνη ρημάτων ης  
and of a trumpet to a sound, and to a voice of words of which

οι ακουσαντες παρητησαντο, μη προστεθηναι  
those having heard entreated, not to be added

αυτοις λογον· 20 (ουκ εφερον γαρ το διαστελ-  
to them a word; (not they endured for that being en-  
dured the injunction,

λομενον· Καν θηριον θιγγ του ορου, λιθοβο-  
joiced; If even a wild-beast may touch the mountain, it shall

ληθησεται· 21 και, [οτω φοβερον ην το φαντα-  
be stood; and, [so fearful was that being

ζομενον,] Μωυσης ειπεν· Εκφοβος ειμι και  
tremble,) Moses said; Afrighted I am and

ετρομος· 22 αλλα προσελλυθατε Σιων ορει,  
tremble,) but you have approached Zion a mountain,

και πολει θεου ζωντος, Ιερουσαλημ εκουρανιω·  
and to a city of God living, Jerusalem heavenly;

και μυριασιν, αγγελων 23 πανηγυρει· και εκκλη-  
and to myriads, of messengers an entire assembly; and to a congrega-

σια πρωτοτοκων, απογεγραμμενων εν ουρανοις·  
gation of first-borns, having been enrolled in heavens;

και κριτη θεω παντων· και πνευμασι δικαιων  
and to a judge God of all; and to spirits of just ones

τετελειωμενων· 24 και διαθηκης νεας μεσιτη,  
having been perfected; and of a covenant new to a mediator,

Ιησουν· και αιματι βαντισμου, κρειττον λα-  
Jesus; and to blood of sprinkling, a better thing speak-

λουντι παρα του Αβελ· 25 Βλεπετε, μη παροι-  
ing than the Abel. Beware you, not you should

τησησθε τον λαλουντα· Ει γαρ εκεινοι ουκ  
refuse the one speaking. If for these not

εφυγον, τον επι γης παραιτησαμενοι χρηματι-  
escaped, him on earth having refused divinely ad-

ζοντα, πολλω μαλλον ημεις οι τον απ' ουρανω  
menishing, by how much more we who him from heavens

αποστρεφομενοι· 26 ου η φωνη την γην εσα-  
are turning away from; of whom the voice the earth shook

λευσε τοτε· νυν δε επηγγελται, λεγων· Ετι  
them; now but it has been announced, saying; Yet

απαξ εγω σειω ου μονον την γην, αλλα και τον  
once for all I shake not only the earth, but also the

ουρανον· 27 Το δε, ετι απαξ δηλοι των σαλευ-  
heaven. The but, yet once for all denotes of the things be-

proached to a † Mountain,  
touched and scorched with  
Fire, and to a thick Cloud,  
and to Darkness, and to  
Tempest,

19 and to a Sound of a  
Trumpet, and to a Voice of  
Commands, the HEARERS  
of which felt that that  
not another Word should  
be added to them;

20 (for they could not  
endure the INJUNCTION,  
† "If even a Beast should  
"touch the MOUNTAIN it  
"shall be stoned;"

21 † and so terrible was  
the SCENE, that Moses  
said, "I exceedingly fear  
"and tremble.")

22 But you have ap-  
proached to Zion, a Moun-  
tain and City of the living  
God—† the heavenly Jeru-  
salem; and to Myriads of  
Angels,—

23 a full Assembly; and  
to a Congregation of † First-  
borns, † having been en-  
rolled in the Heavens; and  
to a Judge who is God of  
all; and to Spirits of the  
Righteous made perfect;

24 and to † a Mediator of  
a new Covenant—Jesus;  
and to a † Blood of Sprink-  
ling speaking something  
Better than † ABEL.

25 Beware, lest you  
should reject HIM who  
now SPEAKS; † for if  
these did not escape who  
rejected HIM who ADMON-  
ISHED them on Earth, how  
much less we, who TURN  
AWAY from HIM who ad-  
monishes us from Heaven;

26 † whose VOICE the  
shook the EARTH; but  
now it has been an-  
nounced, saying, † "Yet  
"once for all † I will shake  
"not only the EARTH, but  
"the HEAVEN also."

27 Now THIS, "Yet once  
"for all," denotes the

\* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit.

26. will shake.

† 18. Exod. xix. 12, 19; x. 18; Deut. iv. 11; v. 22. † 19. Exod. xx. 10; Deut. v. 25; xviii. 16. † 20. Exod. xix. 16. † 21. Exod. xix. 16. † 22. Gal. iv. 20; Rev. i. 11; xxi. 2, 10. † 23. James i. 18; Rev. xiv. 4. † 24. Luke x. 20; Phil. iv. 3; Rev. xii. 8. † 24. Heb. viii. 6; ix. 15. † 24. 1 Pet. i. 2. † 25. Luke x. 20; Phil. iv. 16; Heb. xi. 4. † 25. Heb. ii. 2, 8; iii. 17; x. 28, 20. † 26. Exod. xix. 18. † 26. Hag. ii. 6. † 26. Gen.

ομενων την μεταθεσιν, ὡς πεποιημενων, \* [ινα  
ing shaken the removal, as of things having been made, [so that  
μεινη τα μη σαλευμενα.] <sup>28</sup> Διο βασιλειαν  
may remain the not things being shaken.] Therefore a kingdom  
ασαλευτον παραλαμβανοντες, εχωμεν χαριν,  
unshaken receiving, may we hold fast favor,  
δι' ἧς λατρευωμεν ευarestως τῷ θεῷ,  
by means of which we may serve acceptably to the God,  
μετα αιδους και ευλαβειας. <sup>29</sup> Και γαρ ὁ θεος  
with reverence and piety. Even for the God  
ἡμων πυρ' καταναλίσκον.  
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Ἡ φιλαδελφια μενετω. <sup>2</sup> Της φιλοξενιας  
The brotherly love let continue. Of the kindness to strangers  
μη επιλανθανεσθε· δια ταυτης γαρ ελαβον  
not be you neglectful; through this for without knowing  
τινες ξενισαντες αγγελους. <sup>3</sup> Μιμησκεισθε  
some having entertained messengers. Be you mindful  
των δεσμιων, ὡς συνδεδεμενοι· των κακου-  
of the prisoners, as if having been bound together; of those being ill-  
χουμενων, ὡς και αυτοι οντες εν σωματι.  
treated, as also yourselves being in body.  
<sup>4</sup> Τιμιος ὁ γαμος εν πασι, και ἡ κοιτη αμιατος·  
Honorable the marriage among all, and the bed undeciled;  
πορνοὺς δε και μοιχοὺς κρινει ὁ θεος. <sup>5</sup> Αφίλαρ-  
fornicators but and adulterers will judge the God. Not alone  
γυρος ὁ τροπος· αρκουμενοι τοις παρουσιν·  
of money the turn of mind; being satisfied with the things being present;  
αυτος γαρ ειρηκεν· Ου μη σε ανω, ουδ' ου μη  
he for has said; Not not thee may leave, not even not  
σε εγκαταλιπω· <sup>6</sup> ὥστε θαρρουντας ἡμας λε-  
thee may I forsake; so that being confident we to  
γειν· Κυριος εμοι βοηθος, και ου φοβηθησομαι·  
say; A Lord for me a helper, and not I will fear;  
τι ποιησει μοι ανθρωπος; <sup>7</sup> Μνημονευετε των  
what shall do to me a man? Remember you of those  
ἡγουμενων ὑμων, οἱτινες ελαλησαν ὑμιν τον  
leading of you, who spoke to you the  
λογον του θεου· ὧν αναθεωρουντες την εκβα-  
word of the God; of whom viewing attentively the re-  
σιν της αναστροφης, μιμεισθε την πιστιν.  
sult of the mode of life, imitate you the faith.  
<sup>8</sup> Ἰησους Χριστος χθες και σημερον ὁ αὐτος, και  
Jesus Anointed yesterday and to-day the same, and  
εις τους αιωνας. <sup>9</sup> Διδαχαις ποικιλαις και ξε-  
for the ages. By teachings various and strang,

† REMOVAL of the THINGS  
SHAKEN, as of things  
made, so that the THINGS  
not SHAKEN may remain.  
<sup>28</sup> Therefore, receiving  
an unshaken Kingdom,  
may we hold fast the fa-  
vor, through which we may  
serve God acceptably with  
Reverence and Piety.  
<sup>29</sup> For even our God  
is a consuming fire.

CHAPTER XIII.

1 Let † BROTHERLY-  
LOVE continue.  
2 † He not neglectful of  
HOSPITALITY; for through  
this † some unconsciously  
entertained Angels.  
3 † He mindful of the  
PRISONERS, as if bound  
with them; and of THOSE  
ILL-TREATED, as being  
yourselves also in the  
Body.  
4 Let MARRIAGE be  
honorable among all, and  
the BED be unpolluted;  
†\* for Fornicators and  
Adulterers God will judge.  
5 Be not of an avar-  
icious DISPOSITION; † be  
satisfied with PRESENT  
THINGS, for he himself has  
said,—† "No, I will not  
"leave Thee; no, no, I  
"will not forsake Thee."  
6 So that, taking cour-  
age, we may say, † "The  
"Lord is My Helper, and I  
"will not fear; what can  
"Man do to me?"  
7 † Remember your  
LEADERS,—those who  
spoke to you the WORD of  
God; and viewing atten-  
tively the RESULT of their  
CONDUCT, imitate their  
FAITH.  
8 Jesus Christ, Yester-  
day and To-day is † the  
SAME, and for the AGES.  
9 † Be not you therefore  
led away by various and

\* ALEXANDRIAN MANUSCRIPT.—27. so that the THINGS not SHAKEN may remain—omit.  
4. for Fornicators.  
† 27. Heb. i. 10—12; 2 Pet. iii. 10. † 29. Exod. xxiv. 17; Deut. iv. 24; ix. 3. Gen. i.  
3. xviii. 3; Isa. lxvi. 15; 3 Thess. i. 8; Heb. x. 37. † 1. Rom. xii. 10; 1 Thess. iv. 9.  
1 Pet. i. 23; 2 Pet. i. 7. † 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. i. 9.  
† 3. Gen. xviii. 3; xix. 2. † 3. Col. iv. 18. † 4. 1 Cor. vi. 9; Gal. v. 19; Col. i. 5, 6.  
† 5. Matt. vi. 33, 34; Phil. iv. 11, 13; 1 Tim. vi. 6, 8. † 5. Gen. xxviii. 15; Deut. xxi.  
6, 8; Josh. i. 5; Psa. xxxvii. 23, 24. † 6. Psa. xxvii. 1; Lev. 4. 11, 12; cxviii. 6.  
† 7. 2. John viii. 50; Heb. i. 12; Rev. i. 4. † 9. Eph. iv. 15; v. 6; Col. iv.  
4, 5; 1 John iv. i.

rais μη παραφερεσθε· καλον γαρ χαριτι βεβαι-  
 not be you led away; good for by favor to be es-  
 ουσθαι την καρδιαν, ου βρωμασιν, εν οἷς ουκ  
 tablished the heart, not by provisions, by which not  
 ωφεληθησαν οἱ περιπατησαντες. <sup>10</sup> Εχομεν  
 were profited those having walked about. We have  
 ουσιασθηριον, εξ ου φαγειν ουκ εχουσιν εξου-  
 an altar, from which to eat not they have autho-  
 ρισια· οἱ τη σκηνῃ λατρευοντες. <sup>11</sup> Ὃν γαρ εἰς-  
 nity those in the tabernacle serving. Of whom for in  
 φερεται ζων το αιμα \* [περι ἁμαρτίας] εἰς τα  
 brought asimals the blood [concerning sin] into the  
 ἁγια δια του αρχιερεως, τούτων τα σωματα  
 holies by means of the high-priest, of those the bodies  
 κατακίεσθαι ἐξω της παρεμβολης. <sup>12</sup> Διο και  
 are burned outside of the camp. Therefore also  
 Ἰησους, ἵνα ἁγιασῇ δια του ιδιου αιματος  
 Jesus, so that he might sanctify through the own blood  
 τον λαον, ἐξω της πυλης ἐπαβε. <sup>13</sup> Τοιουν  
 the people, outside of the gate suffered. Now then  
 ἐξερχωμεθα προς αυτον ἐξω της παρεμβολης,  
 let us go forth to him outside of the camp,  
 τον ονειδισμον αυτου φεροντες· <sup>14</sup> ου γαρ εχο-  
 the reproach for him bearing; not for we  
 μεν ὥδε μενουσαν πολιν, αλλα την μελλου-  
 have here abiding a city, but the one being about to  
 σαν ἐπιζητομεν. <sup>15</sup> Δι' αυτου ουν αναφερω-  
 come we seek. Through him therefore may we  
 μεν ουσιαν αινεσεως διαπαντος τῷ θεῷ, τούτ'  
 offer a sacrifice of praise continually to the God, this  
 ἐστι, καρπον χειλεων ὁμολογουντων τῷ ὀνο-  
 is, fruit of lips meriting praise to the same  
 ματι αυτου. <sup>16</sup> Της δε ευποιας και κοινωνιας  
 of him. Of the but doing good and fellowship  
 μη ἐπιλανθανεσθε· τοιαυταις γαρ θυσιας ευα-  
 not be you neglectful; with such for sacrifices is  
 ρεττεται ὁ θεος. <sup>17</sup> Πειθεσθε τοις ἡγουμενος  
 well-pleased the God. Be you obedient to those leading  
 ὁμων, και ὑπεικετε· αυτοι γαρ ἀγρυπνοουσιν  
 you, and be you subject; they for watch  
 ὑπερ των ψυχων ὑμων, ὡς λογον αποδωσοντες·  
 on behalf of the souls of you, as an account going to render;  
 ἵνα μετα χαρας τουτο ποιωσι, και μη στενα-  
 so that with joy this they may do, and not groan-  
 ζοντες· αλυσιτελες γαρ ὑμιν τουτο. <sup>18</sup> Προσ-  
 ings; disastrous for to you this. Pray  
 ευχεσθε περὶ ἡμας· πεποιθαμεν γαρ, ὅτι καλην  
 you for us; we have confidence for, because a good  
 συνειδησιν εχομεν, εν πασι καλως θελοντες  
 conscience we have, in all things well wishing

foreign Doctrines; for it is an Excellent thing for the heart to be established by Favor; †not by Aliments, in which those were not profited who WALKED in them.

<sup>10</sup> † We have an Altar from which THOSE who SERVE in the TABERNACLE have no Right to eat.

<sup>11</sup> For † the BODIES of those Animals, whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are burned outside of the CAMP.

<sup>12</sup> Therefore, Jesus also, that he might sanctify the PEOPLE through his own Blood, † suffered outside of the GATE.

<sup>13</sup> Let us, then, now go forth to him outside of the CAMP, † bearing REPROACH for him;

<sup>14</sup> † for we have not here an Abiding City, but we are seeking for the FUTURE one.

<sup>15</sup> Through him, therefore, let us offer † a Sacrifice of Praise to God continually, that is, the Fruit of Lips celebrating his NAME.

<sup>16</sup> † But do not forget to be BENEFACTANT and to Distribute; for † with Such Sacrifices GOD is well-pleased.

<sup>17</sup> † Obey your LEADERS, and be submissive; for † they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.

<sup>18</sup> † Pray for us; for we have confidence, Because we have † a Good Conscience, wishing to conduct ourselves well among all;

\* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—omit.

† 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. † 10. 1 Cor. ix. 13; x. 18. † 11. Exod. xxix. 14; Lev. iv. 11, 12, 31; vi. 30; ix. 11; xvi. 27; Num. xix. 3. † 12. John xix. 17, 19; Acts vii. 58. † 13. Heb. xi. 26; 1 Pet. iv. 14. † 14. Micah ii. 10; Phil. iii. 20; Heb. xi. 10, 16; xii. 22. † 15. Eph. v. 20; 1 Pet. ii. 5. † 16. Rom. xii. 13. † 17. Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; verse 7. † 18. Rom. xv. 30; Eph. vi. 18; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. † 19. Acts xxiii. 1; xxiv. 10; 2 Cor. i. 12.

ἀναστρέφειν <sup>19</sup> περισσοτέρως δὲ παρακαλῶ  
to conduct ourselves; more earnestly but I entreat  
τοῦτο ποιῆσαι, ἵνα ταχίον ἀποκατασταθῶ  
this to do, so that more quickly I may be restored  
ἡμῖν. <sup>20</sup> Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀγαγὼν  
of you. The now God of the peace, the one having led up  
ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν  
out of dead ones the shepherd of the sheep the  
μεγὰν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον  
great by blood of a covenant age-lasting, the Lord  
ἡμῶν Ἰησοῦν, <sup>21</sup> καταρτίσαι ὑμᾶς ἐν παντί ἔργῳ  
of us Jesus, knit together you in every work  
ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ· ποίω  
good, in order the to do the will of him; doing  
ἐν ὑμῖν τὸ εὐαρεστον ἐναντίον αὐτοῦ, διὰ  
in you the well-pleasing thing in presence of himself, through  
Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας  
Jesus Anointed; to whom the glory for the ages  
τῶν αἰώνων· ἀμήν.  
of the ages; so be it.

<sup>22</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνεχέσθε τοῦ  
I entreat now you, brethren, bear you with the  
λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχείων  
word of the exhortation; indeed for in few words  
ἐπέστειλα ὑμῖν. <sup>23</sup> Γινώσκετε τὸν ἀδελφὸν Τι-  
I sent to you. You know the brother Tim-  
μοθεον ἀπολελυμένον, μεθ' οὗ, εἰς ταχίον  
othy having been sent away, with whom, if quickly  
ἐρχεται, ὁφθαί ὑμᾶς. <sup>24</sup> Ἀσπασάσθε πάντας  
he comes, I shall see you. Salute you all  
τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους·  
the leaders of you, and all the holy ones  
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. <sup>25</sup> Ἡ  
Salute you those from the Italy. The  
χαρὶς μετὰ πάντων ὑμῶν· ἀμήν.  
favor with all of you; so be it.

<sup>19</sup> ; but more especially;  
I entreat you to do THIS so  
that I may more speedily  
be restored to you.

<sup>20</sup> Now may THAT  
GOD of PEACE, WHO  
BROUGHT UP from the  
Dead THAT SHEPHERD  
of the SHEEP, (become  
GREAT by the Blood of  
an aionian Covenant,) even  
our LORD Jesus,

<sup>21</sup> I knit you together  
in Every Good \* Work, in  
order to DO his WILL;  
producing in you THAT  
which is WELL-PLEASING  
in his presence, through  
Jesus Christ; I to whom  
be the GLORY for the AGES  
of the AGES.

<sup>22</sup> Now I entreat you,  
Brethren, bear the WORD of  
EXHORTATION; for indeed,  
I sent it to you in brief.

<sup>23</sup> You know that  
BROTHER Timothy has  
been sent away, with whom  
if he arrive soon, I shall  
see you.

<sup>24</sup> Salute all your  
LEADERS, and All the  
SAINTS. THOSE from  
ITALY salute you.

<sup>25</sup> ; The FAVOR be with  
you all. Amen.

\* ALEXANDRIAN MANUSCRIPT.—<sup>21</sup> Work and Word, to do his will, producing in you  
by Him THAT. Subscription—TO THE HEBREWS—WRITTEN FROM ROME.

† 10. Philmon 23. † 20. Rom. xv. 63; 1 Thess. v. 23. † 20. Acts ii. 24, 32;  
Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. † 20. Isa.  
xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 20. Zech. ix. 11.  
Heb. x. 22. † 21. 2 Thess. ii. 17; 1 Pet. v. 10. † 21. Phil. ii. 13. † 21. Gal. i.  
5; 2 Tim. iv. 18; Heb. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus i. i. 2.

\* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

1 **ΙΑΚΩΒΟΣ**, Θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ  
James, of God and of Lord Jesus Anointed  
δουλοῦ, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ  
a bond-servant, to the twelve tribes to those in the  
διασπορᾷ, χαιρεῖν. 2 **ΠΑΣΑΝ** χαρὰν ἡγήσασθε,  
dispersion, health. All joy do you esteem,  
ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσῃτε ποί-  
brethren of me, when temptations you may fall into va-  
κίλοις· 3 **ΓΙΝΩΣΚΟΝΤΕΣ**, ὅτι τὸ δοκίμιον ὕμων  
rioms; knowing, that the proof of you  
τῆς πίστεως κατεργάζεται ὑπομονήν. 4 **Ἡ** δὲ  
of the faith works out patience. The but  
ὑπομονὴ ἐργον τελεῖον ἐχέτω, ἵνα ᾗτε τελεί-  
patience work perfect let have, so that you may be perfect  
οἱ καὶ ὁλοκληροί, ἐν μὴδενὶ λειπομενοί. 5 **Εἰ**  
one and complete ones, in nothing being destitute. If  
δε τις ὑμῶν λειπεται σοφίας, αἰτεῖτω παρὰ  
but anyone of you is destitute of wisdom, let him ask from  
τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ονειδι-  
of the one giving of God to all liberally, and not censur-  
ζοντος· καὶ δοθησεται αὐτῷ. 6 **Αἰτεῖτω** δὲ ἐν  
ing; and it will be given to him. Let him ask but in  
πίστει, μὴδὲν διακρινόμενος· ὁ γὰρ διακρινόμε-  
faith, not hesitating; the for one hesitat-  
νος εἰκε κλυδωνι θαλάσσης ανεμιζόμενῃ καὶ  
ing is like to a wave of sea being wind-agitated and  
ῥιπιδιζόμενῃ. 7 **Μὴ** γὰρ οἰσθῶ ὁ ἄνθρωπος ἐκει-  
being tossed. Not for let think the man that,  
νος, ὅτι ληψεται τι παρὰ τοῦ κυρίου. 8 **Ἀνὴρ**  
that he shall receive anything from the Lord. A man  
διψυχος, ἀκαταστάτος ἐν πάσαις ταῖς ὁδοῖς  
of double-soul, unstable in all the ways  
αὐτοῦ. 9 **Καυχᾶσθω** δὲ ὁ ἀδελφός ὁ ταπεινός  
of himself. Let boast but the brother the humble  
ἐν τῷ ὑψίᾳ αὐτοῦ· 10 **ὁ** δὲ πλούσιος, ἐν τῇ  
in the humiliation of himself, the but rich, in the  
ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χορτοῦ παρε-  
humiliation of himself, because as a flower of grass he will  
λευσεται. 11 **Ἀντείλει** γὰρ ὁ ἥλιος σὺν τῷ  
pass away. Rose for the sun with the  
καυσῶνι, καὶ ἐξηρανε τὸν χορτόν, καὶ τὸ ἄνθος  
scorching heat, and withered the grass, and the flower  
αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου  
of it fell off, and the beauty of the face  
αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς  
of it perished; thus also the rich man in the  
πορείαις αὐτοῦ μαρανθήσεται. 12 **Μακάριος**  
ways of himself will fade away. Blessed

CHAPTER I.

1 **James**, a Bond-servant of God and of the Lord Jesus Christ, to THOSE TWELVE Tribes in the DISPERSION, greet-  
ing.  
2 **Esteeem** it All Joy, my Brethren, when you fall into various Trials;  
3 **knowing** That the proof of your FAITH produces Patience.  
4 But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.  
5 **And** if any one of you be deficient in Wisdom, let him ask it from God, who IMPARTS liberally to all, and does not censure; and it will be given to him.  
6 **But** let him ask in Faith, not hesitating; for he who HESITATES is like a Wave of the Sea, agitated and tossed by the wind.  
7 For let not that MAN think That he shall receive anything from the Lord.—  
8 **A** Man of two-souls, unstable in All his ways.  
9 But let the HUMBLE BROTHER glory in his EXALTATION;  
10 and the RICH in his HUMILIATION; Because as a Flower of Grass, he will pass away.  
11 For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its APPEARANCE perished; thus also will the RICH man fade in his ways.

\* VATICAN MANUSCRIPT.—Title—THE EPISTLE OF JAMES.

- |  |  |                                 |
|--|--|---------------------------------|
| 1 1. Acts xii. 17; xv. 13; Gal. i. 19; ii. 9; Jude 1.      | 1 1. Titus i. 1.   | 1 1. Acts                       |
| xxvi. 7.   | 1 1. 1. Pet. i. 1.   | 1 2. Matt. v.                   |
| 13; Acts v. 41; Heb. x. 33; 1 Pet. ii. 13, 16.             | 1 2. 1 Pet. i. 6.  | 1 3. Rom. v. 2.                 |
| 2 2. 1 Kings iii. 9, 11, 12; Prov. iii. 3.                 | 1 3. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke x. 1.                      | 1 4. Mark xi. 24; 1 Tim. ii. 8. |
| 0; 1 John iv. 11; xv. 7; xvi. 21.                          | 1 4. 1 John v. 14.   | 1 5. Mark xi. 24; 1 Tim. ii. 8. |
| 1 5. James iv. 8.  | 1 10. Job xiv. 2; Ps. xxvii. 7; xc. 5, 6; cii. 11; ciii. 15; Isa. xl. 6; |                                 |
| 1 Cor. vii. 31; James iv. 11; 1 Pet. i. 24; 1 John ii. 17. |  |                                 |



ανηρ, ὁς ὑπομενει πειρασμον· ὅτι δοκιμος γενο-  
man, who bears up under temptation; because approved having  
μενος ληφεται τον στεφανον της ζωης, ὃν  
become he will receive the crown of the life, which  
ἐπηγγειλατο ὁ κυριος τοις αγαπωσιν αυτον.  
promised the Lord to those loving him.

13 Μηδεις πειραζομενος λεγεται· ὅτι απο  
No one being tempted let say; That from  
θεου πειραζομαι· ὁ γαρ θεος ἀπειραστος ἐστι  
of God I am tempted; the for God not tempted is  
κακος, πειραζει δε αὐτος οὐδενα. 14 Ἐκαστος  
of evils, tempts and he no one. Each one

δε πειραζεται, ὑπο της ιδίας ἐπιθυμίας ἐξελκο-  
but is tempted, by the own inordinate desire being  
μενος και δελταζομενος. 15 εἰτα ἡ ἐπιθυμία  
drawn out and being entrapped; then the inordinate desire  
συλλαβουσα τικτει ἁμαρτιων· ἡ δε ἁμαρτία  
having conceived brings forth sin; the but sin

ἀποτελεσθεισα ἀποκυει θάνατον. 16 Μη πλά-  
having been perfected brings forth death. Not be you  
νασθε, ἀδελφοι μου αγαπητοι. 17 Πασα δόσις  
led astray, brethren of me beloved ones. Every gift

αγαθη, και παν δωρημα τελειον, ἀνωθεν ἐστι  
good, and every gift perfect, from above is  
καταβαινον ἀπο του πατρος των φωτων, παρ'  
coming down from of the father of the lights, with

ὧ οὐκ ἐνι παραλλαγῃ, ἡ τροπῆς ἀποσκιασμα·  
whom not one change, or of turning a shade;

13 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας,  
having willed he begot us by a word of truth,

εἰς το εἶναι ἡμᾶς ἀπαρχὴν τίνα των αὐτου  
in order that to be us first-fruit a kind of the of himself

κτισμάτων. 19 Ὡστε, ἀδελφοι μου αγαπητοι,  
creatures. Therefore, brethren of me beloved ones,

εστω πᾶς ἀνθρώπος ταχὺς εἰς το ακουσαι,  
let be every man quick in order that to have heard,

βραδὺς εἰς το λαλησαι, βραδὺς εἰς οργην.  
slow in order that to have spoken, slow in order to wrath.

20 Ὅργη γὰρ ἀνδρος δικαιοσύνην θεου οὐ κατερ-  
Wrath for of man righteousness of God not works

γάζεται. 21 Διὸ ἀποθεμενοι πᾶσαν ῥυπαρίαν  
out. Therefore putting away all filthiness

και περισσειαν κακίας, ἐν πραυτητι δεξασθε  
and superabundance of badness, in meekness receive you

τον ἐμφυτον λόγον, τον δυναμενον σωσαι τας  
the implanted word, that being able to save the

ψυχας ὑμων. 22 Γινεσθε δε ποιηται λόγου, και  
lives of you. Become you but doers of word, and

μη μονον ακροαται, παραλογιζομενοι ἑαυτους.  
not only hearers, deceiving yourselves.

12 † Happy the Man who endures Trial; Be-  
cause having become an  
approved person, he will  
receive † the crown of  
life, † which \* the Lord  
promised to those who  
love him.

13 Let no one, when  
tempted, say, "I am  
tempted by God;" for God  
is incapable of being  
tempted by Evil things,  
and he tempts no one;

14 but each one is  
tempted by his own inor-  
dinate desire, being drawn  
out and allured.

15 Then † INORDINATE  
DESIRE having conceived  
produces Sin; and SIN be-  
ing perfected † brings forth  
Death.

16 Do not be led astray,  
my beloved Brethren.

17 † Every good Gift and  
Every perfect Gift is from  
above, coming down from  
the FATHER of LIGHTS,  
† with whom there is No  
Change, or the least Varia-  
tion.

18 † Having willed it,  
he begot us by the Word  
of Truth, † in order that  
we might be a † first-  
fruit of HIS Creatures.

19 Therefore, my be-  
loved Brethren, † let Every  
Man be quick to HEAR,  
slow to SPEAK, slow to  
Anger;

20 For Man's Anger does  
not work out God's Righte-  
ousness.

21 Therefore, † discard-  
ing All Impurity and Over-  
flowing of Malice, embrace  
with Meekness THAT IM-  
PLANTED Word † which is  
ABLE to save your SOULS.

22 But † become Doers  
of the Word, and not  
Hearers only, deceiving  
yourselves.

\* VATICAN MANUSCRIPT.—12. he promised.

† 12. Job v. 17; Prov. xii. 11, 12; Heb. xii. 5; Rev. iii. 10. 13. 1 Cor. ix. 25; 2 Tim. iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. 14. 15. Job xv. 35; Psal. vii. 12. 16. Rom. vi. 21, 23. 17. John iii. 27; 1 Cor. iv. 7. 18. Num. xiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29. 19. John i. 13; iii. 3; 1 Cor. iv. 15; 1 Pet. i. 23. 20. Eph. i. 12. 21. Jer. ii. 8; Rev. xiv. 4. 22. Eccl. v. 1, 2; Prov. x. 10; xvii. 17. 23. Col. iii. 8; 1 Pet. i. 1. 24. Acts xiii. 20; Rom. i. 10; 1 Cor. xv. 2; Eph. i. 17; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 10. 25. Mat. vii. 21; Luke vi. 40; Rom. ii. 15.

23 Ὅτι εἰ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιῇ·  
Because if any one a hearer of word is and not a doer,  
τῆς, οὗτος εἰκὼν ἀνδρὶ κατὰρουντι τὸ πρόσω-  
this is like a man viewing the face  
πον τῆς γενέσεως αὐτοῦ ἐν ἐσοπτρῇ· 24 κατε-  
of the birth of himself in a mirror; he  
νόησε γὰρ ἑαυτὸν, καὶ ἀπελήλυθε, καὶ εὐθεὺς  
viewed for himself, and went away, and immediately  
ἐπελαθετο ὁποῖος ἦν. 25 Ὁ δὲ παρακυνῶν εἰς  
forgot what sort he was. He but having looked intently into  
τοῦτον τελείον τὸν τῆς ἐλευθερίας καὶ παραμει-  
this perfect that of the freedom and having con-  
νεν, \* [οὗτος] οὐκ ἀκροατὴς ἐπιλησμονῆς γενο-  
tively, [this] not a hearer of forgetfulness having  
μένος, ἀλλὰ ποιητὴς ἐργου, οὗτος μακάριος ἐν  
become, but a doer of work, this blessed in  
τῇ κρίσει αὐτοῦ ἐστί.  
the deed of himself shall be.

26 Ἐὰν τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγω-  
if any one thinks religious to be, not bridling  
γῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν  
tongue of himself, but deceiving heart  
αὐτοῦ. τοῦτον ματαῖος ἡ θρησκεία. 27 Θρησκεία  
of himself, of this vain the religion. Religion  
καθ' ἡμᾶς καὶ αμιάτος παρα τῷ θεῷ καὶ πατρὶ,  
pure and undefiled with the God and father,  
αὕτη ἐστίν, ἐπισκεπτεσθαι ὀρφανούς καὶ χήρας  
this is, to oversee orphans and widows  
ἐν τῇ θλίψει αὐτῶν, ἀσπίλον ἑαυτὸν τηρεῖν ἀπο-  
in the affliction of them, unspeckled himself to keep from  
τοῦ κόσμου. ΚΕΦ. Β'. 2. 1 Ἀδελφοί μου, μὴ  
the world. Brethren of me, not

ἐν προσώποισι ἔχετε τὴν πίστιν τοῦ κυρίου  
with a respect of persons do you hold the faith of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Ἐὰν γὰρ  
of us Jesus Anointed of the glory. If for  
εἰσελθῇ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσο-  
may enter into the synagogue of you a man having gold  
δακτυλῖος ἐν ἐσθῇ λαμπρᾷ, εἰσελθῇ δὲ καὶ  
rings on his fingers in a robe splendid, may enter and also  
πτῶχος ἐν ῥυπαρᾷ ἐσθῇ, 3 καὶ ἐπιβλεψήτε ἐπὶ  
a poor man in dirty clothing, and you should look on  
τὸν φορούντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ  
the one wearing the robe the splendid, and  
εἰπῆτε· Σὺ καθὼς ὧδε καλῶς, καὶ τῷ πτωχῷ  
you should say; Thou sit here honorably, and to the poor man  
εἰπῆτε· Σὺ στήθι ἐκεῖ, ἢ καθὼς \* [ὧδε] ὥπο  
you should say; Thou stand there, or sit thou [here] under  
τὸ ὑποπόδιον μου· 4 \* [καὶ] οὐ διεκρίθητε  
the footstool of me; [and] not did you make difference  
ἐν ἑαυτοῖς, καὶ ἐγενέσθη κρίσις διαλογισμῶν  
among yourselves, and became judgment reasonings

23 For if any one be a  
Hearer of the Word, and  
not a Doer, he resembles a  
Man Viewing his NATU-  
RAL FACE in a Mirror;

24 for he viewed him-  
self, and went away, and  
immediately forgot what  
kind of person he was.

25 But  $\S$  HE who LOOKS  
INTENTLY into THAT  
which is the perfect  $\dagger$  Law  
of FREEDOM, and con-  
tinues in it, not becoming  
a forgetful Hearer, but a  
Doer of its Work,  $\dagger$  this  
man will be blessed in his  
DEED.

26 If any one think to  
be religious, who does not  
 $\dagger$  restrain his Tongue, but  
deceives his own Heart,  
this man's RELIGION is  
vain.

27 Pure Religion and  
undefiled with the GOD  
and FATHER is this,— $\dagger$  To  
take the oversight of Or-  
phans and Widows in their  
AFFLICTION,  $\dagger$  and to keep  
himself unspotted from  
the WORLD.

## CHAPTER II.

1 My Brethren! do not  
hold the FAITH of Jesus  
Christ, our  $\dagger$  GLORIOUS  
LORD, with  $\dagger$  a Respect of  
persons.

2 For if a Man enter  
your SYNAGOGUE, having  
gold rings on his fingers,  
in a splendid Robe, and  
there enter also a Poor  
man in Dirty Clothing;

3 and you look on the  
one WEARING the SPLEN-  
DID ROBE, and say, "Sit  
thou here in an honorable  
place;" and say to the  
POOR man, "Stand  $\ast$  thou;  
or sit there on my FOOT-  
 $\ast$ TOOL;"

4 do you not make dis-  
tinctions among your-  
selves, and become Judges  
from evil Reasonings?

\* VATICAN MANUSCRIPT.—25. this—omit.  
there on my FOOTSTOOL. 4. and—omit.

3. here—omit.

3. thou; or sit

$\dagger$  23. Luke vi. 47. See James ii. 14.

$\dagger$  25. 3 Cor. iii. 18.

$\dagger$  25. James ii. 12.

$\dagger$  25. John xii. 17.

$\dagger$  30. 1sa. xxv. 13; xxix. 1; 1 Pet. iii. 10.

$\dagger$  27. Isa. i. 16.

17; 1st. 6; 7; Matt. xxv. 30.

$\dagger$  27. Rom. xii. 2; James iv. 4; 1 John v. 18.

$\dagger$  1.

1 Cor. ii. 8.

$\dagger$  1. Lev. xix. 15; Deut. i. 17; xvi. 10; Prov. xxiv. 23; xxviii. 31; Matt. xiii.

16; verse 9; Jude 10.

πονηρων; <sup>5</sup> Ακουσατε, αδελφοι μου αγαπητοι,  
of evil things. Hear you, brethren of me beloved ones,

ουχ ο θεος εξελεξατο τους πτωχους του κοσμου  
not the God chose the poor of the world

πλουσιους εν πιστει και κληρονομους της βασι-  
rich ones in faith and heirs of the king-

λειας, ης επηγγειλατο τοις αγαπωσιν αυτον;  
dom, which he promised to those loving him?

<sup>6</sup> Τυμεις δε ητιμασατε τον πτωχον. Ουχ οι  
You but dishonored the poor. Not the

πλουσιοι καταδυναστευουσιν υμων, και αυτοι  
rich ones domineer over you, and they

ελκουσιν υμας εις κριτηρια: <sup>7</sup> Ουκ αυτοι βλασ-  
drag you into courts of justice? Not they revile

φημουσι το καλον ονομα το επικληθεν εφ'  
the honorable name that having been named on

υμας: <sup>8</sup> Ει μεντοι νομον τελειτε βασιλικον,  
you? It indeed a law you keep royal,

κατα την γραφην. Αγαπησεις τον πλησιον  
according to the writing; Thou shalt love the neighbor

σου ως σεαυτον, καλως ποιειτε. <sup>9</sup> ει δε προσω-  
of thee as thyself, well you do; if but you re-

ποληπτειτε, αμαρτιαν εργαζεσθε, ελεγχομενοι  
spect persons, sin you work, being convicted

υπο του νομου ως παραβαται. <sup>10</sup> Οστις γαρ  
under the law as transgressors. Whoever for

ολον τον νομον τηρησει, πταισει δε εν ενι,  
whole the law keeps, shall fall but in one,

γεγονε παντων ενοχος. <sup>11</sup> Ο γαρ ειπων. Μη  
has become of all guilty. The for one having said; Not

μοιχευσης, ειπε και. Μη φονευσης;  
thou mayest commit adultery, said also; Not thou mayest murder

ει δε ου μοιχευσεις, φονευσεις δε, γεγο-  
if now not thou commit adultery, thou dost murder but, thou hast be-

νας παραβατης νομου. <sup>12</sup> Ουτω λαλειτε και  
come a transgressor of law. Thus speak you as

ουτω ποιειτε, ως δια νομου ελευθεριας  
thus do you, as by means of a law of freedom

μελλοντες κρινεσθαι. <sup>13</sup> Η γαρ κρισις ανιλεως  
being about to be judged. The for judgment merciless

τω μη ποιησαντι ελεος. κατακαυχεται ελεος  
for him not having practised mercy; glories over mercy

κρισιως.  
judgment

<sup>14</sup> Τι \* [το] οφελος, αδελφοι μου, εαν πιστιν  
What (the) profit, brethren of me, if faith

λεγη τις εχειν, εργα δε μη εχη; μη δυναται  
may say any one to have, works but not may have? not is able

η πιστις σωσαι αυτον; <sup>15</sup> Εαν δε αδελφος η  
the faith to save him? If but a brother or

5 Harken, my beloved Brethren! Has not God chosen the poor of the world, rich in Faith, and Heirs of the kingdom which he promised to those who love him?

6 But ye dishonored the poor. Do not the rich domineer over you, and do they not drag you into Courts of Justice?

7 Do they not revile that HONORABLE Name which has been NAMED on you?

8 If indeed you keep a royal Law according to the scripture, "Thou shalt love thy neighbor as "as thyself," you do well;

9 but if you respect persons, you commit Sin, being convicted under the Law as Transgressors.

10 For whoever shall keep the Whole Law, but shall fail in one point, has become guilty of all.

11 For he who said, "Thou shalt not commit adultery," said also, "Thou shalt do no murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Transgressor of Law.

12 Thus speak, and thus act, as being about to be judged by a Law of Freedom;

13 for judgment is merciless for him who has not practised Mercy; Mercy triumphs over Judgment.

14 What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? This FAITH is not able to save him.

15 Now suppose a

\* VATICAN MANUSCRIPT.—14 the—omit.

† 5. John vii. 49; 1 Cor. i. 26, 28. † 5. Luke xli. 21; 1 Tim. vi. 18; Rev. ii. 9.  
† 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 8; Luke vi. 20; xii. 52; 1 Cor. ii. 9;  
2 Tim. iv. 8; James i. 12. † 6. 1 Cor. xi. 22. † 6. Acts xiii. 50; xvii. 6; xviii. 12;  
James v. 6. † 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; vi. 2. † 10. Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10. † 11. Exod. xx. 13, 14. † 12. James i. 20.  
† 14. Job. xxi. 6; Prov. xli. 18; Matt. vi. 15; xviii. 35; xiv. 41, 42; Luke xvi. 23. † 15. Matt. vii. 26; James i. 23.

αδελφῇ γυμνοὶ ὑπαρχώσι, καὶ λειπομένοι ὥστ'  
 a sister naked ones should be, and wanting may be  
 τῆς ἐφημέρου τροφῆς, <sup>16</sup> εἶπῃ δὲ τις αὐτοῖς ἐξ  
 of the daily food, may say and any one to them from  
 ὑμῶν· "Ἰταγετε ἐν εἰρήῃ, θερμαίνεσθε καὶ  
 of you; Go you away in peace, be you warmed and  
 χορταζέσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτηδεῖα  
 be you filled; not you may give but to them the things necessary  
 τοῦ σώματος, τί \* [το] ὄφελος; <sup>17</sup> Οὕτω καὶ ἡ  
 of the body, what [the] profit? Thus also the  
 πίστις, εἰ μὴ ἐχῇ ἔργα, νεκρά ἐστὶ καθ'  
 faith, if not it may have works, dead it is by  
 ἑαυτῇ. <sup>18</sup> Ἀλλ' ἐρεῖ τις· Σὺ πιστὶν ἔχεις,  
 itself. But will say some one; Thou faith hast,  
 καὶ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου  
 and I works have; show to me the faith of thee  
 χωρὶς τῶν ἔργων \* [σου], καὶ γὰρ δεῖξαι σοὶ ἐκ  
 without the works [of thee], and I will show to thee by  
 τῶν ἔργων μου τὴν πίστιν \* [μου]. <sup>19</sup> Σὺ πισ-  
 of the works of me the faith [of me.] Thou be-  
 τεύεις, ὅτι ὁ θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ  
 liest, that the God one is; well thou doest; even  
 τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουν. <sup>20</sup> Θέ-  
 the demons believe, and shudder. Wistest  
 λεις δὲ γινῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις  
 thou dost know, O man vain, that the faith  
 χωρὶς τῶν ἔργων νεκρά ἐστίν; <sup>21</sup> Ἀβραὰμ ὁ πατὴρ  
 without the works dead is? Abraham the father  
 ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεργκας Ἰσαὰκ  
 of us not by works was made righteous, having brought up Isaac  
 τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <sup>22</sup> Βλέπεις,  
 the son of himself to the altar? Seest thou,  
 ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ  
 that the faith worked with the works of him, and  
 ἐκ τῶν ἔργων ἡ πίστις ἐτελείωθη; <sup>23</sup> Καὶ  
 by the works the faith was perfected? And  
 ἐπληρώθη ἡ γραφή ἡ λεγούσα· Ἐπίστευσε δὲ  
 was fulfilled the writing that saying; Believed but  
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-  
 Abraham 'to God, and it was counted to him for righte-  
 συνῇ· καὶ φίλος θεοῦ ἐκλήθη. <sup>24</sup> Ὁρατε, ὅτι  
 ooness; and a friend of God he was called. Do you see, that  
 ἐξ ἔργων δικαιούνται ἄνθρωπος, καὶ οὐκ ἐκ πί-  
 by works is made righteous a man, and not by faith  
 τως μόνον; <sup>25</sup> Ὁμοίως δὲ καὶ Ρααβ ἡ πόρνη  
 alone? In like manner and also Rahab the harlot  
 οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξάμενη τοὺς ἀγ-  
 not by works was justified, having received the mes-  
 γέλους, καὶ ἑτέρα ὁδὸς ἐκβαλόντα; <sup>26</sup> Ὡσπερ  
 sengers, and by another way having sent out? As  
 \* [γὰρ] τὸ σῶμα χωρὶς πνεύματος νεκρόν  
 [for] the body without breath dead  
 ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων  
 is, so also the faith without the works  
 νεκρά ἐστίν.  
 dead is.

Brother, or a Sister, be  
 naked, and in want of  
 DAILY Food,

16 and any one of  
 you should say to them,  
 "Go in Peace; be warmed  
 and be filled;" but do not  
 give them the THINGS  
 NECESSARY for the BODY,  
 what Advantage is it?

17 Thus also the FAITH,  
 if it has not Works, being  
 by itself, is dead.

18 But some one will  
 say, "Thou hast Faith,  
 and I have Works; show  
 me thy Faith, without  
 Works, and I will show  
 thee my FAITH by  
 Works.

19 Thou believest That  
 there is \* One God; thou  
 dost well; † the DEMONS  
 also believe, and tremble.

20 But dost thou wish  
 to know, O vain Man!  
 That FAITH without  
 WORKS is \* dead?

21 Was not Abraham  
 our FATHER justified by  
 WORKS, ‡ when he brought  
 up Isaac his SON to the  
 ALTAR?

22 Thou seest † That  
 the FAITH co-operated  
 with his WORKS; and that  
 the FAITH was made com-  
 plete by the WORKS;

23 and THAT SCRIPTURE  
 was verified, which says,  
 † 'And Abraham believed  
 ' God, and it was counted  
 ' to him for Righteous-  
 ' ness;' and he was called  
 † 'a Friend of God.'

24 You see That a Man  
 is justified by Works, and  
 not by Faith alone.

25 And in like manner  
 also ‡ was not Rahab the  
 HARLOT justified by Works,  
 when she entertained the  
 MESSENGERS, and sent  
 them out by Another Road?

26 As the BODY without  
 Breath is dead, so also the  
 FAITH, without WORKS, is  
 dead.

\* VATICAN MANUSCRIPT.—16. the—omit.

18. of thee—omit.

18. Thee.

18. of me—omit.

19. One God.

20. Unproductive?

20. For—omit.

† 10. 1 John iii. 18.

† 10. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xvi.

17; xix. 15.

† 21. Gen. xxii. 9, 12.

† 21. Heb. xi. 17.

† 21. Gen. xv. 6;

Rom. iv. 3; Gal. iii. 6.

† 25. 2 Chron. xx. 7; Isa. xli. 8.

† 25. Josh. ii. 1; Heb. xi. 31

ΚΕΦ. γ'. 3.

<sup>1</sup> Μὴ πολλοὶ διδασκαλοὶ γινέσθῃ, ἀδελφοὶ  
Not many teachers become you, brethren  
μου, εἰδοτες, ὅτι μείζον κρίμα ληψόμεθα.  
of me, knowing, that greater condemnation we shall receive.

<sup>2</sup> Πολλὰ γὰρ πταίομεν ἅπαντες· εἰ τις ἐν λόγῳ  
Many for we stumble all, if any one in word  
οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνάτος χαλίνου  
not stumbles, this a perfect man, able to bridle  
γῶγῃσιν καὶ ὅλον τὸ σῶμα. <sup>3</sup> Ἴδε, τῶν ἵππων  
also whole the body. Lo, of the horses

τοὺς χαλίνους εἰς τὰ στόματα βαλλόμεν· πρὸς  
the bits into the mouths we put in order  
τὸ πειθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα  
that to make obedient them to us, and whole the body  
αὐτῶν μεταγομεν. <sup>4</sup> Ἴδου, καὶ τὰ πλοῖα, τηλι-  
of them we turn about. Lo, also the ships, so

καὶ αὐτὰ ὄντα, καὶ ὑπὸ σκληρῶν ἀνεμῶν ἐλαυνό-  
great being, and by violent winds being  
μενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου  
driven, are turned about by a very small helm, wherever,  
ἀν' ἣ ὁρμὴ τοῦ ευθυνόντος βουλήται. <sup>5</sup> Οὕτω  
the will of the one steering pleases. Thus

καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλύνει.  
also the tongue a little member is, and greatly boasts.  
Ἰδου, ὀλίγον πυρ ἢ λίαν ὕλην ἀναττεῖ.  
Lo, a little fire how great a mass of fuel kindles.

<sup>6</sup> Καὶ ἡ γλῶσσα πυρ, ὁ κόσμος τῆς ἀδικίας.  
And the tongue a fire, the world of the wickedness;

\*[οὕτως] ἡ γλῶσσα καθίσταται ἐν τοῖς μέλε-  
[thus] the tongue is placed among the mem-  
σιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλο-  
bers of us, that spotting whole the body, and setting  
γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογίζου-  
on fire the wheel of the nature, and being set on  
μένη ὑπὸ τῆς γεννήτης. <sup>7</sup> Πᾶσα γὰρ φύσις  
fire by the gehenna. Every for species

θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐνα-  
of wild beasts both and of birds, of reptiles both and of  
λίων, δαμάζεται καὶ δεδασσάται τῇ φύσει  
things in the sea, is subdued and has been subdued by the nature

τῇ ἀνθρωπίνῃ. <sup>8</sup> Τὴν δὲ γλῶσσαν οὐδεὶς δύνα-  
by that belonging to man; the but tongue no one is

ται ἀνθρώπων δαμάσαι· ἀκατασχετὸν κακὸν,  
able of men to subdue; an unruly evil,  
μέσστη ἰοῦ θανάτῃ φθοροῦ. <sup>9</sup> Ἐν αὐτῇ εὐλογου-  
full of poison death-producing. By her we bless

μεν τὸν θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώ-  
the God and father, and by her we curse

μεθὰ τοὺς ἀνθρώπους τοὺς καθ' ὁμοιωσιν θεοῦ  
the men those according to a likeness of God

γεγονότας· <sup>10</sup> ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται  
having been made; out of the same mouth goes forth

CHAPTER III.

1 † Do not Many of you become Teachers, my Brethren, † knowing That we shall receive a Severer Judgment.

2 For in many things we all are faulty. † If any one does not err in Word, † he is a Perfect Man, able to control the Whole body.

3 Behold! † we place bits into the mouths of the horses to make them Obedient to us, and we direct their Whole body.

4 Behold! the ships also, though \* so great, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses.

5 Thus also † the TONGUE is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel \* a Little Fire kindles!

6 (And † the TONGUE is a Fire,—the WORLD of WICKEDNESS;) thus is THAT TONGUE rendered among our MEMBERS, which † DEFILES the Whole body, and sets on fire the WHEEL of NATURE, and is set on fire by GENNA.

7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE;

8 but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison.

9 By it we \* bless the God and Father; and by it we curse THOSE MEN † who have been MADE according to God's Likeness;

10 out of the SAME Mouth proceeds a Bless-

\* VATICAN MANUSCRIPT.—4. so GREAT.

5. How great a Fire it kindles.

9.

1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. 1. Luke vi. 27. 2. Psa. xxiv. 17; James i. 20; 1 Pet. iii. 10. 2. Matt. xii. 37. 3. Psa. xlii. 2. 4. Prov. xii. 18; xv. 2. 5. Psa. xlii. 3; lxxiii. 8, 9. 6. Prov. xvi. 27. 7. 6. Matt. xv. 11, 18—20; Mark vii. 15, 20, 23. 8. Psa. cxl. 2. 9. Gen. i. 26; v. 1; ix. 6.

ευλογία και καταρα. **Ου** χρη, αδελφοι μου, blessing and cursing. Not ought, brethren of me, ταυτα ούτω γινεσθαι. **11** Μητι ἡ πηγη εκ της these things so to be. Not the fountain out of the αυτης οπως βρει το γλυκυ και το πικρον; same opening send forth the sweet and the bitter? **12** Μη δυναται, αδελφοι μου, συκη ελαιας ποιη- Not is able, brethren of me, a fig tree olives to pro-σαι, η αμπελος συκα; οδτως ουτε αλυκον does, or a vine figs? thus neither salt γλυκυ ποιησαι υδωρ. **13** Τις σοφος και επιστη- sweet to make water. Any one wise and discreet; μων εν υμιν; δειξατω εκ της καλης αναστρο- among you? let him show out of the honorable conduct φης τα εργα αυτου εν πραυτητι σοφιας. **14** ει the words of himself with meekness of wisdom; if δε ζηλον πικρον εχετε και εριθειαν εν τη καρ- but rivalry bitter you have and strife in the heart δις υμων, μη κατακαυχασθε και ψευδεσθε of you, not do you boast and do you speak falsely κατα της αληθειας; **15** Ουκ εστιν αυτη η concerning the truth? Not is this the σοφια ανωθεν καταρχομενη, αλλ' επιγειος, wisdom from above coming down, but earthly, ψυχικη, δαιμονιωδης. **16** Οπου γαρ ζηλος και seculical, demoniacal. Where for rivalry and ε-:θεια, εκει ακαταστασια και παν φανλον strife, there disorder and every foul πραγμα. **17** Η δε ανωθεν σοφια πρωτον μεν dead. The but from above wisdom first indeed ἀγνη εστιν, επειτα ειρηνικη, επιεικης, ευπει- pure little, then peaceable, gentle, easily θης, μεστη ελεους και καρπων αγαθων, persuaded, full of mercy and of fruits good, αδιακριτος \* [και] ανυποκριτος. **18** Καρπος δε without partiality [and] without hypocrisy. Fruit and δικαιοσυνης εν ειρηνη σπειρεται τοις κοιουσιν of righteousness in peace is sown by those making ειρηνην. **ΚΕΦ. 3'. 4.** **1** Ποθεν πολемоι και peace. Whence wars and μαχαι εν υμιν; Ουκ εντευθεν, εκ των ηδονων fightings among you? Not hence, from the pleasures υμων των στρατευομενων εν τοις μελεσιν υμων. of you of those warring in the members of you? **2** Επιθυμειτε, και ουκ εχετε\* φονευετε και ζη- You strongly desire, and not you have; you murder and are λουτε, και ου δυνασθε επιτυχειν μαχεσθε και jealous, and not you are able to obtain; you fight and πολεμειτε, ουκ εχετε, δια το μη αιτεισθαι you war, not you have, because the not to ask

ing and a Curs. My Brethren, these things ought not so to be.

**11** Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER water?

**12** Can a Fig-tree, my Brethren, produce OLIVES; or a VINE, FIGS? \* Neither can a Salt spring produce Sweet Water.

**13** † Is any one wise and discreet among you? let him show by HONORABLE Conduct his works with Meekness of Wisdom.

**14** But if you have † bitter Rivalry and Strife in your HEARTS, † do you not boast, and speak falsely concerning the TRUTH?

**15** † THIS is not the WISDOM which comes down from above; but is earthly, animal, demoniacal.

**16** For † where Rivalry and Strife are, there Disorder is, and Every Vile Deed.

**17** But † the wisdom from above, is indeed, first pure, then peaceable, gentle, easily persuaded, full of Mercy and of good Fruits, without partiality, † without hypocrisy.

**18** † Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

#### CHAPTER IV.

**1** Whence Wars and \* Contentions among you? Do they not come hence, from THOSE LUSTS of yours † which WAR in your MEMBERS?

**2** You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you do not ASK;

\* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet. 1. whence Contentions.

17. and—omit.

† 12. Gal. vi. 4. † 14. Rom. xiii. 13. † 14. Rom. ii. 17, 23. † 15. James i. 17; Phil. iii. 10. † 16. 1 Cor. iii. 2; Gal. v. 20. † 17. 1 Cor. ii. 6, 7. † 17. Rom. xii. 9; 1 Pet. i. 22; il. i. 1; 1 John iii. 18. † 18. Prov. xi. 18; Hoshea x. 12; Matt. v. 9; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὑμας. <sup>3</sup> αἰτεῖτε, καὶ οὐ λαμβανετε, διότι κακῶς  
you; you ask, and not you receive, because wickedly  
αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήση-  
you ask, so that in the pleasures of you you may waste.  
τε. <sup>4</sup> \* [Μοιχοὶ καὶ] μοιχαλίδες, οὐκ οἰδατε,  
[Adulterers and] adulteresses, not know you.

ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν;  
that the friendship of the world enmity of the God is?  
ὅς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου,  
whoever therefore may wish a friend to be of the world,  
ἐχθρὸς τοῦ θεοῦ καθίσταται. <sup>5</sup> Ἡ δοκεῖτε, ὅτι  
an enemy of the God is rendered. Or think you, that  
κενῶς ἡ γραφὴ λέγει; Πρὸς φθόνον ἐπιποθεῖ  
vainly the writing speaks? To envy strongly inclines  
τὸ πνεῦμα ὃ κατέκτησεν ἐν ἡμῖν; <sup>6</sup> Μείζονα δὲ  
the spirit which dwelt in us? Greater but  
δίδωσι χάριν· διὸ λέγει· Ὁ θεὸς ὑπερφηανοῖς  
it gives favor; therefore it says; The God to haughty ones  
ἀντιτασσεται, ταπεινὸς δὲ δίδωσι χάριν.  
sets himself in opposition, to lowly ones but he gives favor.

<sup>7</sup> Ὡς ἀντιστήτε οὖν τῷ θεῷ· ἀντίστητε τῷ  
Be you subject therefore to the God; be opposed to the  
διαβολῇ, καὶ φευγεται ἀφ' ὑμῶν. <sup>8</sup> Ἐγγίσατε  
accuser, and he will flee from you; draw you near  
τῷ θεῷ, καὶ ἐγγίει ὑμῖν· καθαρίσατε χεῖρας,  
to the God, and he will draw near to you; cleanse you  
ἁμαρτωλοὶ, καὶ ἁγνίσατε καρδίας, διψυχοὶ.  
sinners, and purify you hearts, two-souled ones.  
<sup>9</sup> Ταλαίπωροιστε καὶ πένθησατε καὶ κλαύσατε·  
Lament you and mourn you and weep you;  
ὁ γέλως ὑμῶν εἰς πένθος μεταστραφῆτω, καὶ ἡ  
the laughter of you into mourning let be turned, and the  
χαρὰ εἰς κατήφειαν. <sup>10</sup> Ταπεινωθῆτε ἐνώπιον  
joy into sadness. Be you humbled in presence  
τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς. <sup>11</sup> Μὴ καταλα-  
of the Lord, and he will lift up you. Not speak you  
λεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελ-  
evil of each other, brethren, The one speaking evil of a bro-  
φου, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ  
ther, and judging the brother of himself, speaks evil  
νόμου, καὶ κρίνει νόμον, εἰ δὲ νόμον κρίνεις,  
of law, and judges law, if but law thou judgest-  
οὐκ εἰ ποιήτης νόμου, ἀλλὰ κριτῆς. <sup>12</sup> Εἰς  
not thou art a doer of law, but a judge. One  
ἐστὶν \* [ὁ] νομοθετῆς καὶ κριτῆς, ὁ δυναμένος  
is [the] lawgiver and judge, the one being able  
σωσαὶ καὶ ἀπολεσάι· σὺ δὲ τίς εἰ ὃς κρίνεις  
to save and to destroy; thou but who art thou who judgest

<sup>3</sup> you ask and do not receive, because you ask wickedly, so that you may waste it on your lusts.

<sup>4</sup> Adulteresses! do you not know That the FRIENDSHIP of the world is Enmity against God? Whoever, therefore, wishes to be a Friend of the world, is rendered an Enemy of God.

<sup>5</sup> Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

<sup>6</sup> Indeed, it bestows Superior Favor; therefore it is said, "God sets him- self in opposition to the "Haughty, but gives Favor "to the Lowly."

<sup>7</sup> Be you subject, there- fore, to God. Stand op- posed to the EVIL, and he will flee from you.

<sup>8</sup> Draw near to God, and he will draw near to you. Cleanse your hands, Sinners! and purify your hearts, men of Two- souls!

<sup>9</sup> Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning, and your JOY into Sadness.

<sup>10</sup> Be humbled in the presence of the LORD, and he will lift you up.

<sup>11</sup> Speak not against each other, Brethren. He who SPEAKS AGAINST a Brother, or judges his BROTHER, speaks against the Law, and judges the Law. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

<sup>12</sup> There is One Law- giver and Judge, who is ABLE to save and to de- stroy; but who art thou,

\* VATICAN MANUSCRIPT.—4. Adulterers and—omit.

11. or judges.

12. the—omit.

1. Job xxvii. 9; xxv. 12; Ps. xviii. 41; Prov. i. 23; Isa. i. 15; Jer. xi. 11; Micah iii. 4; Zeph. vi. 13. 2. Ps. lxxvi. 18; 1 John iii. 22, v. 14. 3. 1 John ii. 15. 4. John xv. 17; xlii. 15; Gal. i. 10. 5. Job xxi. 30; Ps. cxlviii. 6; Prov. iii. 34; Job. 21; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. 6. 1 Pet. i. 16. 7. Eph. i. 22; 1 John i. 7, v. 9. 8. 2 Chron. xv. 2. 9. 1 Sam. i. 10. 10. 1 Pet. i. 23; 1 John i. 2. 11. Eph. iv. 31; 1 Pet. ii. 1. 12. Rom. xiv. 4, 13. 1. Luke vi. 27; Rom. ii. 1. 1 Cor. iv. 4. 13. Matt. x. 28.

τον ἕτερον; <sup>13</sup> Ἀγε νυν οἱ λεγοντες· Σήμερον  
the other? Come now those saying; To-day

καὶ αὐριον πρευσωμεθα εἰς τὴνδε τὴν πόλιν,  
and to-morrow we may go into this the city,

καὶ ποιησωμεν ἐκεῖ ἐνιαυτον ἓνα, καὶ ἐμπορευ-  
and we may stay there a year one, and may trade,

σωμεθα, καὶ κερδησωμεν· <sup>14</sup> οἱτινες οὐκ ἐπι-  
and may acquire gain; who not are ac-

τασθε τὸ τῆς αὐριον· (ποία \* [γὰρ ἡ] ζῶη  
acquainted with that of the morrow; (what [for the] life

ὑμῶν· ἀτμὶς γὰρ ἐστὶν \* [ἡ] προσολιγον φαίνο-  
α vapor for it is [that] for a little appearing,

μεν, ἐπειτα δὲ ἀφανίζομεν·) <sup>15</sup> ἀντὶ τοῦ  
then and not appearing;) instead of the

λεγειν ὑμᾶς· Ἐὰν ὁ κυριος θελήσῃ καὶ ζήσωμεν,  
to say you, If the Lord may be willing and we may live,

καὶ ποιησωμεν τοῦτο ἢ ἐκεῖνο· <sup>16</sup> νυν δὲ καυ-  
and we may do this or that; now but you

χασθε ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καυχῆ-  
boast in the proud speeches of you. All boasting

σις τοιαυτῇ ποτὴρ ἐστίν. <sup>17</sup> Εἰδοτι οὖν καλον  
such evil is. Knowing therefore right

ποιεῖν, καὶ μὴ ποιοῦντι ἁμαρτία αὐτῷ ἐστίν.  
to do, and not doing sin to him it is.

ΚΕΦ. ε'. β.

<sup>1</sup> Ἀγε νυν οἱ πλουσιοι, κλαυσατε ὀλολυσζον-  
Come now the rich ones, weep you crying aloud

τες ἐπὶ ταῖς ταλαῖωραις ὑμῶν ταῖς ἐπερχο-  
over the miseries of you those coming.

μεναις. <sup>2</sup> Ὁ πλοῦτος ὑμῶν σέσηκε, καὶ τὰ  
The wealth of you has decayed, and the

ἱματῖα ὑμῶν σποθβρωτὰ γέγονεν· <sup>3</sup> ὁ χρυσὸς  
garments of you moth-eaten have become; the gold

ὑμῶν καὶ ὁ ἀργυρὸς κατιῶται, καὶ ὁ ἰὸς αὐτῶν  
of you and the silver have become rusty, and the rust of them

εἰς μαρτυρίον ὑμῖν ἐστί, καὶ φάγεται τὰς παρ-  
for a witness to you will be, and will eat the bo-

κας ὑμῶν ὡς πῦρ· ἐθησαυρισάτε ἐν ἐσχάταις  
dies of you as fire; you laid up treasure in last

ἡμέραις. <sup>4</sup> Ἴδου, ὁ μισθὸς τῶν ἐργατῶν τῶν  
days. Lo, the reward of the laborers of those

ἀμψαντῶν τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος  
having reaped the fields of you, that having been withheld

ἀφ' ὑμῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θεριπαντῶν  
from you, cries out; and the loud cries of the reapers

εἰς τὰ ὦτα κυρίου σαβαὼθ εἰσεληλυθασιν.  
into the ears of Lord of armies have entered.

\* THOU who art JUDGING thy NEIGHBOR?

<sup>13</sup> † Come now, you who SAY, "To-day and To-morrow let us go into Such a City, and continue there one Year, and Trade, and make gain!"

<sup>14</sup> (who know not WHAT will become of your Life on the MORROW; † for \* you are a Vapor, for a little while APPEARING, and then disappearing;)

<sup>15</sup> Instead of which you ought to SAY, † "If the LORD be willing, we \* shall both live and do this or that."

<sup>16</sup> But now you boast in your PROUD SPEECHES. † All such Boasting is evil.

<sup>17</sup> † He therefore who knows how to do Right, and does not perform it, to him it is Sin.

# CHAPTER V.

<sup>1</sup> † Come now, you RICH, weep and lament over THOSE MISERIES of yours which are AP-PROACHING.

<sup>2</sup> Your RICH STONES have decayed, and † your GARMENTS have become moth-eaten.

<sup>3</sup> Your GOLD and SILVER have become rusted; and the RUST of them will be for a Testimony against you, and consume your BODIES like FIRE. † You have laid up treasures for the Last Days.

<sup>4</sup> Behold! † THAT HIRE, which you FRAUDULENTLY WITHHELD from THOSE LABORERS who HARVESTED your FIELDS, cries out; and † the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

\* VATICAN MANUSCRIPT.—12. THOU who art JUDGING thy NEIGHBOR? —omit. 14. you are. 14. that—omit. 13. shall both live. 14. for the

‡ 13. Prov. xvii. 1; Luke xii. 18. ‡ 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. i. 24; 1 John ii. 17. ‡ 15. Acts xviii. 21; 1 Cor. iv. 10; xvi. 7; Heb. vi. 3. ‡ 16. 1 Cor. v. 6. ‡ 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; i. 17, 19, 23. ‡ 1. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. ‡ 2. Job. xii. 28; Matt. vi. 20; James ii. 2. ‡ 3. Rom. ii. 5. ‡ 4. Lev. xix. 13; Job xiv. 10, 11; Jer. xxi. 13; Mal. iii. 3. ‡ 4. Deut. xiv. 16.



Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπατάλησατε·  
You lived luxuriously on the earth, and were wasteful;

ἐθρεψάτε τὰς καρδίας ὑμῶν \* [ὥς] ἐν ἡμέρᾳ  
you nourished the hearts of you [as] in a day

σφαγῆς. <sup>6</sup> Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

of slaughter. You condemned, you murdered the just one; not he opposes you.

ἸΜακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς  
Be you patient then, brethren, till the

παρουσίας τοῦ κυρίου. Ἰδού, ὁ γεωργὸς ἐκδε-  
presence of the Lord. Lo, the husbandman ex-

χεται τὸν τιμιὸν καρπὸν τῆς γῆς, μακροθυμῶν  
pects the precious fruit of the earth, having patience

ἐπ' αὐτῷ ἕως ἀν λαβῆν \* [ὕετον] πρῶτον καὶ  
for it till he may receive [rain] early and

ὀψιμον· <sup>8</sup> μακροθυμήσατε καὶ ὑμεῖς, στηριζάτε  
latter; be patient also you, establish

τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου  
the hearts of you, because the presence of the Lord

ἤγγικε. <sup>9</sup> Μὴ στεναζέτε κατ' ἀλλήλων, ἀδελ-  
has approached. Not murmur you against each other, brethren,

φοί, ἵνα μὴ κριθέτε· ἰδού, ὁ κριτὴς πρὸ τῶν  
ren, so that not you may be judged; lo, the judge before the

θύραι ἐστὶν ἑστηκέν. <sup>10</sup> Ὑποδείγμα λαβέτε, ἀδελφοί,  
doors has been standing. An example take you, brethren

\* [μου,] τῆς κακοπαθείας καὶ τῆς μακροθυμίας,  
[of me,] of the suffering evil and of the patience,

τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι κυρίου  
the prophets, who spoke in the name of Lord

<sup>11</sup> Ἰδού, μακαρίζομεν τοὺς ὑπομονοντας· τῇ  
Lo, we call happy those patiently enduring; the

ὑπομονῇ Ἰωβ ἤκουσατε, καὶ τὸ τέλος κυρίου  
patience of Job you heard, and the end of Lord

εἶδετε, ὅτι πολὺ σπλαγχνὸς ἐστὶν ὁ κύριος καὶ  
you saw, because very compassionate is the Lord and

οἰκτιρῶν. <sup>12</sup> Πρὸ πάντων δε, ἀδελφοί μου,  
merciful. Above all things but, brethren of me,

μὴ ὀμνέτε μὴ τὸν οὐρανὸν, μὴ τὴν γῆν,  
not do you swear neither the heaven, nor the earth,

μὴτε ἄλλον τινα ὅρκον· ἢ τῷ θεῷ ὑμῶν τοῦ ναί,  
nor other any oath; let be but of you the yes,

ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑποκρισιν πέσητε.  
yes, and the no, no; so that not under judgment you may fall.

<sup>13</sup> Κακοπαθεῖ τις ἐν ὑμῖν, προσευχεσθῶ, εὐθυμεί  
Suffers evil any one among you, let him pray, is cheerful

τις, ψάλλετω. <sup>14</sup> Ασθενεῖ τις ἐν ὑμῖν,  
any one, let him sing. Is sick any one among you,

5 † You have lived luxuriously on the EARTH, and been licentious; you have nourished your HEARTS in a Day of Slaughter.

6 † You have condemned,—you have murdered the RIGHTEOUS one; he does not oppose you.

7 Wait patiently, therefore, Brethren, till the COMING of the LORD. Behold! the HUSBANDMAN expects the PRECIOUS Fruit of the EARTH, waiting patiently for it, till he receive the early and latter harvest.

8 Be you also patient; establish your HEARTS, † Because the COMING of the LORD has approached.

9 † Murmur not against each other, Brethren, that you be not judged; behold! † the JUDGE is standing before the DOORS.

10 † As an Example of SUFFERING EVIL and of PATIENCE, my Brethren, take the PROPHETS who spoke in the NAME of the Lord.

11 Behold! † we call THOSE happy who PATIENTLY ENDURE. You have heard of † the PATIENCE of Job, and you have seen the END of the Lord; Because † the LORD is very compassionate and merciful.

12 But above all things, my Brethren, † swear not; neither by the HEAVEN, nor the EARTH, nor any other Oath; but let your YES be YES, and your NO, No; so that you may not fall under Judgment.

13 If any one among you suffers evil, let him pray; if any one is cheerful, † let him sing praises;

14 if any one among you

\* VATICAN MANUSCRIPT.—3. as—omit.

7. rain—omit.

10. of me—omit.

† 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. † 6. Acts iii. 14, 1 v. 24. † 7. Phil. iv. 5; Heb. x. 25, 27; 1 Pet. iv. 7. † 8. James iv. 11. † 9. Matt. xiv. 33. 1 Cor. iv. 5. † 10. Matt. v. 13; Heb. xi. 33. † 11. Matt. v. † 11. Job i. 21, 22; ii. 10. † 11. Job xlii. 10. † 11. Num. xiv. 18; 1sa. ciii. † 12. Matt. v. 34. † 13. Eph. v. 10; Col. iii. 10.

προσκαλεσασθω τους πρεσβυτερους της εκκλη-  
let him call for the elders of the congre-  
 σιας, και προσευξασθωσαν επ' αυτον, αλειψαν-  
gation, and let them pray over him, having anointed  
 τες \* [αυτον] ελαιω, εν τω ονοματι του κυριου.  
[him] with oil, in the name of the Lord,

15 Και η ευχη της πιστεως σωσει τον καμνοντα,  
And the prayer of the faith shall save the one being sick,  
 και εγερει αυτον ο κυριος· καν αμαρτιας η  
and will raise up him the Lord; and if sins may be  
 πεποιηται, αφηθησεται αυτω. 16 Εξομολο-  
having been done, they shall be forgiven him. Confess

γισθε αλληλοις τα παραπτωματα, και ευχεσ-  
ye to each other the faults, and pray  
 θε υπερ αλληλων, οπως ιαθητε· πολυισχυει  
ye on behalf of each other, so that you may be healed; greatly prevails  
 δεησις δικαιου ενεργουμενη. 17 Ηλιας ανθρωπος  
a prayer of a just being operative. Elias a man

ην ομοιοπαθης ημιν, και προσευχη προσηυξατο  
was of like infirmities with us, and a prayer he prayed

του μη βρεξαι· και ουκ εβρεξεν επι της γης  
of the not to rain; and not it rained on the earth

ενιαυτους τρεις και μηνας εξ· 18 και παλιν  
years three and months six; and again

προσηυξατο, και ο ουρανός δετον εδωκε, και η  
he prayed, and the heaven rain gave, and the

γη εβλαστησε τον καρπον αυτης. 19 Αδελφοι,  
earth put forth the fruit of herself. Brethren,

εαν τις εν υμιν πλανηθη απο της αληθειας, και  
If any one among you may wander from the truth, and

επιστρεψη τις αυτον, 20 γινωσκετω, οτι ο  
may turn back any one him, let him know, that the

επιστρεψας αμαρτωλον εκ πλανης οδου αυτου,  
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανατου, και καλυψει πληθος  
will save a soul from death, and will hide a multitude

αμαρτιων.  
of sins.

is sick, let him call for the  
 ELDERS of the CONGREGA-  
 tion, and let them pray  
 over him, having anointed  
 him with Oil in the NAME  
 of the LORD;

15 and the PRAYER of  
 FAITH shall save the sick  
 person, and the LORD will  
 raise him up, and if he  
 have committed Sins, they  
 shall be forgiven him.

16 Confess \* therefore  
 your sins to each other,  
 and pray for each other,  
 so that you may be healed.  
 † The Earnest Supplication  
 of a Righteous man is very  
 powerful.

17 Elijah was a Man of  
 † like infirmity with us;  
 and † he prayed in Prayer  
 that it might not RAIN;  
 † and it did not rain on  
 that LAND for three Years  
 and six Months.

18 And again † he  
 prayed, and the HEAVEN  
 gave Rain, and the EARTH  
 put forth her FRUIT.

19 \* My Brethren, † if  
 any one among y-u wan-  
 der from the TRUTH, and  
 some one turn him back;

20 \* know you, That he  
 who TURNS BACK a Sinner  
 from his Path of Error,  
 † will save \* his Soul from  
 Death, and † will cover a  
 Multitude of Sins. \*

\* VATICAN MANUSCRIPT.—14. him—omit.  
 Brethren. 20. know you, That.

16. therefore your sins.  
 20. a Soul from its Death.

19. my  
 Subscriptio—

† 14. Mark vi. 12; xvi. 15. † 15. Matt. ix. 2. † 16. Gen. xx. 17; Num. xi. 2;  
 Deut. ix. 18—20; Josh. x. 12; 1 Sam. xii. 13. 1 Kings xiii. 0; 2 Kings iv. 33; xix. 15, 20; xx.  
 2, 4; Isa. x. 17; xxxiv. 13; cxlv. 18; Prov. xv. 20; xxviii. 0; John ix. 31; 1 John iii. 22.  
 † 17. Acts xiv. 15. † 17. 1 Kings xvii. 1. † 17. Luke iv. 25. † 18. 1 Kings  
 xviii. 42, 45. † 10. Matt. xviii. 15. † 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 16.  
 † 20. Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ  
OF PETER [AN EPISTLE] PIRST.  
\* FIRST OF PETER.

ΚΕΦ. α'. 1.

<sup>1</sup> Πέτρος, ἀποστολὸς Ἰησοῦ Χριστοῦ, ἐλεκ-  
Peter, an apostle of Jesus Anointed, to chosen  
τοῖς παρεπιδημοῖς διασποράς Πόντου, Γαλατίας,  
ones sojourners of a dispersion of Pontus, of Galatia,  
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, <sup>2</sup> κατὰ προγ-  
of Cappadocia, of Asia and of Bithynia, according to fore-  
γνωσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς  
knowledge of God a father, in sanctification of spirit, for  
ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ·  
obedience and sprinkling of blood of Jesus Anointed;  
χαρὶς ὑμῖν καὶ εἰρήνη πληθυνθεῖ. <sup>3</sup> Εὐλογη-  
favor to you and peace may be multiplied. Blessed  
τὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
the God and father of the Lord of us Jesus  
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεος ἀνα-  
Anointed, that according to the great of himself mercy having  
γεννησας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστα-  
begotten us to a hope of life through a resurrec-  
σιως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, <sup>4</sup> εἰς κληρονο-  
tion of Jesus Anointed out of dead ones, to an inheri-  
μιαν ἀφθαρτὸν καὶ ἀμικτὸν καὶ ἀφαισθητὸν,  
tance incorruptible and undefiled and unfading,  
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, <sup>5</sup> τοὺς ἐν  
having been kept in heavens for you, those by  
δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς  
power of God being guarded through faith for  
σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ  
a salvation ready to be revealed in season  
ἐσχάτῳ· <sup>6</sup> ἐν ᾧ ἀγαλλιασθε, ὀλίγον ἄρτι (εἰ  
last; in which rejoice you, a little while now (if  
δεὸν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,  
necessary it is) having been distressed by manifold trials,  
ἵνα τὸ δοκιμὸν ὑμῶν τῆς πίστεως πολὺ τιμω-  
so that the proof of you of the faith much more  
τερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς  
precious of gold of that perishing, by means of fire  
δε δοκιμαζομένου, εὕρεθῃ εἰς ἀπαιρὸν καὶ τιμὴν  
but being proved, may be found to praise and honor  
καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· <sup>8</sup> ὃν  
and glory, at a revelation of Jesus Anointed; whom  
οὐκ εἰδότες ἀγαπάτε, εἰς ὃν, ἄρτι μὴ ὄραντες,  
not seeing you love, on whom, now not looking,  
πιστευόντες δε, ἀγαλλιασθε χαρὰ ἀνεκλάλητον  
believing that, you rejoice with a joy unspeakable

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the So-  
journers of the Dispersion, of Pontus, Galatia,  
Cappadocia, Asia and Bi-  
thynia,  
<sup>2</sup> chosen, according to the Foreknowledge of  
God the Father, in the Sanctification of Spirit, in order  
to Obedience and a Sprinkling of the Blood of Jesus  
Christ; may Favor and Peace be multiplied to you.  
3 Blessed be THAT GOD and Father of our LORD  
Jesus Christ, who according to his GREAT Mercy,  
has begotten us again to a living Hope, through the  
Resurrection of Jesus Christ from the Dead,  
4 to an Inheritance incorruptible, and undefiled,  
and unfading, preserved in the Heavens for you,  
5 who are GUARDED by the Power of God,  
through Faith, for a Salvation prepared to be re-  
vealed in the last Time.  
6 In which be you glad, though now for a  
little while, (since it is necessary,) you are dis-  
tressed by various Trials,  
7 so that the PROOF of Your FAITH, being much  
more precious than THAT Gold which PERISHES,  
though proved by Fire, may be found to Praise  
and Glory and Honor, at the Revelation of Jesus  
Christ;  
8 whom, not having seen, you love; on whom,  
not now looking, but believing, you rejoice with  
Joy inexpressible and glorious,

\* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

1 1. John vii. 35; Acts ii. 5, 9, 10; James i. 1  
Rom. viii. 29; xi. 2. 2. 3 Thess. ii. 13. 3. John iii. 3, 5; James i. 18. 4. 1 Cor. xv. 20. 5. John x. 25, 29; xvii. 11, 12, 15; Jude 1. 6. Matt. v. 12; Rom. xii. 12; 1 Cor. vi. 10; 1 Pet. iv. 12. 7. James i. 3. 8. 1. John xx. 29; 2 Cor. v. 7; Heb. xi. 27.  
1 2. Eph. i. 4; 1 Pet. ii. 9. 3. 1. John iii. 3, 5; James i. 18. 4. 1 Cor. xv. 20. 5. John x. 25, 29; xvii. 11, 12, 15; Jude 1. 6. Matt. v. 12; Rom. xii. 12; 1 Cor. vi. 10; 1 Pet. iv. 12. 7. James i. 3. 8. 1. John xx. 29; 2 Cor. v. 7; Heb. xi. 27.

και δεδοξασμενη, <sup>9</sup> κομιζομενοι το τελος της  
and having been glorified, obtaining the end of the  
πιστεως \* [υμων,] σωτηριαν ψυχων. <sup>10</sup> Περι  
faith [of you,] a salvation of souls. Concerning  
ης σωτηριας εξεζητησαν και εξηρευνησαν προ-  
which salvation sought out and examined closely proph-  
ζηται, οι περι της εις υμας χαριτος προφη-  
ets, those concerning the for you favor having  
τευσαντες. <sup>11</sup> ερευνηντες, εις τινα η ποιον  
prophesied; examining, to what things or what  
καιρον εδηλου το εν αυτοις πνευμα \* [Χριστου,]  
season did point the in them spirit [of Anointed,]  
προμαρτυρομενον τα εις Χριστον παθηματα, και  
testifying before the for Anointed sufferings, and  
τας μετα ταυτα δοξας. <sup>12</sup> οis απεκαλυφθη, οτι  
the after these things glories; to whom it was revealed, that  
ουχ εαυτοις, υμιν δε διηκονουν αυτα, <sup>13</sup> α  
not for themselves, for you but they ministered these things, which things  
συρ απηγγελη υμιν δια των ευαγγελισαμενων  
now were told to you through those having announced glad tidings  
υμας εν πνευματι αγιω αποσταλεντι απ' ουρα-  
you with spirit holy having been sent from heav-  
νου, εις α επιθυμουσιν αγγελοι παρακου-  
ven, into which things earnestly desire messengers to look at-  
ψαι.  
tentively.

<sup>13</sup> Διο αναζωσασμενοι τας οσφρας της δια-  
Therefore having girded up the loins of the minds  
νοιας υμων, νηφοντες, τελειως ελπισατε επι  
of you, being vigilant, perfectly do you hope for  
την φερομενην υμιν χαριν εν αποκαλυψει Ιησου  
the being brought to you gift in a revelation of Jesus  
Χριστου. <sup>14</sup> ως τεκνα υπακοης, μη συσχηματι-  
Anointed; as children of obedience, not conforming  
ζομενοι τοις προτερον εν τη αγνοια υμων επι-  
yourselves to the former in the ignorance of you lusts,  
θυμiais, <sup>15</sup> αλλα κατα τον καλεσαντα υμας  
but according to the one having called you  
αγιον, και αυτοι αγιοι εν παση αναστροφη  
holy, also yourselves holy ones in all conduct  
γενηθητε. <sup>16</sup> διοτι γεγραπται: Αγιοι γενεσθε,  
become you, because it has been written; Holy ones become you,  
οτι εγω αγιος \* [εμι.] <sup>17</sup> Και ει πατερα επικαλ-  
become I holy [am.] And if a father you call  
εισθε τον απροσωποληπτως κρινοντα κατα το  
a him without respect of persons judging according to the  
εκάστου εργον, εν φοβω τον της παροιικιας  
of each work, in fear the of the sojourning  
υμων χρονον αναστραφητε. <sup>18</sup> ειδοτες, οτι ου  
of you time pass you; knowing, that not

9 obtaining † the issue  
of the FAITH,—even your  
Salvation.

10 † Concerning Which  
Salvation THOSE Prophets,  
who PROPHESIED concern-  
ing the FAVOR towards  
you, sought out and inves-  
tigated,

11 examining closely to  
what things, or What Kind  
of Season, † the SPIRIT  
which was in them was  
pointing out, when it pre-  
viously testified the SUFF-  
ERINGS for Christ, and  
after these the GLORIES;

12 to whom it was re-  
vealed, That † not for  
themselves, but for you,  
they ministered these  
things, which now were  
declared to you through  
THOSE who EVANGELIZED  
you with † holy Spirit sent  
from Heaven; into which  
things † Angels earnestly  
desire † to look.

13 Therefore, † having  
girded up the LOINS of  
your MIND, and being † vi-  
gilant, do you hope per-  
fectly for the GIFT to be  
brought to you † at the  
Revelation of Jesus Christ.

14 As obedient Children,  
† do not conform your-  
selves to the FORMER  
Lusts † in your IGNOR-  
ANCE;

15 † but as HE who  
CALLED you is holy, do  
you also become holy in  
All your Conduct;

16 For it has been writ-  
ten, † \* "You shall be holy,  
"because I am holy."

17 And if you invoke  
THAT Father who † impar-  
tially JUDGES according to  
the WORK of each one,  
† pass the TIME of your so-  
JOURNING in Fear;

\* VATICAN MANUSCRIPT.—0. of you—omit.  
shall be holy.

11. of Anointed—omit.

16. you

† 12. In *parakypsal* there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

† 9. Rom. vi. 22. † 10. Matt. xiii. 17; Luke x. 24. † 11. 1 Pet. iii. 10; 2 Pet. i. 21.  
† 12. Heb. xi. 13, 20, 40. † 13. Acts ii. 4; Heb. ii. 4. † 14. Exod. xxxv. 20.  
† 15. Luke xli. 35; Eph. vi. 14. † 16. Luke xli. 34. † 17. Luke xvii. 30; 1 Cor.  
i. 7; 2 Thess. i. 7. † 18. Rom. xii. 2; 1 Pet. iv. 2. † 19. Acts xvii. 30; 1 Thess. iv. 8.  
† 10. Heb. xii. 14; 2 Pet. iii. 11. † 11. Lev. xi. 14; 2 Pet. iii. 11. † 17. Doubt. x.  
17; Acts x. 34; Rom. ii. 11. † 17. Heb. xii. 23.

φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε  
by corruptible things, by silver or by gold, you were bought off  
ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαρά-  
from the foolish of you conduct handed down from your  
δοτου, <sup>19</sup> ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου  
father, but with precious blood, as of a lamb apotism

καὶ ἀσπίλου, Χριστοῦ. <sup>20</sup> προεγνωσμένου μὲν  
and unblemished, of Anointed; having been foreknown indeed  
πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ'  
before a laying down of a world, having been manifested but in  
ἐσχάτων τῶν χρόνων δι' ὑμᾶς, <sup>21</sup> τοὺς δι'  
last of the times on account of you, those through  
αὐτοῦ πιστευόντας εἰς θεόν, τὸν ἐγειράντα  
him having believed in God, that one having raised up  
αὐτὸν ἐκ νεκρῶν καὶ δοξάσας αὐτῷ δόντα, ὥστε  
him out of dead ones and glory to him having given, so that  
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.  
the faith of you and hope to be in God.

<sup>22</sup> τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ  
The lives of you having been purified in the obedience  
τῆς ἀληθείας \* [δια πνεύματος] εἰς φιλαδελ-  
of the truth [through spirit] to brotherly-kind-  
φιαν ἀνυπόκριτον, ἐκ \* [καθάρως] καρδίας ἀλλή-  
ness unfeigned, out of [a pure] heart each  
λους ἀγαπήσατε ἐκτενῶς. <sup>23</sup> ἀναγεννημένοι  
other love you intensely; having been begotten again  
οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, δια  
not from seed corruptible, but incorruptible, through  
λογου ζώντος θεοῦ καὶ μενοντος. <sup>24</sup> Διότι  
word living of God and remaining. Because

πᾶσα σὰρξ ὡς χορτός, καὶ πᾶσα δόξα αὐτῆς ὡς  
all flesh like grass, and all glory of her like  
ἀνθος χορτοῦ· ἐξηρανθὴ δὲ χορτός καὶ τὸ ἀνθος  
a flower of grass; withered the grass and the flower  
\* [αὐτοῦ] ἐξεπέσε· <sup>25</sup> τὸ δὲ ῥῆμα κυρίου μένει  
[of it] fell off; the but word of Lord abides  
εἰς τὸν αἰῶνα· τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγ-  
to the age; this now is the word that having  
γελισθὲν εἰς ὑμᾶς. ΚΕΦ. Β'. 2. <sup>1</sup> Ἀποθεμένοι  
been announced to you. Having put away

οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπό-  
therefore all malice and all guile and hy-  
ποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλίας,  
pocrisies and envies and all evil-speakinge,  
<sup>2</sup> ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀδόλον  
as new-born babes, the rational sincere  
γάλα ἀπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς  
milk earnestly desire you, so that by it you may grow to

18 knowing † That you  
were redeemed from your  
FOOLISH Conduct, trans-  
mitted from your fathers,  
not by corruptible things,  
by Silver or Gold,

19 but † by the Precious  
Blood of Christ, as of † a  
spotless and unblemished  
Lamb;

20 † foreknown, indeed,  
before the Foundation of  
the World, but manifested  
in these Last TIMES on  
your account,

21 who through Him  
\* are FAITHFUL to THAT  
God who RAISED him from  
the Dead, and † gave Him  
Glory; so that your FAITH  
and Hope are towards God.

22 † Having purified  
your LIVES by the OBE-  
DIENCE of the TRUTH, to  
unfeigned † Brotherly love,  
love each other from the  
Heart, intensely;

23 having been regener-  
ated, not from corruptible,  
but from incorruptible  
Seed, † through the living  
and enduring Word of God.

24 † "For All Flesh is  
"as Grass, and all its  
"Glory as the Flower of  
"Grass. The GRASS with-  
"ers, and the FLOWER  
"falls off;

25 "but the word of  
"the Lord continues to  
"the AGE." Now this is  
THAT word which has  
been ANNOUNCED as glad  
tidings to you.

## CHAPTER II.

1 † Having put away,  
therefore, All Malice, and  
All Deceit, and Hypocrisies,  
and Envyings, and All  
Evil speakings,

2 as New-born Infants,  
earnestly desire the PURE  
† RATIONAL Milk, so that  
you may grow by it to Sal-  
vation.

\* VATICAN MANUSCRIPT.—21. ARE FAITHFUL TO THAT GOD.  
22. a Pure—omit. 24. of it—omit.

22. through Spirit—omit.

† 19. 1 Cor. vi. 20; vii. 25. † 10. Acts xx. 23; Eph. i. 7; Heb. ix. 12; Rev. v. 9.  
† 19. Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. † 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2.  
† 21. Matt. xxviii. 19; Phil. ii. 9; Heb. ii. 9. † 22. Acts xv. 9. † 23. Rom. xii.  
9, 10; Heb. xii. 1. † 23. John i. 13; iii. 5. † 23. James i. 18. † 24. Isa.  
ciii. 15; Isa. xl. 6; ii. 12; James i. 10. † 1. Eph. iv. 23, 25, 31; Col. iii. 8; Heb. xii. 1;  
James i. 21; v. 9. † 2. 1 Cor. iii. 2; Heb. v. 12, 13.

σωτηριαν· <sup>3</sup> εἰ\* [περ] εγευσασθε, ὅτι χρηττος  
salvation; if [indeed] you tasted, that gracious

ὁ κυριος. <sup>4</sup> Προς ὃν προσερχομενοι, λιθον  
the Lord. To whom drawing near, a stone

ζῶντα, ὑπο ἀνθρώπων μεν αποδοκιμασμενον,  
living, by men indeed being rejected,

παρα δε θεῷ εκλεκτον, εντιμον, <sup>5</sup> και αυτοι ὡς  
with but God chosen, honorable, and yourselves as

λιθοι ζῶντες οικοδομεισθε, οἶκος πνευματικος,  
stones living be you built up, a House spiritual,

ιερατευμα ἅγιον, ἀνεγκαι πνευματικας θυσιας,  
a priesthood holy, to offer spiritual sacrifices,

ευπροσδεκτους \* [τῷ] θεῷ δια Ἰησου Χριστου.  
well-pleasing [to the] God through Jesus Anointed.

<sup>6</sup> Διοτι περιεχειεν \* [τῇ] γραφῇ· Ἰδου, τιθημι εν  
Because it is contained in [the] writing; Lo, I place in

Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον,  
Sion a stone corner-foundation, chosen, honorable;

και ὁ πιστευων ἐν' αὐτῷ, ου μη καταισχυθῇ.  
and the one believing on it, not not may be ashamed.

<sup>7</sup> Τῶν οὖν ἡ τιμητοις πιστευουσιν· ἀπειθουσι  
To you therefore the honor to those believing; to disbelieving ones

τε, λιθον ὃν ἀποδοκιμασαν οἱ οικοδομουντες,  
but, a stone which rejected those building,

οὗτος εγενηθη εἰς κεφαλὴν γωνίας, και λιθος  
this became for a head of a corner, and a stone

προσκομματος, και πετρα σκανδαλου· <sup>8</sup> οἱ  
of stumbling, and a rock of offence; those

προσκοπτοῦσι, τῷ λόγῳ ἀπειθουντες, εἰς ὃ και  
stumbling, to the word being disobedient, for which even

ετέθησαν. <sup>9</sup> Τῶν δὲ, γένος εκλεκτον, βασι-  
they were appointed. You but, a race chosen, a

λειον ιερατευμα, ἕθνος ἅγιον, λαος εἰς περι-  
royal priesthood, a nation holy, a people for a pur-

ποιησιν, ὅπως τὰς ἀρετὰς ἐξαγγειλητε του εκ-  
pose, so that the virtues you may declare of the out of

σκοτους ὑμᾶς καλεσαντος εἰς τὸ θαυμαστον  
darkness you one having called into the wonderful

αὐτου φως· <sup>10</sup> οἱ ποτε ου λαος, νυν δε λαος  
of himself light; those once not a people, now but a people

θεου· οἱ οὐκ ἡλεημενοι, νυν δε ελεηθεν-  
of God; those not having obtained mercy, now but having obtained

τες. <sup>11</sup> Ἀγαπητοι, παρακαλῶ ὡς παροικους και  
mercy. Beloved ones, I entreat as strangers and

παρεπιδημους, ἀπεχεσθαι των σαρκικων επιθυ-  
sojourners, to abstain from the fleshly lusts,

μιων, αἵτινες στρατευονται κατα τῆς ψυχῆς·  
which war against the life;

5 since you have † tast-  
ed the Kindness of the  
LORD.

4 Drawing near to him,  
the living Stone, † rejected  
indeed by Men, but by  
God chosen, honorable,

5 be ye yourselves al-  
so built up, as living  
Stones, † a spiritual House  
\* for † a holy Priesthood, to  
offer † Spiritual Sacrifices,  
well-pleasing to God  
through Jesus Christ;

6 because it is contained  
in the Scripture, † "Re-  
"hold, I place in Zion \* a  
"Foundation-corner Stone,  
"chosen, honorable; and  
"HE who CONFIDES in it  
"shall not be ashamed."

7 The HONOR, there-  
fore, is for the BELIEVERS;  
but to the \* disbelieving,  
this Stone which the  
BUILDERS rejected, was  
made into the Head of a  
Corner,—

8 † even a Stone of  
Stumbling, and a Rock of  
Offence; and † \* being un-  
believers, they stumble at  
the word, † to which also  
they were appointed.

9 But you are † chosen  
Race, † a Royal Priesthood,  
a holy Nation, † a People  
for a purpose; that you  
may declare the PERFEC-  
TIONS of HIM who CALLED  
You from † Darkness into  
His WONDERFUL Light;

10 † who once were not  
a People, but now are  
God's People; who had not  
obtained mercy, but now  
have obtained mercy.

11 Beloved! I entreat  
you, † as Strangers and  
Sojourners, † to abstain  
from FLESHLY Lusts,  
which † wage war against  
the LIFE;

\* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 5. to the—omit.  
6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving.  
8. being unbelievers.

† 3. Psa. xxxiv. 8; Heb. vi. 5. † 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.  
† 5. Heb. iiii. 6. † 5. verse 9. † 5. Rom. xii. 1; Heb. xiii. 13, 16. † 6. Isa.  
xxviii. 16; Rom. ix. 33. † 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. † 8. 1 Cor.  
i. 23. † 8. 1 Thess. v. 9; Jude 4. † 9. 1 Pet. i. 2. † 9. Rev. i. 6; v. 10.  
† 9. Acts xv. 14. † 9. Acts xxi. 18; Eph. v. 6; Col. i. 13. † 10. Rom. ix. 25.  
† 11. Heb. xi. 13; 1 Pet. i. 17. † 11. Rom. xiii. 14. † 11. James iv. 1.

12 **την ἀναστροφὴν ὑμῶν ἐν τοῖς ἐθνέσιν** \* [ἐχόν-  
the conduct of you among the Gentiles [hav-  
tes] **καλὴν ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς**  
ing] upright; so that in what they speak against you as  
**κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐκοιτευσάν**  
evil-doers, from the good works, having looked  
**τες, δαξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.**  
on, they may glorify the God in a day of inspection.

13 **ὑποταγῆτε** \* [οὐν] **πᾶσιν ἀνθρώπινῃ κτίσει**  
Be you subject [therefore] to every human creation

**διὰ τὸν κυρίον· εἴτε βασιλεῖ, ὡς ὑπερέχον**  
on account of the Lord; whether to a king, as being pre-emi-

**τι·** 14 **εἴτε ἡγεμοσιν, ὡς δι' αὐτοῦ πεμ-  
ment; or to governors, as by means of him being**

**μενοῖς εἰς ἐκδίκησιν κακοποιῶν, ἐπαινοῦν δὲ**  
sent for punishment of evil-doers, praise but

**ἀγαθοποιῶν·** 15 **(ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ**  
of good-doers; (because thus it is the will of the

**θεοῦ, ἀγαθοποιούντας φοβούμεν τὴν τῶν ἀφρόνων**  
God, well-doing to muzzle the of the unwise

**ἀνθρώπων ἀγνοσίαν·)** 16 **ὡς ἐλεύθεροι, καὶ μὴ**  
of men (ignorance;) 16 **as freemen, and not**

**ὡς ἐκικαλυμμενοὶ ἔχοντες τῆς κακίας τὴν ἐλευθε-**  
as a covering having of the badness the freedom,

**ριαν, ἀλλ' ὡς δούλοι θεοῦ.** 17 **Πάντας τιμῇ**  
but as slaves of God. All do you

**σάτε· τὴν ἀδελφότητα ἀγαπάτε· τὸν θεὸν**  
honor; the brotherhood do you love; the God

**φοβείσθε· τὸν βασιλεῖα τιμάτε.** 18 **Οἱ οἰκε-**  
to you fear; the king do you honor. 18 **The household**

**ται, ὑποτασσόμενοι ἐν παντὶ φοβῶ τοῖς δεσ-**  
servants, being submissive with all fear to the man-

**ποταῖς, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπισκεῖσιν,**  
ters, not only to the good ones and gentle ones,

**ἀλλὰ καὶ τοῖς σκολίοις.** 19 **Τοῦτο γὰρ χάρις,**  
but also to the perverse ones. This for pleasing,

**εἰ διὰ συνειδήσιν θεοῦ ὑποφέρει τις λύπας,**  
if through a conscience of God bears up under any one grief,

**πασχὼν ἀδικῶς.** 20 **Ποῖον γὰρ κλέος, εἰ ἁμαρ-**  
suffering unjustly. What for credit, if sinning-

**τάνοντες καὶ κολαφίζομενοι ὑπομένετε; ἀλλ'**  
and being beaten you shall endure? but

**εἰ ἀγαθοποιούντες καὶ πασχόντες ὑπομένετε,**  
if doing good and suffering you shall endure,

**τοῦτο χάρις παρὰ θεοῦ.** 21 **Εἰς τοῦτο γὰρ ἐκλή-**  
this pleasing with God. To this for you were

12 **having your con-  
duct upright among the  
GENTILES, so that in what  
they may speak against  
you as Evil-doers, from  
the GOOD Works which  
they behold, they may glo-  
rify God in a Day of In-  
spection.**

13 **Be you subject to  
Every Human Creation  
on account of the LORD;  
whether to the King, as  
supreme,**

14 **or to Governors, as  
sent by him; for the Pun-  
ishment of Evil-doers, and  
the Praise of Well-doers;**

15 **(for thus is the WILL  
of God, that by doing  
good you may silence the  
IGNORANCE of INCONSID-  
ERATE Men;)**

16 **as Freeman, and yet  
not using this FREEDOM  
as a Covering of Wicked-  
ness; but as God's Bond-  
men,**

17 **be respectful to All;  
love the BROTHERHOOD;  
fear GOD; honor the  
KING.**

18 **Let HOUSEHOLD  
SERVANTS be subject  
with All Fear to their  
MASTERS; not only to the  
GOOD and Gentle, but also  
to the PERVERSE.**

19 **For this is Well-  
pleasing, if any one through  
a Conscience of God  
sustains Sorrows, suffering  
unjustly.**

20 **For What Credit is  
it, if when you sin, and are  
beaten, you endure it? but  
if, when you do good, and  
suffer, you shall bear it pa-  
tiently, this is Well-pleas-  
ing with God.**

21 **For to this you**

\* VATICAN MANUSCRIPT.—12. having—omit.

13. therefore—omit.

† 13. or Creature. Some render *κτίσει* ordinance, institution, establishment, govern-  
ment, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;"  
which Parkhurst says is probably the sense of Peter's injunction, as enforced by exhorta-  
tions to various classes in the following part of his letter; and which he closes by giving a  
general rule in chap. v. 5, "yea, all of you be subject to each other."

‡ 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 10. § 12. Matt.  
v. 16. || 13. Matt. xxii. 21; Rom. xiii. 1; Titus ii. 1. ¶ 14. Rom. xiii. 4.  
|| 14. Rom. xiii. 5. § 16. Gal. v. 1, 13. || 16. 1 Cor. vii. 23. § 17. Rom. xii.  
10; Phil. ii. 8. § 17. Heb. x. 34. § 18. 1 Pet. i. 22. || 17. Matt. xlii. 21; Rom. xii. 7.  
§ 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. || 19. Matt. v. 10; 1 Tim. xlii. 5;  
1 Pet. iii. 14. § 20. 1 Pet. iv. 14, 15. || 21. Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. iii. 17

θητε· Ἐγὼ καὶ Χρῆστος ἐπαθεν ὑπὲρ ὑμῶν,  
called, because even Anointed suffered on behalf of you,  
ἡμῖν ὑπολιμπανῶν ὑπογραμμῶν, ἵνα ἐπακολου-  
to you leaving behind an example, so that you may  
θησῆτε τοῖς ἰχνέσιν αὐτοῦ· <sup>22</sup> ὁς ἁμαρτίαν οὐκ  
follow in the steps of him; who sin not  
ἐποίησεν, οὐδὲ εὐρεθὴ δόλος ἐν τῷ στοματί  
did, nor was found guile in the mouth  
αὐτοῦ· <sup>23</sup> ὁς λοιδορούμενος οὐκ ἀντελοιδορεῖ,  
of him; who being reviled not reviled again,  
πασχῶν οὐκ ἠπειλεῖ, παρεδίδου δὲ τῷ κρι-  
suffering not be threatened, delivered himself up but to the one  
νόμῳ δικαίως· <sup>24</sup> ὁς τὰς ἁμαρτίας ἡμῶν αὐτὸς  
judging righteously; who the sins of us himself  
ἀνενέγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,  
carried up in the body of himself to the tree,  
ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ  
that to the sins having died, to the righteousness  
ἡσώμεν· οὐ τῷ μαλῶπι \* [αὐτοῦ] ἰαθῆτε.  
we may live; of whom by the scars [of him] you were healed.  
<sup>25</sup> Ἦτε \* [γὰρ] ὡς πρόβατα πλανώμενα· ἀλλ'  
You were [for] as sheep going astray; but  
ἐπιστραφῆτε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκο-  
have turned back now to the shepherd and guar-  
πόν των ψυχῶν ὑμῶν· ΚΕΦ. γ'. 3. <sup>1</sup> Ὁμοίως  
dian of the lives of you. In like manner  
\*[αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις  
[the] wives, submitting yourselves to the own  
ἀνδράσιν, ἵνα \* [καὶ] εἰ τινες ἀπειθοῦσι τῷ  
husbands, so that [even] if some are disobedient to the  
λόγῳ, διὰ τῆς των γυναικῶν ἀναστροφῆς  
word, through the of the wives conduct  
ἀνεὺ λόγου κερδηθῶσιν, <sup>2</sup> ἐκοπτευσαντες  
without a word they may be gained, having seen  
τὴν ἐν φόβῳ ἁγνὴν ἀνατροφήν ὑμῶν. <sup>3</sup> Ὡς  
the in fear pure conduct of you. Of whom  
ἐπτα οὐχ ὁ ἐξώθεν, ἐμπλοκῆς τριχῶν καὶ  
let be not the outside, of braiding of hairs and  
περιθεσεως χρυσιῶν ἢ ἐνδυσεως ἱματίων, κοσ-  
placing around of golden chains or wearing of clothes, adorna-  
μος· <sup>4</sup> ἀλλ' ὁ κρυπτός τῆς καρδίας ἀνθρώπος, ἐν  
ing; but the hidden of the heart man, with  
τῷ ἀφάρτῳ τοῦ πράγος καὶ ἡσυχίου πνεύμα-  
the incorruptible of the meek and quiet spirit,  
τος, ὁ ἐστὶν ἐνὸς τοῦ θεοῦ πολυτελες.  
which is in presence of the God very precious.  
<sup>5</sup> Οὕτως γὰρ ποτε καὶ αἱ ἁγίαι γυναῖκες, αἱ ἐλ-  
Thus for formerly also the holy women, those ho-  
πιζοῦσαι ἐπὶ τὸν θεόν, κοσμοῦν ἑαυτάς, ὑποτα-  
ping in the God, adorned themselves, submit-

were called; Because even  
Christ suffered on your  
behalf, leaving you a  
Copy, so that you may  
follow in his footsteps;  
<sup>22</sup> who committed no  
Sin; neither was Deceit  
found in his mouth;  
<sup>23</sup> who being reviled,  
did not revile in return;  
suffering, he did not  
threaten; but delivered  
himself up to HIM who  
JUDGES righteously;  
<sup>24</sup> who carried up our  
sins himself in his own  
body to the tree, that  
we, having died to sins,  
may live to RIGHTEOUS-  
NESS; by whose SCARS  
you were healed.  
<sup>25</sup> You were like Sheep  
going astray, but have now  
turned back to the SHEP-  
HERD and Guardian of  
your LIVES.

### CHAPTER III.

<sup>1</sup> In like manner, let  
Wives be subject to their  
own Husbands, so that if  
some are disobedient to the  
word, they may with-  
out a Word be gained  
through the conduct of  
their wives;

<sup>2</sup> having seen your Con-  
duct CHASTE with Fear.

<sup>3</sup> Whose Decoration,  
let it not be that EXTER-  
NAL one, of Braiding the  
Hair, and Putting on of  
Gold chains, or Wearing of  
Apparel;

<sup>4</sup> but decorate the  
HIDDEN Man of the  
HEART with WHAT is IN-  
CORRUPTIBLE,—a MEKE  
and Quiet Spirit, which  
is very precious in the  
sight of God.

<sup>5</sup> For thus formerly also  
THOSE HOLY Women, who  
hoped in God, adorned

\* VATICAN MANUSCRIPT.—24. of him—omit.  
1. oven—omit. 1. they shall without.

25. for—omit.  
& QUIET and MECK.

1. the—omit.  
5. God.

† 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. † 22. Isa. liii. 7; Matt. x. 23; Luke xxii. 31; John viii. 49; 2 Cor. v. 21; Heb. iv. 15. † 23. Isa. liii. 7; Matt. x. 23; John viii. 49; 2 Cor. v. 21; Heb. iv. 15. † 24. Isa. liii. 4—5, 11; Matt. viii. 15; Heb. ix. 28. † 25. Rom. vi. 2, 11; vii. 6. † 26. Isa. liii. 6. † 27. John x. 11, 14, 16; Heb. xiii. 20; 1 Pet. v. 4. † 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; Titus ii. 6. † 2. 1 Tim. ii. 9; Titus ii. 3, 4. † 3. 1 Tim. ii. 9; Titus ii. 3, 4. † 4. Psa. xiv. 13; Rom. ii. 29; vii. 22; 2 Cor. iv. 16.



σόμεναι τοις ἰδιοῖς ἀνδράσιν· ὥς Σάρρα ὑπη-  
 τῶν to the own husbands; as Sarah hear-  
 κούσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἥς  
 heeded to the Abraham, lord him calling, of her  
 ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβου-  
 you became children, doing good, and not fearing  
 μέναι ἡδμεμῶν πτοσῶν. 7\* [Οἱ] ἀνδρες ὁμοίως,  
 not one terror. [The] husbands in like manner,

συνικονῶντες κατὰ γνῶσιν ὡς ἀσθενέστερον  
 dwelling with according to knowledge as a weaker  
 σκεῦος τῇ γυναικί, ἀπονέμοντες τιμὴν ὡς  
 vessel with the female, bestowing honor as  
 καὶ συγκληρονομοὶ χαρίτος ζωῆς, εἰς τὸ μὴ  
 also being joint-heirs of gracious gift of life, in order that not  
 ἐγκοπτεῖσθαι τὰς προσευχὰς ὑμῶν.  
 to be hindered the prayers of you.

8 Τὸ δὲ τέλος, πάντες ὁμοφρονεῖτε, συμψαλόντες,  
 The but end, all of like mind, sympathizing,  
 φιλαδελφοί, εὐσπλαγχνοί, ταπεινοὶ ὄντες,  
 lovers of brethren, compassionate ones, humble-minded ones,

9 μὴ ἀποδίδοντες κακὸν ἀντὶ κακοῦ, ἢ λοῦθρια  
 not returning evil on account of evil, or reviling

ἀντὶ λοιδωρίας· τὸναντίον δὲ εὐλογοῦντες·  
 on account of reviling; on the contrary but invoking blessings;

\*[εἰδότες,] ὅτι εἰς τοῦτο ἐκληθῆτε, ἵνα εὐλο-  
 [knowing,] that for this you were called, so that a bless-

γίαν κληρονομήσητε. 10 Ὁ γὰρ θέλων ζῶν  
 ing you may inherit. The for one wishing life

ἄγαπᾷ, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, καυσάτω τὴν  
 to love, and to see days good, let him restrain the

γλῶσσαν \* [αὐτοῦ] ἀπο κακοῦ, καὶ χεῖλη  
 tongue [of himself] from evil, and lips

\* [αὐτοῦ] τοῦ μὴ λαλῆσαι δόλον· 11 ἐκκλι-  
 [of himself] of the not to speak deceit; let him

νατῶ ἀπο κακοῦ, καὶ ποιήτατ' ἀγαθόν· ζητη-  
 turn away from evil, and let him do good; let

σατὶ εἰρήνην, καὶ διώξατω αὐτήν. 12 Ὅτι οἱ  
 him seek peace, and let him pursue her. Because the

ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ  
 eyes of Lord on just ones, and ears of him

εἰς δεῖσιν αὐτῶν· πρὸς ὧν δὲ κυρίου ἐπὶ  
 towards prayer of them; face but of Lord against

ποιοῦντας κακά. 13 Καὶ τίς ὁ κακῶς ὄντων ὑμᾶς  
 those doing evil. And who the one will be injuring you

εἰς τὸν ἀγαθὸν μιμηταὶ γενήσθε; 14 Ἀλλ' εἰ  
 if of the good imitators you become? But if

καὶ πασχέτε διὰ δικαιοσύνην, μακάριοι. Τὸν  
 even you suffer because of righteousness, happy ones. The

δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆ-  
 but fear of them not do you fear, neither should you be

themselves, being subject to their own Husbands;

6 as Sarah obeyed A-  
 BRAHAM, & calling him  
 Lord; Whose Children you  
 are become, doing good,  
 and not fearing Any Ter-  
 ror.

7 & In like manner,  
 Husbands, dwell accord-  
 ing to Knowledge with the  
 FEMALE, as the & Weaker  
 Vessel, bestowing Honor,  
 as being also Joint-heirs of  
 the Gracious gift of Life,  
 in order that your PRAY-  
 ERS may not be HIN-  
 DERED.

8 FINALLY, & be all of  
 like mind, sympathizing,  
 & loving as brethren, & com-  
 passionate, humble;

9 & not returning Evil  
 for Evil, nor Reviling for  
 Reviling; but, on the  
 contrary, invoking bless-  
 ings; Because for this you  
 were called, that you may  
 inherit a Blessing.

10 "For & he wishing  
 "to enjoy Life, and to see  
 "good Days, & let him re-  
 "strain his TONGUE from  
 "Evil, and his Lips from  
 "SPEAKING Deceit;

11 "let him & turn away  
 "from Evil, and do Good;  
 "& let him seek Peace, and  
 "& pursue it;

12 "for the EYES of the  
 "Lord are on the Righte-  
 "ous, and & his Ears to-  
 "wards their Prayer; but  
 "the Face of the Lord is  
 "against Evil-doers."

13 & And who is he that  
 will INJURE you, if you  
 become & Imitators of the  
 GOOD one?

14 & But even if you suf-  
 fer on account of Righte-  
 ousness, you are blessed.  
 And fear not with their  
 FEAR, nor be alarmed;

\* VATICAN MANUSCRIPT.—7. the—omit.  
 omit twice. 13. zealous of.

9. knowing—omit.

10. of himself—

& 6. Gen. xviii. 12. & 7. 1 Cor. xii. 23; 1 Thess. iv. 4. & 7. Job xli. 8. & 8. Rom. xii. 10; xv. 5; Phil. iii. 10. & 8. Rom. xii. 10; Heb. xii. 1; 1 Pet. ii. 17. & 8. Col. iii. 12; Eph. iv. 32. & 9. Prov. xvii. 13; xx. 22; Matt. v. 30; Rom. xii. 14, 17. & 10. Ps. xxiv. 12. & 10. James i. 20; 1 Pet. i. 1, 32. & 11. Ps. xxvii. 27; Isa. i. 10, 17. & 11. Rom. xii. 18. & 12. John ix. 31; James v. 16. & 12. Prov. xvi. 7; Rom. viii. 28. & 14. Matt. v. 10—12.

τε· <sup>15</sup> κυριον δε τον θεον ἁγιασατε εν ταις  
troubled; Lord but the God do you sanctify in the  
καρδιαις ὑμων· ετοιμοι δε αι προς απολογιαν  
hearts of you; prepared and always with a defence  
παντι τω αιτουντι ὑμας λογον περι της εν ὑμιν  
to all to the one asking you an account concerning the in you  
ελπιδος, μετα πραυτητος και φοβου· <sup>16</sup> συνε-  
hope, with meekness and fear; a con-  
δουσιν εχοντες αγαθην, ινα εν φ καταλαλη-  
science having good, so that in what they may speak  
σιν ὑμων \* [ὡς κακοποιων,] καταισχυνωσιν οί  
against you [as of evil-doers,] they may be ashamed those  
επηρεαζοντες ὑμων την αγαθην εν Χριστω  
slandering of you the good in Anointed  
ανατροφην. <sup>17</sup> Κρειττον γαρ αγαθοποιουντας,  
conduct. Better for doing good,

ει θελοι το θελημα του θεου, πασχειν, η κακο-  
if may will the will of the God, to suffer, or doing  
ποιουντας· <sup>18</sup> οτι και Χριστος ἀπαξ περι ἁμαρ-  
evil, because even Anointed once concerning sins  
τιων επαθε, δικαιοι ὑπερ ἀδικων, ινα ἡμας  
suffered, a just one on behalf of unjust ones, so that us  
προσαγαγῃ τω θεῳ, θανατωθεις μεν σαρκι, ζωο-  
he might lead to the God, being put to death indeed in flesh, being  
ποιηθεις δε πνευματι· <sup>19</sup> εν φ και τοις εν  
made alive but in spirit; by which also to those in  
φυλακη πνευμασι κορευθεις εκηρυξεν, <sup>20</sup> απειθη-  
prison spirits having gone he published, having  
σας ποτε, οτε απεξεδεχετο ἡ του θεου μακρο-  
disobeyed once, when was waiting the of the God patience,  
θυμια, εν ἡμεραις Νωε, κατασκευαζομενης  
in days of Noe, being prepared  
κιβωτου, εις ην ολιγαι (τουτ' εστιν οκτω)  
an ark, in which a few (this is eight)  
ψυχαι διεσωθησαν δι' ὕδατος· <sup>21</sup> ὁ και ἡμας  
Nees were carried safely through water; which also us  
αντικυπον νυν σωζει βαπτισμα, (ου σαρκος  
a representation now saves a dipping, (not of flesh  
αποθεις ρυπον, αλλα συνειδησεως αγαθης  
a putting away of filth, but a conscience good  
επερωτημα εις θεον,) δι' αναστασεως Ιησου  
asking after towards God,) through resurrection of Jesus  
Χριστου· <sup>22</sup> ὁς εστιν εν δεξιᾳ \* [του] θεου, πορ-  
Anointed; who is at right [of the] God, having  
ευθεις εις ουρανον, ὑπαταγεντων αυτω αγγελων  
gone into heaven, having been subjected to him messengers  
και εξουσιων και δυναμεων.  
and authorities and powers.

<sup>15</sup> but sanctify the  
\* ANOINTED Lord in your  
HEARTS, and † be always  
prepared with a Defence  
for EVERY ONE DEMAND-  
ing an Account of the  
HOPE that is in you; but  
with Meekness and Fear;

<sup>16</sup> † having a good Con-  
science, † that in what  
they may speak against  
you, THEY may be ashamed,  
who SLANDER YOUR GOOD  
Conduct in Christ.

<sup>17</sup> For it is better, if the  
WILL of GOD permit, to  
suffer for Doing good, than  
for Doing evil.

<sup>18</sup> Because Christ even  
† once suffered on account  
of Sins—the Righteous  
for the Unrighteous,—that  
he might lead Us to God,  
† being indeed put to  
death in the Flesh, but  
† made alive by the Spirit;

<sup>19</sup> by which also † he  
preached to the SPIRITS  
† in Prison,

<sup>20</sup> who formerly dis-  
obeyed, † when the PA-  
TIENCE of GOD was wait-  
ing in the Days of Noah,  
while † an Ark was being  
prepared, † in which a few,  
that is, Eight Persons,  
were carried safely through  
the Water.

<sup>21</sup> And Immersion, † a  
Representation of this,  
now † saves Us; (not a  
Putting away of the Filth  
of the Flesh, † but the  
seeking of a good Con-  
science towards God)  
† through the Resurrection  
of Jesus Christ;

<sup>22</sup> who, having gone to  
Heaven, † is at the Right  
hand of God, † Angels and  
Authorities and Powers  
having been subjected to  
him.

\* VATICAN MANUSCRIPT.—15. ANOINTED Lord.  
‡ of the—omit.

16. as of Evil-doers—omit.

† 19. "Having gone and preached" is used pleonastically for "he preached." *Elmer* has  
produced examples, in proof, from the Scriptures, and from Demosthenes. See *Macknight*.

† 15. Acts iv. 8; Col. iv. 6; 1 Tim. ii. 25. † 16. Heb. xiii. 18. † 17. Titus ii. 8;  
1 Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; 1 v. 1. † 19. 2 Cor. xii. 4;  
18. Col. i. 21, 22. † 20. Rom. i. 4; viii. 11. † 21. Isa. xlii. 7; xlii. 9; xlii. 10;  
20. Gen. vi. 3, 5, 13. † 22. Heb. xli. 7. † 23. Gen. vii. 7; viii. 18; 1 Pet. ii. 8;  
21. Eph. v. 26. † 21. Acts ii. 23; xiii. 16. † 21. Rom. x. 10. † 21. 1 Pet. i. 8;  
22. Psa. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. † 22. Rom. viii. 38;  
1 Cor. xv. 24; Eph. i. 21.

ΚΕΦ. 8'. 4.

<sup>1</sup> Χριστου ουν παθοντος \* [ὑπερ ἡμῶν] σαρκι.  
Anointed then having suffered [on behalf of us] in flesh.  
και υμεις την αυτην εννοιαν δελυσασθε, (οτι  
and you the same thought arm yourselves, (because  
δ παθων \* [εν] σαρκι, πεπαινται ἁμαρτίας,)  
those having suffered [in] flesh, has ceased from sins.)  
<sup>2</sup> εις το μηκετι ανθρωπων επιθυμiais, αλλα  
in order that no longer of men to desire, but  
βεληματι θεου τον επιλοιπον εν σαρκι βιωσα,  
to will of God the remaining in flesh to live  
χρονον. <sup>3</sup> Αρκετος γαρ \* [ἡμιν] δ παρεληλυθως  
time. Sufficient for [for us] the having passed by  
χρονος \* [του βιου] το βελημα των εθνων  
time [of the life] the will of the gentiles  
κατεργασθαι, πεπορευμενους εν ασελγειαῖς,  
to have wrought, having walked in licentiousness,  
επιθυμiais, οιοφυλγiais, κωμοis, ποτοιis, και  
inordinate desires, in excesses of wine, in revellings, in drinkings, and  
αθεμιτοιis ειδωλολατρειαῖς. <sup>4</sup> εν ᾧ ξεινιζονται,  
in unlawful idolatries; in which they are surprised,  
μη συντριχοντων ὑμων εις την αυτην της  
not running with of you to the same the  
ασωτιας αναχυσιν, βλασφημουντες. <sup>5</sup> οἱ απο-  
of profligacy excess, speaking evil; they shall  
δωσουσι λογον τῷ ετοιμῳ εχοντι κριναι ζων-  
give an account to him in readiness having to judge living  
τας και νεκρους. <sup>6</sup> Εις τουτο γαρ και νεκροis  
one and dead one. In order to this for also to dead ones  
ευηγγελισθη, ινα κριθωσι μεν κα-  
was glad tidings announced, so that they might be judged indeed accord-  
τα ανθρωπων σαρκι ζωσι δε κατα θεον  
ing to men in flesh they might live but according to God  
πνευματι. <sup>7</sup> Παντων \* [δε] το τελος ηγγικε.  
in spirit. All things [but] the end has approached;  
σωφρονησατε ουν, και νηψατε εις τας προσ-  
be you of same mind therefore, and be you vigilant in the pray-  
ευχας. <sup>8</sup> Προ παντων δε την εις εαυτους  
ere. Above all things but the among yourselves  
αγαπην εκτενη εχοντες. οτι \* [ἡ] αγαπη καλυ-  
love fervent having; because [the] love with  
ψει πληθος ἁμαρτιων. <sup>9</sup> φιλοξενοι εις αλληλους;  
covers multitude of sins; hospitable one towards each other,  
ανευ γογγυσμων. <sup>10</sup> εκαστος καθως ελαβε  
without murmurings; each one as received

CHAPTER IV.

1 † Christ then having suffered in the Flesh, arm yourselves also with the same Mind, (for † HE HAVING SUFFERED in Flesh has ceased from \* Sins;) 2 so as no longer † to LIVE the REMAINING Time in the Flesh according to the Lusts of Men, but according to † the Will of God. 3 For the TIME which has PASSED AWAY is sufficient † to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries; 4 in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming; 5 who shall give an Account to HIM † who is PREPARED to judge the Living and the Dead. 6 For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God. 7 † But the END of all things has approached; † be you, therefore, of a sober mind, and be attentive to Prayers. 8 † Above all things have fervent LOVE among yourselves; Because † Love \* covers a Multitude of Sins. 9 † Be hospitable to each other, † without Murmurings. 10 † As each one has

\* VATICAN MANUSCRIPT.—1. on behalf of us—omit.  
2. for us—omit. 3. of LIVE—omit.

1. in—omit. 1. Sins.  
the—omit. 8.

† 1. 1 Pet. iii. 18. † 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 2, 5. † 2. Gal. ii. 20;  
1 Pet. i. 14. † 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. † 3. Eph. ii.  
2; iv. 17; 1 Thess. iv. 6. † 5. Acts x. 43; xvii. 31. † 7. Matt. xxiv. 13, 14; Rom.  
xiii. 13; Phil. iv. 8; Heb. x. 25. † 7. Matt. xxiv. 13, 14; Rom. xiii. 13; Phil. iv. 8; Heb. x. 25.  
Heb. xiii. 1; Col. iii. 14. † 8. James v. 20. † 9. Rom. xii. 13; Heb. xiii. 2.  
† 9. 2 Cor. ix. 7; Phil. ii. 14. † 10. Rom. xii. 6; 1 Cor. iv. 7.



καὶ οἱ πασχόντες κατὰ τὸ θέλημα τοῦ θεοῦ,  
also those suffering according to the will of the God,  
\* [ὡς] πιστῶ κτίσῃ παρατίθεσθώσαν τὰς ψυχὰς  
[as] to a faithful creator let commit the lives  
\* [ἐαυτῶν] ἐν ἀγαθοποιῶι.  
[of themselves] in doing good.

ΚΕΦ. ε'. β.

<sup>1</sup> Πρεσβυτεροὺς \* [τοὺς] ἐν ὕμνῳ παρακαλῶ, ὁ  
Elders (the) among you I exhort, the  
συμπρεσβυτεροὺς καὶ μύρτυς τῶν τοῦ Χριστοῦ  
fellow-elder and witness of those of the Anointed  
παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπ-  
sufferings, the and of the being about to be revealed  
τεσθαὶ δόξης κοινῶνος. <sup>2</sup> Τοιμανατε τὸ ἐν ὕμνῳ  
glory partaker; do you feed the among you  
ποιμνίον τοῦ θεοῦ, \* [ἐπισκοποῦντες] μὴ αναγ-  
flock of the God, [overseeing,] not by con-  
καστῶς, ἀλλ' ἐκούσιως· μὴδὲ ἀισχροκερδῶς,  
strain, but voluntarily; nor for base gain,  
ἀλλὰ προθυμῶς. <sup>3</sup> \* [μὴδ' ὡς] κατακυριεύοντες  
but promptly; nor as being lords  
τῶν κληρῶν, ἀλλὰ τυποὶ γινόμενοι τοῦ ποιμ-  
of the heritages, not patterns being of the flock;]  
νίου. <sup>4</sup> καὶ φανερωθέντος τοῦ ἀρχιποιμένου,  
and having been manifested of the chief shepherd,  
κομίσεσθε τὸν ἀμαραντίνον τῆς δόξης στεφανόν.  
you will obtain the unfading of the glory crown.  
<sup>5</sup> Ὁμοίως νεώτεροι ὑποταγῆτε πρεσβυτεροῖς·  
in like manner younger ones be you subject to seniors;  
πάντες δε ἀλλήλοις \* [ὑποτασσομένοι,] τὴν  
all but to each other [being subject,] the  
ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ θεὸς  
humility be you clothed with; because the God  
ὑπερῆφανος ἀντίτασσεται, ταπεινοὶς δε δίδωσι,  
so haughty ones is in opposition, so lowly ones but he gives  
χαρὶν. <sup>6</sup> Ταπεινωθῆτε οὖν ὑπο τὴν κραταίαν  
favor. Be you humbled therefore under the mighty  
χείρῳ τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ·  
hand of the God, so that you he may exalt in a season;  
<sup>7</sup> πᾶσαν τὴν μεριμνὰν ὅμων ἐπιρρίψαντες ἐπ'  
all the anxious care of you having cast on  
αὐτόν, ὅτι αὐτῷ μελεῖ περὶ ὑμῶν. <sup>8</sup> Νηψάτε,  
him, because with him is care concerning you. Be you sober,  
γρηγορήσατε· ὁ ἀντιδικὸς ὅμων διαβολὸς, ὡς  
be you watchful; the opponent of you an accuser, like  
λέων ὠρυόμενος, περιπατεῖ, ζητῶν τινα κατα-  
lion roaring, walks about, seeking whom he may

THOSE WHO ARE SUFFERING  
according to the WILL of  
God, I commit their  
LIVES in doing good to a  
Faithful Creator.

CHAPTER V.

1 The Elders, \* there-  
fore, who are among you  
I exhort, who am a CO-  
ELDER, and I a Witness  
of the SUFFERINGS of the  
ANOINTED one, and I a  
PARTAKER of that GLOEY  
which is GOING to be re-  
vealed;

2 I tend the FLOCK of  
God which is with you,  
overseeing not by con-  
straint, but voluntarily;  
I neither for base gain, but  
readily;

3 \* [neither as I being  
lords of the HERITAGES,  
but being I Patteras to the  
FLOCK:]

4 And when the I CHIEF  
SHEPHERD is manifested,  
you will obtain the UN-  
FADING I CROWN of  
GLORY.

5 In like manner, let  
the Younger persons be  
subject to the Seniors;  
and I all of you submit to  
each other, and be clothed  
with HUMILITY; Because  
I God is opposed to the  
Haughty, I but he bestows  
Favor on the Humble.

6 I Be you humbled,  
therefore, under the  
mighty Hand of God,  
that he may exalt You in  
due Time;

7 I having cast All your  
ANXIETY on him, Because  
he cares for you.

8 I Be sober, be vigi-  
lant; your OPPONENT, the  
Enemy, like a roaring  
Lion, is walking about,  
I seeking to devour;

\* VATICAN MANUSCRIPT.—10. an—omit.  
1. therefore. 3. overseeing—omit.  
8. seeking to devour.

10. of themselves—omit.  
3.—omit.

1. the—omit.  
5. being subject—omit.

I 10. Psal. xxi. 5; Luke xxi. 40.

I 1. Rom. viii. 17; Rev. i. 9.

8, 8. Titus i. 7. I 3. 2 Cor. i. 24.

2. ii. 50. I 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12.

51; 1 Phil. ii. 3. I 5. James iv. 6.

iv. 10. I 7. Psal. xxvii. 5; lv. 23; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 5.

Luke xxi. 34, 36; 1 Thess. v. 6.

I 1. Luke xxiv. 46; Acts i. 8, 22; v. 32; x. 39.

I 2. John xxi. 15—17; Acts xx. 23.

I 3. 1 Tim. iv. 12; Titus ii. 7.

I 5. Rom. xii. 10; 1 Pet. v.

I 6. James

I 8.

πρὸς ὅς ἀντιστήτε στερεοὶ τῇ πίστει,  
 going down; to whom be you opposed steadfast ones in the faith,  
 εἰδότες, τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ  
 knowing, the same kinds of the sufferings by the in world  
 ἀξελότῃ ἐπιτελεῖσθαι. <sup>10</sup> Ὁ δὲ θεὸς πάσης  
 brotherhood to be fully endured. The and God of all  
 χάριτος ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον ἀπό-  
 favor that one having called us into the age-lasting of himself  
 δοξάν ἐν Χριστῷ \* [Ἰησοῦ,] ὀλίγον παθόντας,  
 glory by Anointed [Jesus,] a little having suffered,  
 αὐτοὺς καταρτίσαι \* [ὑμᾶς,] στηριξεῖ, σθενω-  
 himself to complete [you,] he will confirm, he will  
 σει, \* [θεμελιώσει.] <sup>11</sup> αὐτῷ \* [ἡ δόξα, καὶ]  
 strengthen, [he will establish.] To him [the glory, and]  
 τὸ κράτος εἰς τοὺς αἰῶνας \* [τῶν αἰώνων,] ἀμήν.  
 the power for the ages [of the ages,] so be it.  
<sup>12</sup> Διὰ Σιλβανῶν ὑμῖν τοῦ πιστοῦ ἀδελφοῦ,  
 By means of Silvanus to you of the faithful a brother,  
 ὡς λογίζομαι, δι' ὀλίγων ἐργαζά, παρακαλῶν  
 as I think, in a few I have written, exhorting  
 καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάριν τοῦ  
 and strongly testifying this to be true favor of the  
 Θεοῦ, εἰς ἣν ἐσθῆκατε. <sup>13</sup> Ἀσπάζεται ὑμᾶς ἡ  
 God, in which you have stood. Salutes you she  
 ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς  
 in Babylon chosen jointly, and Mark the son  
 μου. <sup>14</sup> Ἀσπασάσθε ἀλλήλους ἐν φιληματί  
 of me. Salute you each other with a kiss  
 ἀγάπης. Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ  
 of love. Peace to you to all those in Anointed  
 \* [Ἰησοῦ.]  
 [Jesus.]

9 † to whom be opposed, standing firm in the FAITH; † knowing that the SAME SUFFERINGS are fully endured by YOUR Brotherhood in the World.

10 AND THAT GOD of ALL Favor, † who has CALLED \* you to HIS AIONIAN Glory, by \* the ANOINTED one, when you have suffered a short time, \* will himself † complete, confirm, strengthen you.

11 † To him be the GLORY and the POWER for the AGES. Amen.

12 By † Silvanus, a FAITHFUL Brother to you, (as I think,) I have † written briefly, exhorting and strongly testifying that this is the True Favor of God in which \* you stand.

13 THAT CO-ELECT † Congregation in Babylon salutes you, and † Mark my SON.

14 † Salute each other with a Kiss of Love. † Peace be to YOU All in Christ Jesus. \*

\* VATICAN MANUSCRIPT.—10. you. 10. will himself.

10. you—omit. 11. of the AGES—omit. Subscription—FIRST OF PETER.

10. the Anointed one. 10. he will establish—omit. 12. you should stand.

10. Jesus—omit. 11. the 14. Jesus

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. *Grotius* approves the addition, and *Bera* observes that Peter omitted the word *ecce* as is often done with regard to words in common use. But *Mill* and *Wall* think the translation should be, "She who is in Babylon," and that the apostle meant his own wife, or some honorable woman in that city. Lardner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.—*Week-night*.

† 9. Eph. vi. 11, 13; James iv. 7. † 9. Acts xiv. 22; 1 Thess. iii. 2. † 10. 1 Cor. i. 9; 1 Tim. vi. 12. † 10. Heb. xiii. 21; Jude 24. † 11. 1 Pet. iv. 11; Rev. i. 6. † 12. 2 Cor. i. 10. † 12. Heb. xiii. 22. † 13. Acts xii. 12, 25. † 14. Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 13; 1 Thess. v. 20. † 14. Eph. vi. 22.

\* SECOND OF PETER.

ΚΕΦ. α'. 1.

1 Συμεων Πέτρος, δούλος και ἀποστολος Ἰη-  
Simon Peter, a bondman and an apostle of  
σου Χριστοῦ, τοῖς ἰσοτίμοις ἡμῖν λαχοῦσι πίσ-  
Jesus Anointed, to those equally precious to us having obtained faith  
τιν ἐν δικαιοσυνῇ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος  
by righteousness of the God of us and of a savior  
Ἰησοῦ Χριστοῦ. 2 χάρις ὑμῖν καὶ εἰρήνη πλη-  
Jesus Anointed; favor to you and peace may be  
θυνθεῖται ἐν ἐκγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ  
multiplied by a knowledge of the God, and of Jesus the  
κυρίου ἡμῶν. 3 Ὡς πάντα ἡμῖν τῆς Θείας δυνα-  
Lord of us. As all to us of the divine power  
μews αὐτοῦ τα πρὸς ζωὴν καὶ εὐσεβείαν  
of him the things in respect to life and piety

δεδωρημένης, διὰ τῆς ἐκγνώσεως τοῦ καλε-  
having been granted, through the knowledge of the one hav-  
σαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς. 4 (δι-  
ing called us by means of glory and virtue; (through  
ῶν το μέγιστα ἡμῖν καὶ τίμια ἐπαγγελματα  
which the greatest to us and precious promises  
δεδωρηται, ἵνα διὰ τούτων γενήσθε Θείας  
have been given, so that through these you might become of divine  
κοινωνοὶ φύσεως ἀποφύγοντες τῆς ἐν κοσμῷ,  
partakers nature having fled away from the in world,  
ἐν ἐπιθυμίᾳ φθοράς.) 5 καὶ αὐτο τοῦτο δε-  
by inordinate desire corruption,) also very this thing and  
σπουδὴν πᾶσαν παρεισενεγκαντες· ἐπιχορηγῇ-  
diligence all having brought in beside; do you super-  
σατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ  
add to the faith of you the fortitude, to and the  
ἀρετῇ τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν ἐγκρα-  
fortitude the knowledge, to and the knowledge the self-con-  
τείαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ  
trol, to and the self-control the patience, to and  
τῇ ὑπομονῇ τὴν εὐσεβείαν, 7 ἐν δὲ τῇ εὐσεβείᾳ  
the patience the piety, to and the piety  
τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν  
the brotherly-kindness, to and the brotherly-kindness the  
ἀγάπην. 8 Ταῦτα γὰρ ὑμῖν ὑπαρχοντα καὶ  
love. These things for to you belonging and  
κλεονάζοντα, οὐκ ἀργούς οὐδὲ ἀκαρπούς καθίσ-  
abounding, not idle ones nor unfruitful ones they make  
τῇσιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
you is the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-  
servant and an Apostle of  
Jesus Christ, to those  
who have OBTAINED : an  
Equally precious Faith  
with us, by the Righteous-  
ness of our God and Savior  
Jesus Christ;

2 : may Favor and Peace  
be multiplied to You by a  
Knowledge of God and of  
Jesus our LORD;

3 even as his DIVINE  
Power has granted to us  
All THINGS relating to  
Life and Piety, : through  
the KNOWLEDGE of HIM  
: who CALLED us : by  
Glory and Virtue;

4 : on account of which  
VERY GREAT and Precious  
Promises have been be-  
stowed on us, so that  
through these you might  
become : Partakers of a  
Divine Nature, : having  
fled away from the cor-  
ruption that is in \* the  
WORLD through Lust;

5 and for this very thing  
also, : using all Diligence,  
superadd to your FAITH  
FORTITUDE, and to FOR-  
TITUDE KNOWLEDGE,

6 and to KNOWLEDGE  
SELF-CONTROL, and to  
SELF-CONTROL PATIENCE,  
and to PATIENCE PIETY,

7 and to PIETY BRO-  
THERLY-KINDNESS, and  
: to BROTHERLY-KIND-  
NESS LOVE.

8 For these things be-  
ing in You and abounding,  
they will not permit you  
to be inactive : nor unfruit-  
ful in the KNOWLEDGE of  
our LORD Jesus Christ;

\* VATICAN MANUSCRIPT.—Title—SECOND OF PETER.

4. the WORLD.

+ 3. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickson.  
A different reading, and from the authorities by which it is supported appearing to be a  
genuine one is as follows:—"by his own glory and power," or "by his own glorious power."

1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. : 2. 1 Pet. i. 2. : 3. John  
xvii. 3. : 3. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 3 Tim. i. 9; 1 Pet. ii. 9; iii. 9.  
: 4. 2 Cor. vii. 1. : 4. John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 19;  
1 John iii. 2. : 4. 2 Pet. ii. 13, 20. : 5. 2 Pet. iii. 18. : 7. Gal. vi. 19;  
1 Thess. iii. 12; v. 13; 1 John iv. 21. : 8. John xv. 3; Titus iii. 14.

ἐπιγινώσκιν· ὃς γὰρ μὴ παρέστι ταῦτα, τυφ-  
knowledge; to whom for not is present these things, blind  
λος ἐπτι, μυωπαῶν, λήθην λαβὼν τοῦ  
is, being short-sighted, a forgetfulness having received of the  
καθαρισμοῦ τῶν παλαιῶν αὐτοῦ ἀμαρτημάτων.  
purification of the old of himself sins.

10 Διὸ μάλλον, ἀδελφοί, σκουδασάτε βεβαίαν  
Therefore rather, brethren, do you earnestly strive sure  
ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα  
of you the calling and election to make; these things  
γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτε. 11 Οὐδὲ  
for doing not you may fall at any time. So

γὰρ πλουσίως ἐπιχορηγήθησεται ὑμῖν ἡ εἰσο-  
for richly will be furnished to you the en-  
δος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν  
trance into the age-lasting kingdom of the Lord of us  
καὶ σωτῆρος Ἰησοῦ Χριστοῦ. 12 Διὸ οὐκ ἀμε-  
and Savior Jesus Anointed. Therefore not I will

λήσω αἰεὶ ὑμᾶς ὑπομνησκείν περὶ τούτων,  
neglect always you to remind concerning these things,  
καί περ εἰδὼτας, καὶ ἐστηριγμένους ἐν τῇ παρού-  
although knowing, and being established in the present  
σῇ ἀληθείᾳ. 13 Δίκαιον δὲ ἡγούμαι, ἐφ' ὅσον  
truth. Right and I think, in as much as

εἰμι ἐν τούτῳ τῷ σκηνωματί, διεγείρειν ὑμᾶς ἐν  
I am in this the tabernacle, to stir up you by  
ὑπομνήσει· 14 εἰδὼς, ὅτι ταχὺν ἐστὶν ἡ ἀπο-  
a reminding; knowing, that near at hand it is the laying  
θεσις τοῦ σκηνωματος μου, καθὼς καὶ ὁ κύριος  
make of the tabernacle of me, as even the Lord  
ἡμῶν Ἰησοῦς Χριστὸς ᾠδήλωσε μοι. 15 Σπου-  
of us Jesus Anointed declared to me. I will

δάσω δὲ καὶ ἑκάστοτε, εἶναι ὑμᾶς μετὰ τὴν  
endeavor but also always, to have you after the  
ἐμὴν ἐξόδον, τὴν τούτων μνήμην ποιεῖσθαι.  
my departure, of these things a recollection to make.

15 Ὅν γὰρ σεσοφισμένοις μυθοῖς ἐξακολουθεῖ-  
Not for having been cunningly devised tales having followed  
σαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν  
we made known to you the of the Lord of us  
Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'  
Jesus Anointed power and presence, but  
ἐπὶ ταῖς γενήθεσσι τῆς ἐκείνου μεγαλειότητος.  
lookers on having become of the of that greatness.

17 Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ  
Having received for from God a father honor and  
δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύτης ὑπο-  
glory, from a voice having been brought to him of this kind by  
τῆς μεγαλοπρεποῦς δόξης· οὗτος ἐστὶν ὁ υἱὸς  
the magnificent glory; This is the son  
μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδοκῶσα. 18 Καὶ  
of me the beloved, in whom I am delighted. And

ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ  
this the voice we heard from heaven

9 for he who is not pos-  
sessed of these things is  
blind, closing his eyes,  
having become forgetful  
of the PURIFICATION of  
his old Sins.

10 Therefore, Brethren,  
more earnestly endeavor  
to make Your CALLING  
and Election sure; since  
by doing these things  
you will never fall;

11 for thus richly will be  
furnished to you the EN-  
TRANCE into the AIONIAN  
Kingdom of our LORD and  
Savior Jesus Christ.

12 Therefore I will  
\* not neglect always to re-  
mind You of these things,  
although you know and  
are established in the  
PRESENT Truth.

13 And I think it right,  
as long as I am in THIS  
TABERNACLE, to excite  
you by Remembrance;

14 knowing That the  
LAYING ASIDE of my  
TABERNACLE is at hand,  
even as our LORD Jesus  
Christ declared to me.

15 Now I will also en-  
deavor always to have you,  
after MY Departure, to  
make MENTION of these  
things.

16 For we have not been  
following cunningly de-  
vised Tales, in making  
known to you the POWER  
and Appearance of our  
LORD Jesus Christ, but  
were Beholders of THAT  
Greatness.

17 For having received  
from God the Father Honor  
and Glory, a Voice of this  
kind was brought to him  
by the MAGNIFICENT  
Glory—“This is my \*SON,  
“the BELOVED, in whom  
“I delight.”

18 And This voice  
which was brought from

\* VATICAN MANUSCRIPT.—12. be ready always.

17. my son, my BELOVED.

10. 1 John ii. 9, 11. 11. Eph. v. 20; Heb. ix. 14; 1 John i. 7. 12. 1 Pet. iii. 17.  
13. Rom. xv. 14, 15; Phil. iii. 1; 1 Pet. iii. 1; 1 John ii. 21; Jude 5. 13. 1 Pet. v. 13;  
14. 1 Pet. iii. 17. 15. 1 Cor. v. 1, 4. 16. 2 Tim. iv. 6. 17. 14. John xxi. 18, 19.  
18. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2. 19. Matt. xvii. 1, 2; Mark ix. 3; John  
i. 14; 1 John i. 1. 20. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.



ενειχθεισαν <sup>19</sup> συν αὐτῷ ὄντες ἐν \* [τῷ] ὄρει τῷ  
having been brought with him being in [the] mountain the  
ἁγίῳ, <sup>19</sup> καὶ ἐχόμεν βεβαίωτερον τὸν προφητι-  
holy, and we have more firm the prophetic  
κὸν λόγον· ᾧ καλῶς ποιεῖτε προσεχόντες,  
word; to which well you do taking heed,  
ὥς λύχνῳ φαίνοντι ἐν αὐχμηρῇ τοπῇ, ἕως οὗ  
as to a lamp shining in a filthy place, till of which  
ἡμέρα διαυγασθῇ, καὶ φῶσφορος ἀνατελῇ ἐν  
a day may shine through, and bringing light may arise in  
τας καρδίας ὑμῶν· <sup>20</sup> τοῦτο πρῶτον γινώσκον-  
the hearts of you; this first knowing,  
τες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλ-  
that all prophecy of a writing, of its own locu-  
σεως οὐ γίνεται. <sup>21</sup> Οὐ γὰρ βεληματι ἀνθρῶ-  
ing not it is. Not for by will of man  
που πνεχθῇ ποτε προφητεία, ἀλλ' ὑπο πνευμα-  
was brought at any time prophecy, but by spirit  
τος ἁγίου φερόμενοι ἐλάλησαν \* [ἅγιοι] θεοῦ  
holy being moved spoke [holy] of God  
ἀνθρώποι.  
men.

ΚΕΦ. Β'. 2.

<sup>1</sup> Ἐγενοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,  
Were but even false prophets among the people,  
ὧς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδασκαλοὶ, οἵτινες  
as also among you will be false teachers, who  
παρεῖπαιζουσιν αἵρεσεις ἀπωλείας, καὶ τὸν ἀγο-  
will privately introduce heresies of destruction, even the having  
ραπάντα αὐτοὺς δεσποτῇ ἀρνουμένοι, ἐπαγο-  
bought them sovereign Lord denying, bringing  
τες ἑαυτοὺς ταχύνῃ ἀπώλειαν· <sup>2</sup> (καὶ πολλοὶ  
on themselves swift destruction; (and many  
ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις,  
will follow of them the impure practices,  
δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθή-  
on account of whom the way of the truth will be evil spoken  
σεται·) <sup>3</sup> καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις  
of.) and by covetousness deceitful words  
ὑμᾶς ἐμπορευσονται· οἷς τὸ κρίμα ἐκπαλαῖον  
you they will make gain of; to whom the judgment of old not  
ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυσταζει. <sup>4</sup> Εἰ  
lingers, and the destruction of them not slumbers. If  
γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφεί-  
for the God messengers having sinned not spared,  
σατο, ἀλλὰ σείραις ζοφῶν τάρταρος  
but with chains of thick darkness having confined in Tartarus  
παρέδωκεν εἰς κρίσιν τηρουμένους· <sup>5</sup> καὶ ἀρχαι-  
he delivered up for a judgment being kept; and of old  
οὐ κόσμον οὐκ ἐφείσατο, ἀλλ' ὀγδοὺν Νῶε δι-  
a world not he spared, but eighth Noah of

Heaven we heard, being with him on the HOLY Mountain.

<sup>19</sup> And we have the PROPHETIC Word more confirmed, to which you do well, taking heed, (as to a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

<sup>20</sup> This first ascertaining, That All Prophecy of Scripture is not of its own Solution;

<sup>21</sup> for not at any time was Prophecy brought by the Will of Man, but \* Men from God spoke, being moved by holy Spirit.

CHAPTER II.

<sup>1</sup> But there were even False Prophets among the PEOPLE, as also there will be False teachers among you, who will privately introduce destructive Heresies, even denying the SOVEREIGN Lord who brought them, bringing on themselves Swift Destruction.

<sup>2</sup> And many will follow Their Impurities; on account of whom the WAY of TRUTH will be reviled;

<sup>3</sup> and with Covetousness they will make gain of You with Deceitful Words; whose JUDGMENT of old does not linger, and their DESTRUCTION does not slumber.

<sup>4</sup> For if God did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick darkness, delivered them over into custody for Judgment;

<sup>5</sup> and did not spare the Old World, but kept in safety Noah, the Eighth

\* VATICAN MANUSCRIPT.—18. the—omit.

21. holy—omit.

21. Men from God spoke,

† 18. Matt. xvii. 6. † 19. Psa. cxix. 105; John v. 35. † 21. 3 Tim. iii. 16; 1 Pet. i. 11. † 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 16; iii. 18. † 1. Deut. xii. 1. † 1. Matt. xxiv. 11; Acts xx. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 3 Tim. iii. 1, 8; 1 John iv. 1; Jude 18. † 1. Jude 6. † 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 20. † 1 Pet. i. 18; Rev. v. 2. † 1. Phil. iii. 19. † 2. Rom. xvi. 18; 2 Cor. xii. 17, 18; 1 Tim. vi. 8. † 2. 2 Cor. ii. 17. † 5. Gen. vii. 1, 2, 23; Heb. xi. 6; 1 Pet. iii. 20

καίσινης κηρυκα ἐφύλαξε κατακλυσμον κοτ-  
 righteousness a herald he kept safe a deluge to a  
 μῃ ἀσεβῶν ἐπαξας· <sup>6</sup> καὶ πόλεις Σοδομῶν  
 world of impious ones having brought; and cities of Sodom  
 καὶ Γομορρᾶς τεφρώσας \* [καταστροφή] κατε-  
 and Gomorrah having reduced to ashes (to an overthrow) he con-  
 κρίνεν, ὑποδείγμα μέλλοντων ἀσεβειν τεθει-  
 demned, an example future to be impious having  
 κως· <sup>7</sup> καὶ δίκαιον Λωτ καταπονοῦμενον  
 been placed; and just Lot being wearied  
 ὑπο τῆς τῶν ἀθεσμῶν ἐν ἀσελγείᾳ ἀναστροφῆς  
 by the of the lawless ones in lawlessness of behavior  
 ἐρρύσατο· <sup>8</sup> (βλεμματι γὰρ καὶ ἀκοῇ ὁ δίκαι-  
 he rescued; (in seeing for and in hearing the just one,  
 ος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας  
 dwelling among them, day by day  
 ψυχὴν δίκαιαν ἀνομῶς ἐργοῖς ἐβασανίζεν·)  
 soul righteous with lawless deeds was tormented;)  
<sup>9</sup> οἶδε κύριος εἰσεβεῖς ἐκ πειρασμοῦ ρυεσθαι,  
 knows Lord pious ones out of temptation to rescue,  
 ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους  
 unjust ones but for a day of judgment being cut off  
 τηρεῖν· <sup>10</sup> μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν  
 to be kept; especially but those after flesh in  
 ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος  
 lust of pollution going, and lordship  
 καταφρονοῦντας. Τολμᾷται, αὐθαδεῖς, δοξας  
 despising. Daring, self-willed, of dignity  
 οὐ τρέμουσι βλασφημοῦντες· <sup>11</sup> ὅπου ἀγγελοῖ  
 not they are afraid speaking evil; where messengers  
 ἰσχυὶ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι  
 in strength and power greater being, not bring  
 κατ' αὐτῶν παρὰ κυριᾶς βλασφημίαν κρίσιν·  
 against them from Lord a railing judgment;  
<sup>12</sup> οὗτοι δὲ, ὡς ἀλογα ζῶα, φυσικὰ, γεγενη-  
 these but, like irrational animals, natural, having been  
 μένα εἰς θλάσιν καὶ φθορᾷ, ἐν οἷς ἀγ-  
 made for capture and slaughter, in which things they do  
 νοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν  
 not understand reviling, in the corruption of them  
 καταφθαρῆσονται, <sup>13</sup> κομιούμενοι μισθὸν ἀδι-  
 they will be destroyed, receiving a reward of un-  
 κίας· ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυ-  
 righteousness; a pleasure esteeming the in day lux-  
 φῆν, σπιλοὶ καὶ μῆμοι, ἐντροφῶντες ἐν ταῖς  
 ury, spots and stains, revelling in the  
 ἀπαταῖς αὐτῶν, συνευωχούμενοι ὑμῖν, <sup>14</sup> ὀφθαλ-  
 deceptions of themselves, feasting together with you, eyes  
 μους ἐχόντες μέστους μοιχαλίδος καὶ ἀκατά-  
 having full of an adulteress and un-  
 παύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστη-  
 strained from sin, alluring souls un-

to a Herald of Righteous-  
 ness, bringing to a Deluge  
 on a World of Impious  
 men;

6 and condemned the  
 Cities of Sodom and  
 Gomorrah, reducing them  
 to ashes, making them  
 an Example for the im-  
 pious hereafter;

7 but rescued Righte-  
 ous Lot, being grievously  
 harassed with the low  
 CONDUCT of the LAW-  
 LEAS;

8 (for that righteous  
 man dwelling among them,  
 was Daily tormenting his  
 righteous Soul, by seeing  
 and hearing their Lawless  
 Deeds;)

9 the Lord knows how  
 to rescue the Pious out of  
 Trial, and to keep the Un-  
 righteous for a Day of  
 Judgment to be cut off;

10 but more especially  
 those who go after the  
 Flesh in the Lust of Pol-  
 lution, and who despise  
 Dominion; daring, self-  
 willed, they are not afraid  
 to revile Dignities,

11 where the Angels  
 who are greater in Strength  
 and Power do not bring  
 against them a Reviling  
 Judgment from the Lord;

12 but these, like  
 natural Irrational Animals,  
 made for capture and  
 slaughter, reviling things  
 which they do not under-  
 stand, will be destroyed  
 by their own CORRUPTION,

13 receiving to a Re-  
 ward of Unrighteousness.  
 They esteem to LUXURIOUS  
 FESTIVITY by Day a Pleas-  
 ure; Spots and Blem-  
 ishes, revelling in their  
 LOVE-FEASTS, while  
 feasting together with  
 you;

14 having Eyes full of  
 an Adulteress, and unre-  
 strained from Sin, alluring

\* VATICAN MANUSCRIPT.—6 to an Overthrow—omit.  
 they have a Reward of Unrighteousness.

13. being Unrighteous.

1. 5. 1 Pet. iii. 10.  
 1. 6. Num. xxvi. 10.  
 1. 10. Jude 4, 7, 8, 10, 16.  
 Rom. xiii. 12.

2. 5. 2 Pet. iii. 6.  
 2. 7. Gen. xix. 10.  
 2. 12. Jer. xii. 3; Jude 19.  
 2. 13. Jude 12.

3. 6. Gen. xix. 24; Deut. xxi. 23; Judg.  
 3. 9. Psa. xxxiv. 17, 19; 1 Cor. x. 18.  
 3. 13. Phil. iii. 10.  
 3. 14. 1 Cor. xi. 30, 31.

ρικτους, καρδιαν γεγυμνασμενην πλεονεκειας  
 stable, a heart having been trained for covetousness  
 εχοντες, καταρας τεκνα, <sup>15</sup> καταλιποντες ευθει-  
 having, of a curse children, having left a straight  
 αν οδον, επλανηθησαν, εξακολουθησαντες τη  
 way, they wandered, having followed in the  
 οδω του Βαλααμ του Βοορ, ος μισθον αδι-  
 way of the Balaam of the Boor, who a reward of unrighte-  
 κιας ηγαπησεν, <sup>16</sup> ελεγξιν δε εσχεν ιδιας παρα-  
 ousness loved, a reproof but he had of his own trans-  
 νομιας· ο βοσκειν αφωνον, εν ανθρωπου φωνη  
 gression; a beast of burden dumb, with of man a voice  
 φθεγγαμενον, εκωλυσε την του προφητου  
 having spoken, restrained the of the prophet  
 παραφρονια. <sup>17</sup> Ουτοι εισι πηγαι ανυδροι, και  
 madmen. These are fountains without water, and  
 δμιχλαι υπο αιολακος ελαυνομεναι· οis ο  
 fogs by a whirlwind being driven; for which the  
 ζοφος του σκοτους \* [εις αιωνα] τετηρηται.  
 gloom of the darkness [for an age] has been kept.  
<sup>18</sup> Τπερογκα γαρ ματαιοτητος φθεγγομενοι  
 Swellings for of folly speaking  
 δελεαζουσιν εν επιθυμiais σαρκος, ασελγειαίς,  
 they allure by lusts of flesh, by impurities,  
 τους ολιγως αποφυγοντας τους εν πλανη ανασ-  
 those scarcely having fled away from those in error liv-  
 τρεφομενους· <sup>19</sup> ελευθεριαν αυτοis επαγγελλο-  
 ing; freedom to them promising  
 μενοι, αυτοi δουλοι υπαρχοντες της φθορας·  
 themselves slaves slaves being of the corruption;  
 ω γαρ τις ηττηται, τουτω και δεδουλω-  
 by what for any one has been overcome, by this also he has been en-  
 ται. <sup>20</sup> Ει γαρ αποφυγοντες τα μiasματα του  
 alarmed. If for having fled away from the pollutions of the  
 κοσμου εν επιγνωσει του κυριου και σωτηρος  
 world by a knowledge of the Lord and savior  
 Ιησου Χριστου, τουτοις δε παλιν εμπλακεντες  
 Jesus Anointed, with these and again having been entangled  
 ηττωνται, γεγονεν αυτοis τα εσχτα χειρονα  
 they are overcome, has become to them the things last worse  
 των πρωτων. <sup>21</sup> Κρειττον γαρ ην αυτοis, μη  
 of the first. Better for it was for them, not  
 επεγνωκεναι την οδον της δικαιοσυνης, η επιγ-  
 to have known the way of the righteousness, than having  
 νουσιν επιστρεψαι εκ της παραδοθεισης αυτοis  
 known to have turned back from the having been delivered to them  
 αγιας εντολης. <sup>22</sup> Συμβεβηκε \* [δε] αυτοis το  
 holy commandment. It has happened [but] to them the

unstable Souls; † having a  
 Heart exercised in Lasci-  
 viousness; Children of a  
 Curse;

15 having forsaken the  
 Right Path, they wan-  
 dered; having followed the  
 way of † BALAAM, the son  
 of † BOOR, they loved the  
 Reward of Unrighteous-  
 ness;

16 but he had a Reproof  
 for His Transgression;  
 a dumb Beast, speaking  
 with a \* Man's Voice re-  
 strained the MADNESS of  
 the PROPHET.

17 † These are Foun-  
 tains without water, and  
 Fogs driven along by a  
 Whirlwind, for whom the  
 GLOOM of DARKNESS is  
 reserved.

18 For † speaking ex-  
 travagant words of Van-  
 ity, they allure by Sen-  
 sual Lusts and Impure  
 practices, † THOSE who  
 had scarcely FLED AWAY  
 from THOSE LIVING in  
 Error;

19 promising † Freedom  
 to them, being themselves  
 † Slaves of CORRUPTION;  
 for by what any one has  
 been overcome, to this al-  
 so he has been enslaved.

20 For † if, having fled  
 away from the VALLU-  
 TIONS of the WORLD, by  
 the Knowledge of our  
 LORD and Savior Jesus  
 Christ, and having been  
 again entangled they are  
 overcome by them, the  
 LAST state with them has  
 become worse than the  
 FIRST.

21 For † it were better  
 for them not to have  
 known the WAY of RIGHT-  
 EOUSNESS, than having  
 known it, to have turned  
 back from the HOLY Com-  
 mandment DELIVERED to  
 them.

23 But it has happened

\* VATICAN MANUSCRIPT.—15. BOOR, they loved the Reward of Unrighteousness. 16.  
 Men's. 19. for an Age—omit. 22. but—omit.

† 14. Jude 11. † 15. Num. xxii. 5, 7, 21, 23, 28; Jude 11. † 17. Jude 12, 13.  
 † 18. Jude 16. † 19. Gal. v. 18; 1 Pet. ii. 16. † 20. John  
 viii. 24; Rom. vii. 10. † 21. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 26, 27. † 22.  
 Luke xii. 47, 48; John ix. 41; xv. 22.

της αληθους παροιμιας· Κυων επιστρεψας επι  
of the true proverb; A dog having turned back to  
το ιδιον εξεραμα· και· Ὡς λουσαμενη, εις  
the own vomit; and; A hog having been washed, to  
κυλισμα βορβορου.  
a rolling-place of mire.

ΚΕΦ. γ'. 3.

<sup>1</sup> Ταυτην ηδη, αγαπητοι, δευτεραν υμιν  
This now, beloved ones, second to you  
γραφω επιστολην, εν αις διεγειρω υμωv εν  
I write a letter, in which I stir up of you by  
υπομνησει την ειλικρινη διανοιαν· <sup>2</sup> μνησθηνα  
a remembrance the sincere mind; to be mindful  
των προειρημενων ρηματων υπο των αγιων  
of the having been spoken before words by the holy  
προφητων, και της των αποστολων ημων εν-  
prophets, and of the of the apostles of us com-  
τολης του κυριου και σωτηρος· <sup>3</sup> τουτο πρω-  
mandment of the Lord and savior; this first  
τον γνωσκοντες, οτι ελευσονται εκ' εσχατου  
knowing, that will come in last  
των ημερων εν εμπαγειμονη εμπαικται, κατα τας  
of the days with scoffing scoffers, according to the  
ιδιαις επιθυμιας αυτων πορευομενοι, <sup>4</sup> και λεγον-  
own lusts of themselves walking, and saying;  
τες· Που εστιν η επαγγελια της παρουσιας  
Where is the promise of the presence  
αυτου; αφ' ης γαρ οι πατερες εκοιμηθησαν,  
of him? from of which for the fathers fell asleep,  
παντα ουτω διαμενει απ' αρχης κτισεως.  
all things thus remains from a beginning of creation.  
<sup>5</sup> Λαθναται γαρ αυτους τουτο θελοντας, οτι ουρα-  
It escapes notice for them this being willing, that heav-  
νοι ησαν εκπαλαι, και γη εξ υδατος και δι'  
ens were of old, and earth out of water. and through  
υδατος συνεστωσα, τω του θεου λογω,  
water having been placed together, by the of the God word,  
<sup>6</sup> δι' ων ο τοτε κοσμος υδατι κατα-  
by means of which things the then world by water having  
κλυσθεις απωλετο· <sup>7</sup> οι δε νυν ουρανοι και η γη  
been deluged was destroyed; the but now heavens and the earth  
τω αυτου λογω τεθησαυρισμενοι εισι, πυρι  
by the him word having been treasured up are, for fire  
τηρουμενοι εις ημεραν κτισεως και απωλειαις  
being kept to a day of judgment and destruction  
των απεθων ανθρωπων. <sup>8</sup> Εν δε τουτο μη  
of the impious men. One but this not  
λαθνατω υμας, αγαπητοι, οτι μια ημερα παρα  
let escape you, beloved ones, that one day with  
κυριου ως χιλια ετη, και χιλια ετη ως ημερα  
Lord as a thousand years, and a thousand years as a day  
μια. <sup>9</sup> Ου βραδυνει· \* [δ] κυριος της επαγγε-  
one. Not is slow [the] Lord of the promise,  
λιας, ως τινες βραδυνητα ηγουνται· αλλα  
as some slowness account; but

to them according to the  
TRUE Proverb; † "The  
Dog returned to his own  
Vomit; and the washed  
Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle,  
Beloved, I now write to  
you, in both of which † I  
stir up Your SINCERE  
Minds by Remembrance;

2 to recollect the WORDS  
PREVIOUSLY SPOKEN by  
the HOLY Prophets, and of  
‡ the COMMANDMENT of  
our LORD and Savior, by  
the APOSTLES;

3 † knowing This first,  
That in the Last of the  
DAYS Scoffers will come  
with scoffing, † walking  
after their OWN Lusts,

4 and saying, † "Where  
is the PROMISE of his  
PRESENCE? for from the  
time the FATHERS fell  
asleep, all things continue  
in this way from the Be-  
ginning of the Creation."

5 For this purposely es-  
capes them, That tho  
Heavens were of old, and  
‡ the Earth out of Water  
and by means of Water  
subsists, † by the word  
of GOD;

6 † by which the THEN  
WORLD was destroyed by a  
Deluge of Water.

7 But the present  
HEAVENS and the EARTH,  
by the \* SAME Word, are  
treasured up, being kept  
for Fire to a Day of Judg-  
ment and Destruction of  
IMPIOUS Men.

8 But let not this One  
thing escape You, Beloved,  
That One Day with the  
Lord is as a Thousand  
Years, and † a Thousand  
Years as one Day.

9 † The Lord of the  
PROMISE is not slow, as  
some regard Slowness, but

\* VATICAN MANUSCRIPT.—7. SAME Word.

9. the—omit.

† 22. Prov. xvi. 11.

† 1. 2 Pet. i. 13.

† 2. Jude 17.

† 8. 1 Tim. ii. 1;

† 2 Tim. iii. 1; Jude 18.

† 2. 2 Pet. iii. 10.

† 4. Isa. v. 19; Jer. xlv. 15; 1 John. iii. 10.

† 27; Matt. xxiv. 49; Luke xii. 43.

† 5. Ps. xxiv. 2; cxlvi. 6.

† 5. Gen. i. 6; 9.

† 5. Gen. i. 6; 9.

† 6. Gen. vii. 11—23; ii. 5.

† 8. Ps. xc. 4.

† 9. Heb. ii. 3; Heb. x. 22.

μακροθυμει εις ημας μη βουκομενος τινας απο-  
 is long-suffering towards us not desiring some to  
 λεισθαι, αλλα παντας εις μετανοιαν χωρησαι.  
 perish, but all for a reformation to come.

10 Ἡξει δε ἡ ἡμέρα κυρίου ὡς κλεπτης, ἐν ἣ  
 Will come but the day of Lord as a thief, in which

οἱ οὐρανοὶ βοιζήδον παρελευσονται, στοιχεῖα  
 the heavens with a rushing sound will pass away, elements

δε καυσουμενα λυθησονται, καὶ γῆ καὶ τὰ ἐν  
 and burning intensely will be dissolved, and earth and all in

αὐτῇ ἔργα κατακαησεται. 11 Τούτων οὖν  
 her works will be burned up. Of these things therefore

παντων λυομενων, ποταποὺς δεῖ ὑπαρχειν  
 all being dissolved, what once it behooves to be

\*[ὑμας] ἐν ἁγίαις ἀναστοφαῖς καὶ εὐσεβείαις;  
 [you] in holy conduct and piety?

12 προσδοκῶντας καὶ σκευδοντας τὴν παρουσίαν  
 looking for and hastening the presence

τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρου-  
 of the of the God day, on account of which heavens being on

μενοὶ ληθησονται, καὶ στοιχεῖα καυσουμενα  
 fire will be dissolved, and elements burning intensely

τήκεται. 13 Καινοὺς δε οὐρανοὺς καὶ γῆν και-  
 melts. New but heavens and earth new

νὴν κατὰ τὸ ἐπαγγελμα αὐτοῦ προσδοκῶμεν,  
 according to the promise of him we look for,

ἐν οἷς δικαιοσύνη κατοικεῖ. 14 Διο, ἀγαπητοί,  
 in which righteousness dwells. Therefore, beloved ones,

ταῦτα προσδοκῶντες, σπουδασατε ἀσπιλοὶ καὶ  
 these things looking for, do you diligently endeavor spotless and

οἰμωμῆτοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν  
 blameless by him to be found in peace, and the

τοῦ κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε·  
 of the Lord of us long-suffering, salvation do you reckon;

καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος  
 as also the beloved of us brother Paul

κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἐγράψεν  
 according to the to him having been given wisdom wrote

ὑμῖν, 16 ὡς καὶ ἐν πάσαις \* [ταῖς] ἐπιστολαῖς,  
 to you, as also in all [the] letters,

λαλῶν ἐν αὐταῖς περὶ τούτων ἐν οἷς ἐστὶ δυσ-  
 speaking in them concerning these; in which is hardly

νοητὰ τινα, ἃ ὁ ἀμαθεὶς καὶ ἀστηρικ-  
 understood some things, which the unlearned and unstable

τοὶ στεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς  
 distort, as also the remaining writings, to

τὴν ἰδίαν αὐτῶν ἀπώλειαν. 17 Ὑμεῖς οὖν, ἀγα-  
 the own of themselves destruction. You therefore, be-

is patient towards us, not  
 wishing that any one  
 should perish, but that  
 all should come to Refor-  
 mation.

10 But the DAY of the  
 Lord will come as a Thief,  
 in which the HEAVENS  
 shall pass away with a  
 rushing sound, and the  
 Elements burning intense-  
 ly shall be dissolved, and  
 the Earth and the WORKS  
 in it shall be \* burned up.

11 All These things,  
 \* therefore, being dissolved,  
 what persons ought we to  
 be in Holy Conduct and  
 Piety?—

12 Expecting and has-  
 tening the PRESENCE of  
 the DAY of GOD, on ac-  
 count of which the Heav-  
 ens being on fire will be  
 dissolved, and the Ele-  
 ments burning intensely  
 will melt.

13 But we, according to  
 his PROMISE, are looking  
 for a New Heavens and  
 a new Earth, in which dwells  
 Righteousness.

14 Therefore, Beloved  
 looking for These things  
 diligently endeavor to be  
 found by him in Peace,  
 spotless and blameless;

15 and reckon the  
 PATIENCE of our LORD as  
 Salvation; even as our  
 BELOVED Brother Paul,  
 according to the wisdom  
 IMPARTED to him, wrote  
 to you;

16 as also in All his  
 Epistles, speaking in  
 them concerning these  
 things; in which some  
 things are hard to be un-  
 derstood; which the UN-  
 INSTRUCTED and Unstable  
 pervert, as also the OTHER  
 Scriptures, to Their OWN  
 Destruction.

17 Do you therefore Be-

\* VATICAN MANUSCRIPT.—10. discovered.  
 the—omit.

11. thus.

11. you—omit.

13.

10. Isa. xxx. 18; 1 Pet. iii. 20. 11. 1 Tim. ii. 4; 10. Matt. xiv.  
 43; Luke xii. 30; 1 Thes. v. 2; Rev. iii. 3; xvi. 18. 11. 1 Pet. i. 15. 12. 1 Cor.  
 i. 7; Titus ii. 12. 12. Ps. l. 3; Isa. xxiv. 4. 12. Micah i. 4. 13. Isa.  
 lxx. 17; lxxi. 23; Rev. xxi. 1, 27. 14. 1 Cor. i. 8; xv. 28; 1 Thes. ii. 10; 1 Thes. ii. 13;  
 v. 23. 15. Rom. ii. 4; 1 Pet. iii. 20. 16. Rom. viii. 10; 1 Cor. xv. 24; 1 Thes. iv. 13.

πῆτοι, προγινώσκοντες, φυλασσεσθε, ἵνα μὴ  
 loved ones, knowing before, be you on guard, so that not  
 τῇ τῶν ἀθεσμων πλάνῃ συναπαχθεντες, ἐκτε-  
 by the of the lawless ones deceit having been led away, you may  
 σῆτε τοῦ ἰδίου στηριγμου· <sup>18</sup> αὐξανετε δὲ ἐν  
 fall from the own stability; grow you but in  
 χαρίτι καὶ γνῶσει τοῦ κυρίου ἡμῶν καὶ σωτη-  
 favor and knowledge of the Lord of us and savior  
 ρος Ἰησοῦ Χριστοῦ. Αὐτῷ ἡ δόξα καὶ νῦν καὶ  
 Jesus Anointed. To him the glory both now and  
 εἰς ἡμέραν αἰῶνος· \* [ἀμήν.]  
 to a day of an age; [so be it.]

loved, & being forewarned,  
 † be on your guard, lest  
 being led away by the DE-  
 CEIT of the LAWLESS, you  
 should fall from your own  
 stability;  
 18 † but grow in Favor  
 and Knowledge of our  
 Lord and Savior Jesus  
 Christ. † To him be the  
 GLORY both now and for  
 the Day of the Age. \*

\* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscription—SECOND OF PETER.

† 17. Mark xiii. 23; 2 Pet. i. 12.  
 Eph. iv. 13; 1 Pet. ii. 2.

† 17. Eph. iv. 14; 2 Pet. i. 10, 11; II. 12.  
 † 18. 2 Tim. iv. 18; Rev. i. 6.

† 18.

\* FIRST OF JOHN.

ΚΕΦ. α'. 1.

1 Ὁ ἦν ἀπ' ἀρχῆς, ὁ ἀκηκοάμεν, ὁ ἑώρακα-  
What was from a beginning, what we have heard, what we have  
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ εὐεασάμεθα, καὶ  
seen with the eyes of us, what we gazed on, and  
αἱ χεῖρες ἡμῶν ἐψηλαφήσαν, περὶ τοῦ λόγου  
the hands of us felt, concerning the word  
τῆς ζωῆς. 2 (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακα-  
of the life; (and the life was manifested, and we have  
μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν  
seen, and we bear testimony, and we declare to you  
τὴν ζωὴν τὴν αἰωνίον, ἥτις ἦν πρὸς τὸν πατέρα,  
the life the age-lasting, which was with the father,  
καὶ ἐφανερώθη ἡμῖν.) 3 ὁ ἑώρακαμεν καὶ ἀκη-  
and was manifested to us,) what we have seen and we  
κοάμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-  
have heard, we declare to you, so that also you fel-  
νωνίαν ἐχῆτε μεθ' ἡμῶν· καὶ ἡ κοινωνία δε ἡ  
lowship may have with us; indeed the fellowship and the  
ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ  
our with the father and with the son  
αὐτοῦ Ἰησοῦ Χριστοῦ. 4 Καὶ ταῦτα γράφομεν  
of him Jesus Anointed. And these things we write  
\* [ὑμῖν,] ἵνα ἡ χάρις ὑμῶν ᾗ πεπληρωμένη.  
[to you,] so that the joy of you may be complete.  
5 Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκοάμεν ἀπ'  
And this is the message, which we have heard from  
αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς  
him and announce to you, that the God light  
ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.  
is, and darkness in him not is any.  
6 Ἐὰν εἰπῶμεν, ὅτι κοινωνίαν ἐχομεν μετ' αὐτοῦ  
If we should say, that fellowship we have with him  
καὶ ἐν τῇ σκοτῇ περιπατοῦμεν, ψευδομεθα, καὶ  
and in the darkness we should walk, we speak falsely, and  
οὐ ποιοῦμεν τὴν ἀληθειαν. 7 Ἐὰν δὲ ἐν τῷ φωτὶ  
not we do the truth; if but in the light  
περιπατοῦμεν, ὥς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοι-  
we should walk, as he is in the light, fel-  
νωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ  
lowship we have with each other, and the blood of Jesus  
\* [Χριστοῦ] τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ  
[Anointed] the son of him cleanses us from  
πάσης ἁμαρτίας. 8 Ἐὰν εἰπῶμεν, ὅτι ἁμαρτίαν  
all sin. If we should say, that sin  
οὐκ ἐχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀληθεῖα  
not we have, ourselves we deceive, and the truth  
οὐκ ἐστὶν ἐν ἡμῖν. 9 Ἐὰν ὁμολογῶμεν τὰς  
not is in us. If we confess the

CHAPTER I.

1 : What was from the Beginning, what we have heard, what we have seen with our EYES, : what we beheld and : our HANDS felt, concerning the WORD of LIFE ;—

2 and : the LIFE was made manifest, and \* what we have seen, we also testi-  
fy, and declare to you the AIONIAN LIFE, : which was with the FATHER, and was manifested to us ;—

3 : what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed : our FELLOWSHIP is with the FATHER, and with his SON Jesus Christ.

4 And these things \* we write to you, : that your joy may be complete.

5 : And this is the MES-  
SAGE which we have heard from him, and announce to you, That : God is Light, and with him there is no Darkness.

6 : If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and per-  
form not the TRUTH ;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and : the BLOOD of Jesus, his SON, cleanses us from All Sin.

8 : If we say That we have not Sin, we deceive Ourselves, and : the TRUTH is not in us.

9 : If we confess our

\* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN.  
4. to you—omit. 7. Anointed—omit.

2. what we have seen. 4. we.

1. 1. John i. 1; 1 John ii. 13. : 1. John i. 14; 2 Pet. i. 10. : 1. Luke xxiv. 30;  
John xx. 27. : 2. John i. 4; xl. 25; xiv. 6. : 2. John i. 1, 2. : 2. Acts iv. 10.  
3. 1. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. : 4. John xv. 11; xvi. 24; 3 John 12.  
5. 1. John iii. 21. : 5. John i. 9; viii. 12; ix. 5; xii. 25, 26. : 6. 2 Cor. vi. 14;  
1 John ii. 4. : 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 12. : 8. James iii. 2. : 9.  
1 John ii. 4. : 9. 1. 1st. xxiii. 5; Prov. xxviii. 13. : 9.

ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα  
us of us, faithful he is and just, so that  
 ἀφ' ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισθ' ἡμᾶς  
he may forgive to us the sins, and he may cleanse us  
 ἀπο πάσης ἀδικίας. <sup>10</sup> Εἰπώμεν, ὅτι οὐχ  
from all unrighteousness. If we should say, that not  
 ἡμαρτήκαμεν, ψευστὴν ποιοῦμεν αὐτόν, καὶ ὁ  
we have sinned, a liar we make him, and the  
 λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.  
word of him not is in us.

ΚΕΦ. β'. 2.

<sup>1</sup> Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ  
Dear children of me, these things I write to you, so that not  
 ἐκστῆτε· καὶ εἰ τις ἁμαρτῇ, παρακλητοῦν  
you may sin; and if any one should sin, a helper  
 ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαι-  
we have with the father, Jesus Anointed a just  
 ον· <sup>2</sup> καὶ αὐτός ἱλασμός ἐστι περὶ τῶν ἁμαρ-  
one; and he a propitiation is on account of the sins  
 τῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δε μόνον,  
of us, not on account of the ours but only,  
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. <sup>3</sup> Καὶ ἐν  
but also on account of whole of the world. And by  
 τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτόν, εἰ  
thus we know, that we have known him, if  
 τὰς ἐντολάς αὐτοῦ τηροῦμεν. <sup>4</sup> Ὁ λέγων· Ἐγ-  
the commandment of him we keep. The one saying; I  
 νῶκα αὐτόν, καὶ τὰς ἐντολάς αὐτοῦ μὴ τη-  
have known him, and the commandments of him not keep-  
 ρῶν, ψευστής ἐστι, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ  
ing, a liar he is, and in this one the truth not  
 ἐστίν. <sup>5</sup> Ὁς δ' ἀν τηρῇ αὐτοῦ τὸν λόγον,  
is. Who but may keep of him the word,  
 ἐλήθως ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώ-  
truly in this one the love of the God has been per-  
 ται. Ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμεν.  
fect. By this we know, that in him we are.  
<sup>6</sup> Ὁ λέγων ἐν αὐτῷ μένειν, οφείλει, καθὼς  
The one saying in him to abide, is bound, as  
 ἐκεῖνος περιεπάτησε, καὶ αὐτός \* [οὕτως] περι-  
he walked, also himself [thus] to  
 πατεῖν.  
walk.

<sup>7</sup> Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,  
Beloved ones, not a commandment new I write to you,  
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς·  
but a commandment old, which you had from a beginning;  
 ἡ ἐντολὴ ἡ παλαιά, ἐστὶν ὁ λόγος ὃν ἤκου-  
the commandment the old, is the word which you  
 σατε \* [ἀπ' ἀρχῆς]. <sup>8</sup> Πάλιν ἐντολὴν καινὴν  
heard [from a beginning.] Again a commandment new  
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν  
I write to you, which is true in him and in  
 ὑμῖν· ὅτι ἡ σκοτία παραγεται, καὶ τὸ φῶς τὸ  
you; because the darkness is passing away, and the light the

sins, he is faithful and just to forgive our sins, and to cleanse us from All Unrighteousness.

<sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

<sup>1</sup> My Dear Children! These things I write to you that you may not sin; and if any one should sin, we have an Advocate with the FATHER, Jesus Christ, the Righteous one;

<sup>2</sup> and he is a Propitiation on account of our sins, and not on account of ours only, but also on account of the Whole WORLD.

<sup>3</sup> And by this we know that we have known him, if we keep his COMMANDMENTS.

<sup>4</sup> He who says, "I have known him," and keeps not his COMMANDMENTS, is a liar, and the truth is not in this man;

<sup>5</sup> but he who keeps His word, truly in this man the LOVE of God has been made perfect. By this we know That we are in Him.

<sup>6</sup> He who says he abides in Him, ought him; if also to walk, as he walked.

<sup>7</sup> Beloved! I am not writing a new Commandment to you, but an old Commandment, which you had from the Beginning. The OLD COMMANDMENT is the word which you heard.

<sup>8</sup> Again, a new Commandment I am writing to you, which is true in him and in you; because the DARKNESS is passing

\* VATICAN MANUSCRIPT.—d. thus—omit.

7. from a Beginning—omit.

10. Psal. 112. 1. Rom. vii. 14; 1 Tim. ii. 5; Heb. vii. 26; 12. 24. 2. Rom. 11. 25; 2 Cor. v. 18; 1 John i. 7; 1v. 10. 2. John i. 29; 1v. 42; xi. 61, 52. 1 John iv. 14. 4. 1 John i. 6; 1v. 20. 4. 1 John i. 8. 5. John xiv. 21, 23. 5. 1 John iv. 12, 13. 6. John xv. 4, 5. 6. Matt. xi. 20; John xiii. 15; 1 Pet. ii. 21. 7. 2 John 8. 7. 1 John ii. 11. 8. John xiii. 24; xv. 12. 8. Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5, 8.



αληθινον ηδη φαινει. <sup>9</sup> Ο λεγων εν τῷ φωτι  
true now shines. The one saying in the light  
ειναι, και τον αδελφον αυτου μισων, εν τῷ  
to be, and the brother of himself hating, in the  
σκοτια εστιν εως αρτι. <sup>10</sup> Ο αγαπων τον  
darkness he is till now. The one loving the  
αδελφον αυτου, εν τῷ φωτι μενει, και σκανδα-  
brother of himself, in the light abides, and a stumbling-  
λον εν αυτω ουκ εστιν. <sup>11</sup> Ο δε μισων τον αδελφον  
block in him not is; the but one hating the brother  
αυτου, εν τῇ σκοτια εστι, και εν τῇ σκοτια περι-  
of himself, in the darkness is, and in the darkness walk-  
πατει, και ουκ οιδε που ὑπαγει, οτι ἡ σκοτια τυφ-  
and not knows where he goes, because the darkness blinds  
λωσε τους οφθαλμους αυτου. <sup>12</sup> Γραφω υμιν, τεκ-  
the eye of him. I write to you O dear  
νια, οτι αφενται υμιν αι ἁμαρτιαι δια το  
children, because are forgiven to you the sins through the  
ονομα αυτου. <sup>13</sup> Γραφω υμιν, πατερες, οτι εγ-  
name of him. I write to you, O fathers, because you  
νωκατε τον απ' αρχης. γραφω υμιν, νεανισκοι,  
have known him from a beginning; I write to you, O young men,  
οτι νενικηκατε τον πονηρον. γραφω υμιν,  
because you have overcome the evil one. I write to you,  
παιδια, οτι εγνωκατε τον πατερα. <sup>14</sup> Εγρα-  
children, because you have known the father. I wrote  
ψα υμιν, πατερες, οτι εγνωκατε τον απ' αρχης.  
to you, O fathers, because you have known him from a beginning.  
Εγραψα υμιν, νεανισκοι, οτι ισχυροι εστε, και  
I wrote to you, O young men, because of yourselves you are, and  
δ λογος \* [του θεου] εν υμιν μενει, και νενικη-  
the word [of the God] in you abides, and you have  
κατε τον πονηρον. <sup>15</sup> Μη αγαπατε τον κοσμον,  
overcome the evil one. Not do you love the world,  
μηδε τα εν τῷ κοσμῳ. Εαν τις αγαπη τον  
nor the things in the world. If any one should love the  
κοσμον, ουκ εστιν ἡ αγαπη του πατρος εν αυτω.  
world, not is the love of the father in him;  
<sup>16</sup> οτι παν το εν τῷ κοσμῳ, ἡ επιθυμια της  
because all that in the world, the lust of the  
σαρκος, και ἡ επιθυμια των οφθαλμων, και ἡ  
flesh, and the lust of the eyes, and the  
αλαζονεια του βιου, ουκ εστιν εκ του πατρος,  
pomp of the life, not is from the father,  
αλλ' εκ των κοσμων εστι. <sup>17</sup> Και ο κοσμος  
but from the world is. And the world  
παραγεται, και ἡ επιθυμια αυτου. ο δε ποιων  
passes away, and the lust of it; the but one doing  
το θελημα του θεου, μενει εις τον αιωνα.  
the will of the God, abides for the age.

away, and the lust of the  
LIGHT now shines.

<sup>9</sup> HE who says he is  
in the LIGHT, and hates  
his BROTHER, is in the  
DARKNESS till now.

<sup>10</sup> HE who LOVES his  
BROTHER, abides in the  
LIGHT, and there is no  
Stumbling-block to him.

<sup>11</sup> But HE who HATES  
his BROTHER is in the  
DARKNESS, and walks in  
the DARKNESS, and does  
not know where he is going.  
Because the DARKNESS  
has blinded his EYES.

<sup>12</sup> Dear children! I  
write to you, Because  
your SINS are forgiven  
you through his NAME.

<sup>13</sup> Fathers! I write to  
you, Because you have  
known HIM from the Be-  
ginning. Young men! I  
write to you, Because you  
have overcome the EVIL  
one. Children! I have  
written to you, because you  
have known the FATHER.

<sup>14</sup> Fathers! I have writ-  
ten to you, Because you  
have known HIM from the  
Beginning. Young men! I  
have written to you, Be-  
cause you are strong, and  
the WORD of GOD abides in  
You, and you have over-  
come the EVIL one.

<sup>15</sup> Love not the  
WORLD, nor the THINGS  
in the WORLD. If any  
one love the WORLD, the  
LOVE of the FATHER is not  
in him;

<sup>16</sup> Because EVERY thing  
in the WORLD,—the DE-  
SIRE of the FLESH, and the  
DESIRE of the EYES, and the  
POMF of LIFE, is not from  
the FATHER, but is from  
the WORLD.

<sup>17</sup> And the WORLD is  
passing away, and its DE-  
SIRE; but HE who DOES  
the WILL of GOD abides  
for the AGE.

\* VATICAN MANUSCRIPT.—13. I have written.

—14. of God—omit.

† 8. John i. 9; viii. 12; xii. 35.

† 9. 1 Cor. xiii. 2; 3 Pet. i. 9; 1 John iii. 14, 15.

† 10. 2 Pet. i. 10.

† 11. John xii. 35.

† 12. Luke xlv. 47; Acts iv. 22; 2 Pet. i. 10; 1 John i. 10.

† 13. Eph. vi. 11.

† 14. Rom. xii. 2.

† 15. Matt. vi. 24; Gal. i. 10;

James iv. 4.

† 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24

18 Παιδια, εσχατη ὥρα ἐστι· καὶ καθὼς ἤκου-  
Children, last hour it is; and as you  
σατε, ὅτι ὁ ἀντιχριστὸς ἐρχεται, καὶ νυν ἀντι-  
heard, that the anticrist is coming, even now anti-  
χριστοὶ πολλοὶ γεγωνασιν· ὅθεν γινώσκουμεν,  
christa many have become; whence we know,  
ὅτι εσχατὴ ὥρα ἐστίν. 19 Ἐξ ἡμῶν ἐξηλθον,  
that last hour it is. From of us they went out,  
ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν,  
but not they were of us; if for they were of us,  
μεμενηκεισαν ἀν' μεθ' ἡμῶν· ἀλλ' ἵνα φανερω-  
they would have remained with us; but so that they might  
θῶσιν, ὅτι οὐκ εἰσι πάντες ἐξ ἡμῶν. 20 Καὶ  
be manifested, that not they are all of us. And  
ὁ μὲν χρίσμα ἐχετε ἀπὸ τοῦ ἁγίου, καὶ οἰδατε  
you an anointing have from the holy, and you know  
πάντα. 21 Οὐκ ἐγράψα ὑμῖν, ὅτι οὐκ οἰδατε  
all things. Not I wrote to you, because not you know  
τὴν ἀληθειαν, ἀλλ' ὅτι οἰδατε αὐτήν, καὶ ὅτι  
the truth, but because you know her, and because  
πάν ψευδὸς ἐκ τῆς ἀληθείας οὐκ ἐστίν. 22 Τίς  
every lie from the truth not is. Who  
ἐστὶν ὁ ψευστῆς, εἰ μὴ ὁ ἀρνούμενος, ὅτι Ἰη-  
is the liar, if not the one denying, that Je-  
σοῦς οὐκ ἐστὶν ὁ Χριστός; οὗτος ἐστὶν ὁ ἀντι-  
sους not is the Anointed One? this is the anti-  
χριστὸς, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν  
christ, the one denying the father and the  
υἱόν. 23 Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν  
see. Every one the denying the son, not even the  
πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν  
father has; the one confessing the son, also the  
πατέρα ἔχει.

24 Ὁ μὲν \* [οὐν] ὁ ἤκουσατε ἀπ' ἀρ-  
You (therefore) what heard from a be-  
χῆς, ἐν ὑμῖν μενετω· εἰ ἐν ὑμῖν με-  
ginning, in you let abide; it is in you should  
νη ὁ ἀπ' ἀρχῆς ἤκουσατε, καὶ ὁ μὲν ἐν τῷ  
abide what from a beginning you heard, also you in the  
νῷ καὶ \* [ἐν] τῷ πατρὶ μενεῖτε. 25 Καὶ αὕτη  
son and (in) the father will abide. And this  
ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο  
is the promise which he promised  
ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 Ταῦτα ἐγράψα  
to us, the life the age-lasting. These things I wrote  
ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. 27 Καὶ ὁ μὲν  
to you concerning those deceiving you. And you  
το χρίσμα ὁ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν  
the anointing which received from him, in you  
μενεῖ, καὶ οὐ χρεῖαν ἔχετε, ἵνα τις διδάσκῃ  
abides, and not need you have, so that any one may teach  
ὑμᾶς· ἀλλ' \* [ὡς] το αὐτο χρίσμα διδάσκει ὑμᾶς  
you; but (as) the same anointing teaches you

18 Children! it is the Last Hour; and as you heard That the ANTI-CHRIST is coming, even now many have become Antichrists; whence we know that it is the Last Hour.

19 They went out from Us, but they were not of us; for if they had been of Us, they would have remained with us; but it was that they might be made manifest That they are not all of us.

20 And if you have an Anointing from the HOLY one; you all know it.

21 I have not written to you Because you do not know the TRUTH, but Because you know it, and Because No Lie is from the TRUTH.

22 Who is the LIAR, but HE who DENIES that Jesus is the ANOINTED one? This is the ANTI-CHRIST, who DENIES the FATHER and the SON.

23 NO ONE who DENIES the SON has the FATHER; HE who CONFESSES the SON has the FATHER also.

24 Let that which you heard from the Beginning abide in You. If what you heard from the Beginning abide in You, you also shall abide in the SON and in the FATHER.

25 And this is the PROMISE which he promised us,—AIONIAN LIFE.

26 I have written these things to you concerning THOSE who DECEIVE you.

27 But the ANOINTING which you received from him abides in you, and you have no need that any one should teach you; but the SAME Anointing teaches

\* VULGATE MANUSCRIPT.—20. you all know it. —omit.

25. you.

27. FAREWELL.

24. therefore—omit.

27. as—omit.

24. in

18. 2 Thess. ii. 8; 2 Pet. ii. 1; 1 John iv. 3.

19. 1 Tim. iv. 1; 2 Tim. iii. 1.

20. 1 Cor. xi. 10.

21. 1 John iv. 8; 2 John 7.

22. 1 John iv. 3; 1 John i. 2; v. 11.

23. 1 John xiv. 30; xvi. 18.

18. Matt. xxiv. 8, 24; 2 John 7.

19. 2 Cor. i. 21; Heb. i. 9.

20. 2 Cor. i. 21; Heb. i. 9.

21. 1 John iv. 3; 2 John 7.

22. 1 John iv. 3; 1 John i. 2; v. 11.

23. 1 John xiv. 30; xvi. 18.

17 ὅς δ' ἂν ἐχῇ τὸν βίον τοῦ κόσμου, καὶ θεω-  
 Who but may have the substance of the world, and may  
 ρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἐχόντα, καὶ  
 see the brother of himself need having, and  
 κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ  
 may close the bowels of himself from him, how the  
 ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 18 Τεκνία  
 love of the God abides in him? Dear children  
 \* [μου], μὴ ἀγαπῶμεν λόγῳ μῆδε τῇ γλῶσσῃ,  
 [of us], not we should love in word nor in the tongue,  
 ἀλλ' ἐν ἐργῷ καὶ ἀληθείᾳ. 19 \* [Καὶ] ἐν τούτῳ  
 but in work and in truth. [And] by this  
 γινώσκουμεν, ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ  
 we know, that of the truth we are, and  
 ἐμπροσθεν αὐτοῦ πείσουμεν τὰς καρδίας ἡμῶν,  
 in presence of him we shall assure the hearts of us,  
 20 ὅτι, εἰ καὶ καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι  
 because, if should condemn us the heart, that  
 μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ  
 greater is the God of the heart of us, and  
 γινώσκει πάντα. 21 Ἀγαπητοί, εἰ ἡ καρδία  
 knows all things. Beloved ones, if the heart  
 \* [ἡμῶν] μὴ καταγινώσκῃ \* [ἡμῶν,] παρρησίαν  
 [of us] not should condemn [us,] boldness  
 ἐχομεν πρὸς τὸν θεόν, 22 καὶ ὃ εἰπὼν αὐτῶν,  
 we have towards the God, and whatever we may ask,  
 λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ  
 we receive from him, because the commandments of him  
 τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποί-  
 we keep, and the things pleasing in presence of him we  
 οῦμεν. 23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα  
 do. And this is the commandment of him, that  
 πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
 we should believe in the name of the son of him Jesus  
 Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἐδῶ-  
 Anointed, and should love each other, as he  
 κεν ἐντολὴν ἡμῖν. 24 Καὶ ὃ τηρῶν τὰς ἐν-  
 gave commandment to us. And the one keeping the com-  
 τολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν  
 mandaments of him, in him abides, and he in  
 αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν, ὅτι μένει ἐν  
 him; and by this we know, that he abides in  
 ἡμῖν, ἐκ τοῦ πνεύματος, οὗ ἡμῖν ἐδωκεν.  
 us, from the spirit, of which to us he gave.

ΚΕΦ. 8'. 4.

1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε,  
 Beloved ones, not every spirit do you believe,  
 ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ  
 but do you prove the spirits, if from of the God  
 ἐστὶν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλυθασιν  
 is, because many false-prophets have gone out

17 But whoever has the goods of the world, and may see his brother have need, and may shut up his compassions from him, how abides the love of God in him?

18 Dear children! we should not love in Word nor in tongue, but in Work and in Truth.

19 By this we know that we are of the truth, and shall assure our hearts in His presence;

20 Because if our heart condemn us, God is greater than our heart, and knows all things.

21 Beloved! if the heart does not condemn, we have Confidence towards God,

22 and whatever we may ask we receive from him, Because we keep his commandments, and do what is pleasing in His sight.

23 And this is his commandment, That we should believe in the name of his son Jesus Christ, and love each other, as he gave us Commandment.

24 And he who keeps his commandments abides in Him, and he in him, and by this we know That he abides in us, by the spirit which he gave us.

CHAPTER IV.

1 Beloved! I believe not Every Spirit, but I prove the spirits whether they are from God; Because many False-prophets have gone out into the world.

\* VATICAN MANUSCRIPT.—18. of me—omit. 19. And—omit. 19. shall know.  
 10. HEART. 21. of us—omit. 21. us—omit.

1 17. Deut. xv. 7; Luke iii. 11. 18. Ezek. xxxiii. 8; Rom. xii. 9; Eph. iv. 15; James ii. 15. 19. John xviii. 27; 1 John i. 8. 20. 1 Cor. iv. 4. 21. Job xii. 20. 22. Heb. x. 23; 1 John ii. 23; iv. 17. 23. Psa. xxiv. 15; civ. 18, 19; Prov. xv. 29; Jer. xlix. 12; Matt. vii. 8; xxi. 23; Mark xi. 24; John xiv. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. 24. John vii. 20; ix. 31. 25. John vi. 29; xvii. 8. 26. John xvii. 27. 1. Matt. xxiv. 4. 2. 1. Cor. xiv. 29; 1 Thes. v. 21; Rev. ii. 2. 3. 1. Matt. xxiv. 2, 34; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 13; 2 John 7.

εις τον κοσμον. <sup>2</sup> Εν τούτῳ γινώσκετε το  
into the world. By this you know the  
πνευμα του θεου· παν πνευμα δὲ ὁμολογεῖ  
spirit of the God; every spirit which confesses  
Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ του  
Jesus associated in flesh having come, from of the  
θεου ἐστίν. <sup>3</sup> Καὶ παν πνευμα δὲ μὴ ὁμολογεῖ  
God is. And every spirit who not confesses  
τον Ἰησοῦν, ἐκ του θεου οὐκ ἐστίν· καὶ τούτο  
the Jesus, from the God not is; and this  
ἐστίν τοῦ ἀντιχρίστου, ὃ ἀκηκοάτε ὅτι ἐρχε-  
is that of the antichrist, which you heard that is  
ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη. <sup>4</sup> Ὑμεῖς  
come, and now in the world is already. You  
ἐκ του θεου ἐστε, τέκνια, καὶ νενίκηκατε  
of the God are, dear children, and have overcome  
αὐτούς· ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ  
them; because greater is he in you, than he in the  
κόσμῳ. <sup>5</sup> Αὐτοὶ ἐκ του κόσμου εἰσι· διὰ  
world. They from the world are; on account of  
τούτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος  
this of the world they speak, and the world  
αὐτῶν ἀκούει. <sup>6</sup> Ἡμεῖς ἐκ του θεου ἐσμεν· ὃ  
them hears. We of the God are; the  
γινώσκων τον θεον, ἀκούει ἡμῶν· ὃς οὐκ ἐστίν  
one knowing the God, hears us; who not is  
ἐκ του θεου, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου  
of the God, not hears us. By this  
γινώσκοντες το πνευμα της ἀληθείας καὶ το  
we know the spirit of the truth and the  
πνευμα της πλάνης.

<sup>7</sup> Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ  
Beloved ones, we should love each other; because the  
ἀγάπη ἐκ του θεου ἐστίν, καὶ πᾶς ὁ ἀγαπῶν,  
love of the God is, and every one the loving,  
ἐκ του θεου γεγεννηται, καὶ γινώσκει τον θεον·  
by the God has been begotten, and knows the God;  
<sup>8</sup> ὁ μὴ ἀγαπῶν, οὐκ ἐγνώ τον θεον, ὅτι ὁ θεός  
he not loving, not know the God, because the God  
ἀγάπη ἐστίν. <sup>9</sup> Ἐν τούτῳ ἐφανερωθῇ ἡ ἀγάπη  
love is. In this was manifested the love  
του θεου ἐν ἡμῖν, ὅτι τον υἱόν αὐτοῦ τον μονο-  
of the God to us, because the son of himself the only-  
γενῆ ἀπέσταλκεν ὁ θεός εἰς τον κόσμον, ἵνα  
begotten sent forth the God into the world, so that  
ζήσωμεν δι' αὐτόν. <sup>10</sup> Ἐν τούτῳ ἐστίν ἡ  
we might live through him. In this is the  
ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τον θεον,  
love, not that we loved the God,  
ἀλλ' ὅτι αὐτός ἠγαπήσεν ἡμᾶς, καὶ ἀπεστείλε  
but that he loved us, and sent forth  
τον υἱόν αὐτοῦ ἱλασμον περὶ των ἁμαρτιῶν  
the son of himself a propitiation respecting the sins

<sup>2</sup> By this you know the  
SPIRIT of GOD.— Every  
Spirit which confesses Je-  
sus Christ \* to have come  
in the flesh, is from God;

<sup>3</sup> and † Every Spirit  
which does not confess Je-  
sus, is not from God. And  
this is the (SPIRIT) of the  
Antichrist, which you  
heard That it is coming,  
and now it is in the WORLD  
already.

<sup>4</sup> † You are of God,  
Dear children! and have  
overcome them; Because  
greater is HE who is in  
you, than † HE who is in  
the WORLD.

<sup>5</sup> † They are of the  
WORLD; on this account  
they speak of the WORLD,  
and the WORLD hears  
them.

<sup>6</sup> WE are of GOD; † HE  
who KNOWS GOD, hears  
us; he who is not of GOD  
does not hear us. By this  
we know † the SPIRIT of  
TRUTH and the SPIRIT of  
ERROR.

<sup>7</sup> † Beloved! we should  
love each other; Because  
LOVE is from GOD; and  
EVERY ONE who LOVES  
has been begotten by GOD,  
and knows GOD.

<sup>8</sup> HE who does not  
LOVE, † does not know  
God; Because † GOD is  
Love.

<sup>9</sup> † By this the LOVE of  
GOD to us was manifested,  
that GOD sent forth his  
ONLY-BEGOTTEN SON in-  
to the WORLD, that † we  
might live through him.

<sup>10</sup> In this is LOVE;  
† not That we \* have loved  
God, but That he loved us,  
and sent forth his SON as a  
† Propitiation for our SINS.

\* VATICAN MANUSCRIPT.—3. to have come.

10. have loved.

† 2. 1 Cor. xii. 3; 1 John v. 1. † 3. 1 John ii. 18, 22; 2 John 7. † 4. 1 John  
v. 6. † 4. John xii. 31; xiv. 20; xvi. 11; 1 Cor. ii. 12; Eph. ii. 3; vi. 12. † 5. John  
iii. 51; xv. 19; xvii. 14. † 6. John viii. 47; x. 37; 1 Cor. xiv. 37; 2 Cor. x. 7. † 6.  
1st. xii. 20; John xiv. 17. † 7. 1 John iii. 10, 11, 23. † 8. 1 John ii. 4; iii. 6.  
† 8. ver. 16. † 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. † 9. 1 John v. 14.  
† 10. John xv. 10; Rom. v. 8, 10; Titus iii. 4. † 10. 1 John ii. 2.

ἡμῶν. <sup>11</sup> Ἀγαπητοὶ, εἰ οὕτως ὁ θεὸς ἠγάπησεν  
 of us. Beloved ones, if thus the God loved  
 ἡμᾶς, καὶ ἡμεῖς ὀφειλομένον ἀλλήλους ἀγαπᾶν.  
 us, also we ought each other to love.  
 Θεὸν οὐδεὶς πώποτε θεάσατο. <sup>12</sup> Ἐὰν ἀγαπῶ-  
 God no one at any time has seen. If we love  
 μὲν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ  
 each other, the God in us abides, and the  
 ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. <sup>13</sup> Ἐν  
 love of him having been perfected it is in us. By  
 τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ μένομεν, καὶ  
 thus we know, that in him we abide, and  
 αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ  
 he in us, because out of the spirit of himself  
 δέδωκεν ἡμῖν. <sup>14</sup> Καὶ ἡμεῖς τεθεαμεθα καὶ  
 he has given us. And we have seen and  
 μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱόν  
 we testify, that the father sent forth the son  
 σωτῆρα τοῦ κόσμου. <sup>15</sup> Ὃς ἀν ὁμολογήσῃ, ὅτι  
 savior of the world. Whoever may confess, that  
 Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ  
 Jesus is the son of the God, the God in him  
 μένει, καὶ αὐτὸς ἐν τῷ θεῷ. <sup>16</sup> Καὶ ἡμεῖς ἐγ-  
 abide, and he in the God. And we have  
 ὤκαμεν καὶ πεπιστευκαμεν τὴν ἀγάπην, ἣν  
 known and we have believed the love, which  
 ἐχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ  
 has the God in us. The God love is, and  
 ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ  
 the one abiding in the love, in the God abides, and  
 θεὸς ἐν αὐτῷ. <sup>17</sup> Ἐν τούτῳ τετελειώται ἡ  
 God in him. By this has been perfected the  
 ἀγάπη μεθ' ἡμῶν, ἵνα παρρησιασῶμεν ἐν τῇ  
 love with us, so that boldness we may have in the  
 ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ  
 day of the judgment, because as he is, also  
 ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. <sup>18</sup> Φόβος οὐκ  
 we are in the world this. Fear not  
 ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἐξω  
 is in the love, but the perfect love outside  
 βάλλει τὸν φόβον· ὅτι ὁ φόβος κολάσιν ἐχει·  
 casts the fear; because the fear a restraint has;  
 ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ.  
 the one fearing not has been perfected in the love.  
<sup>19</sup> Ἡμεῖς ἀγαπῶμεν \* [αὐτόν,] ὅτι αὐτὸς πρῶτος  
 We love [him,] because he first  
 ἠγάπησεν ἡμᾶς. <sup>20</sup> Ἐὰν τις εἴπῃ· Ὅτι ἀγαπῶ  
 loved us. If any one may say, That I love  
 τὸν θεόν, καὶ τὸν ἀδελφόν αὐτοῦ μισῇ, ψευ-  
 the God, and the brother of himself he may hate,  
 τῆς ἐστίν· ὁ γὰρ μὴ ἀγαπᾶν τὸν ἀδελφόν  
 liar he is; the for not one loving the brother  
 αὐτοῦ, ὃν ἑώρακε, τὸν θεόν, ὃν οὐχ ἑώρακε,  
 of himself, whom he has seen, the God, whom not he has seen,

11 Beloved! † if God so loved us, we also ought to love each other.

12 [Though] † no one has seen God at any time, [yet.] if we love each other, God dwells in Us; and † his LOVE has been perfected in us.

13 † By this we know That we abide in Him, and † he in Us, Because he has imparted to us of his SPIRIT.

14 And † we have seen and testify That † the FATHER sent forth the SON as a Savior of the WORLD.

15 † Whoever may confess That \* Jesus is the son of God, God abides in Him, and † he in God.

16 And we have known and believed the LOVE which God has for us. † God is LOVE; and † he who ABIDES in LOVE, abides in God, and God \* abides in him.

17 By this has LOVE been perfected with us, that † we may have Confidence in the DAY of JUDGMENT; Because as he is we also are in this WORLD.

18 There is no Fear in LOVE, but PERFECT Love casts out FEAR; Because FEAR has RESTRAINT; and he who FEARS † has not been perfected in LOVE.

19 WE love, Because † he first loved us.

20 † If any one say, "I love GOD," and yet hate his BROTHER, he is a LIAR; for he who does not LOVE his BROTHER, whom he has seen, \* is not able to

\* VATICAN MANUSCRIPT.—15. Jesus Christ. omit. 20. is not able.

16. abides in Him.

19. him—

† 11. Matt. xviii. 33; John xv. 13; 1 John iii. 16. ver. 20. † 12. 1 John ii. 5; ver. 18. John i. 14; 1 John i. 1, 2. † 13. John xiv. 19. 1 John i. 14; 1 John i. 1, 2. † 14. John iii. 17. † 15. Rom. x. 9; 1 John v. 1, 5. † 16. 1 John vi. 21. † 17. James ii. 17; 1 John ii. 23, iii. 19, 21.

John i. 14; 1 Tim. vi. 16; 1 John iii. 24. † 14. Rom. x. 9; 1 John v. 1, 5. † 15. James ii. 17; 1 John ii. 23, iii. 19, 21.

\*[<sup>how</sup>] <sup>is</sup> <sup>he</sup> <sup>able</sup> <sup>to</sup> <sup>love?</sup> <sup>And</sup> <sup>this</sup> <sup>the</sup>  
 ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν  
 commandment we have from him, that the one loving  
 τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.  
 the God should love also the brother of himself.

ΚΕΦ. ε'. 5.

<sup>1</sup> Πᾶς ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός.  
 Every one the believing, that Jesus is the Anointed,  
 τὸς, ἐκ τοῦ θεοῦ γεγεννηταί· καὶ πᾶς ὁ ἀγα-  
 by the God has been begotten; and every one the lov-  
 πῶν τὸν γεγεννησάντα, ἀγαπᾷ \* [καὶ] τὸν γεγεν-  
 ing the one having begot, love [also] the one having  
 νημενον ἐξ αὐτοῦ. <sup>2</sup> Ἐν τούτῳ γινώσκομεν,  
 been begotten by him. By this we know,  
 ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν  
 that we love the children of the God, when the  
 θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν.  
 God we may love and the commandments of him we may keep.  
<sup>3</sup> Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς  
 This for is the love of the God, that the  
 ἐντολάς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαί  
 commandments of him we may keep; and the commandments  
 αὐτοῦ βαρεῖαι οὐκ εἰσιν, <sup>4</sup> ὅτι πᾶν τὸ γεγεννη-  
 of him burdensome not are, because all that having been  
 μενον ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον· καὶ  
 begotten by the God, overcomes the world; and  
 αὕτη ἐστὶν ἡ νίκη ἡ νικησάσα τὸν κόσμον, ἡ  
 this is the victory that having overcome the world, the  
 πίστις ἡμῶν. <sup>5</sup> Τίς ἐστὶν ὁ νικῶν τὸν κόσ-  
 faith of us. Who is the one overcoming the world,  
 μόν, εἰ μὴ ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ υἱός  
 if not the one believing, that Jesus is the son  
 τοῦ θεοῦ; <sup>6</sup> Ὁ τὸς ἐστὶν ὁ ἐλθὼν δι'  
 of the God? This is the one having come by means of  
 ὕδατος καὶ αἵματος, Ἰησοῦς \* [ὁ] Χριστός· οὐκ  
 water and blood, Jesus [the] Anointed; not  
 ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ  
 by the water only, but by the water and  
 τῷ αἵματι· καὶ τὸ πνεῦμα ἐστὶ τὸ μαρ-  
 the blood, and the spirit is the one  
 τυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀληθεῖα.  
 testifying, because the spirit is the truth.  
<sup>7</sup> Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες· <sup>8</sup> τὸ πνεῦμα,  
 Because three are those testifying; the spirit,

love GOD † whom he has not seen.

<sup>21</sup> And we have † This COMMANDMENT from him, That HE who LOVES GOD should love his BROTHER also.

CHAPTER V.

<sup>1</sup> † EVERY ONE who BELIEVES That Jesus is the ANOINTED one, has been begotten by GOD; † and EVERY ONE who LOVES the BEGETTER, loves the one BEGOTTEN by him.

<sup>2</sup> By this we know That we love the CHILDREN of GOD, when we love GOD and \* practise his COMMANDMENTS.

<sup>3</sup> † For this is the LOVE of GOD, that we keep his COMMANDMENTS; and † his COMMANDMENTS are not burdensome;

<sup>4</sup> † Because ALL that has been BEGOTTEN by GOD overcomes the world; and this is THAT VICTORY which OVERCOMES the WORLD,—OUR FAITH.

<sup>5</sup> \* And who is HE that OVERCOMES the WORLD, but † HE who BELIEVES That Jesus is the SON of GOD.

<sup>6</sup> This is HE who CAME by Water and Blood,—Jesus the ANOINTED one; not by the WATER only, but by the WATER and \* by the BLOOD; and † the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH.

<sup>7</sup> † For there are THREE which TESTIFY;

\* VATICAN MANUSCRIPT.—20. how—omit. And w. . 6. the—omit. G. by.

1. also—omit.

2. practise.

5.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth." This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first detected (though not as it now reads) by Virgilius Tapasensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—*Improved Version.*

† 20. verse 12.

† 21. Matt. xxii. 37, 39; John xiii. 24; xv. 12; 1 John iii. 23.

John i. 12, 13.

† 1. John xv. 23.

† 3. John xv. 18, 21, 23; xv. 10.

† 5. Matt.

xi. 20.

† 4. 1 John iii. 9; iv. 4.

† 5. 1 Cor. xv. 57.

† 6. John xiv. 17,

xv. 26; xvi. 13; 1 Tim. iii. 16.

και το ὕδωρ, και το αίμα· και οἱ τρεις εἰς το ἐν  
and the water, and the blood; and the three for the one  
εἰσιν. <sup>9</sup> Εἰ την μαρτυριαν των ἀνθρώπων λαμ-  
are. If the testimony of the men were-  
βανομεν, ἡ μαρτυρία του θεου μείζων ἐστίν·  
ceive, the testimony of the God greater is;  
ὅτι αὕτη ἐστὶν ἡ μαρτυρία του θεου, ἣν μεμαρτυ-  
because this is the testimony of the God, which he has testi-  
ρηκε περὶ του υἱου αὐτου. <sup>10</sup> Ὁ πιστεύων εἰς τον  
bel. concerning the son of himself. The one believing into the  
υἱον του θεου, ἐχει την μαρτυριαν ἐν ἑαυτῷ;  
son of the God, has the testimony in himself;  
ὁ μὴ πιστεύων τῷ θεῷ, ψεῖστην πεποίηκεν  
thenot one believing the God, a liar has made  
αυτον, ὅτι οὐ πεπιστεύκεν εἰς την μαρτυριαν,  
him, because not he has believed in the testimony,  
ἣν μεμαρτυρηκεν ὁ θεος περὶ του υἱου αὐτου.  
which has testified the God concerning the son of himself.  
<sup>11</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰωνιον  
And this is the testimony, because life age-lasting  
ἐδωκεν ἡμῖν ὁ θεος, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ  
gave to us the God, and this the life in the son  
αυτου ἐστίν. <sup>12</sup> Ὁ ἐχων τον υἱον, ἐχει την  
of him is. The one having the son, has the  
ζωὴν· ὁ μὴ ἐχων τον υἱον του θεου, την ζωὴν  
life; the not one having the son of the God, the life  
οὐκ ἐχει. <sup>13</sup> Ταῦτα ἐγράψα ὑμῖν, ἵνα εἰδη-  
not has. These things I wrote to you, so that you may  
τε, ὅτι ζωὴν αἰωνιον ἐχετε οἱ πιστευοντες  
know, that life age-lasting you have those believing  
εἰς το ονομα του υἱου του θεου. <sup>14</sup> Καὶ αὕτη  
into the name of the son of the God. And this  
ἐστὶν ἡ παρρησία ἣν ἐχομεν πρὸς αυτον, ὅτι  
is the boldness which we have towards him, that  
εἰαν τι αἰτωμεθα κατὰ το θελημα αυτου,  
if anything we may ask according to the will of him,  
ἀκουεὶ ἡμῶν. <sup>15</sup> καὶ εἰαν οἶδαμεν, ὅτι ἀκουεὶ  
he hears us; and if we know, that he hears  
ἡμῶν, ὅ αν αἰτωμεθα, οἶδαμεν, ὅτι ἐχομεν τα  
us, whatever we may ask, we know, that we have the  
αιτηματα ἃ ᾠτηκαμεν παρ' αυτου. <sup>16</sup> Εἰαν  
petitions which we have asked from him. If  
τις ἰδῇ τον ἀδελφον αὐτου ἁμαρτανον-  
any one should see the brother of himself sinning  
τα ἁμαρτιαν μὴ πρὸς θάνατον, αἰτησεῖ, καὶ  
a sin not to death, he shall ask, and  
δωσει αὐτῷ ζωὴν, τοῖς ἁμαρτανουσι μὴ πρὸς  
he will give to him life, for those sinning not to  
θάνατον. Ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ  
death. It is a sin to death; not  
περὶ ἐκείνης λεγῶ ἵνα ἐρωτησῇ. <sup>17</sup> Πᾶσα  
concerning that I say that he should ask. All

8 the SPIRIT, and the  
WATER, and the BLOOD;  
and the THREE are for  
ONE.

9 If we receive the  
TESTIMONY of MEN, the  
TESTIMONY of God is  
greater; For this is the  
TESTIMONY of God \* that  
he has testified concerning  
his SON.

10 (HE who BELIEVES  
into the SON of God, † has  
the TESTIMONY in him-  
self; HE who does not BE-  
LIEVE God, ‡ has made  
him a LIAR; Because he  
has not believed in the  
TESTIMONY which God  
has testified concerning  
his SON.)

11 † And this is the  
TESTIMONY, That God has  
given to us Aeternal Life,  
and ‡ This LIFE is in his  
SON.

13 † HE who HAS the  
SON has the LIFE; HE  
who has not the SON has  
not the LIFE.

13 † These things I have  
written to you, that you  
who BELIEVE on the NAME  
of the SON of GOD may  
know that you have Aeternal  
Life.

14 And this is the CON-  
FIDENCE which we have  
towards him, That † if we  
ask Any thing according  
to his WILL, he hears us.

15 And if we know That  
he hears us, whatever we  
ask, we know That we  
have the PETITIONS which  
we have asked from him.

16 If any one see his  
BROTHER sinning a Sin,  
not to Death, let him ask,  
and ‡ he will give him Life  
for THOSE who SIN not to  
Death; † There is a Sin to  
Death; I do not say that  
he should ask concerning  
THAT.

17 † All Unrighteous-

\* VATICAN MANUSCRIPT.—9. That.

† 9. John viii. 17, 18. † 9. Matt. iii. 16, 17; xvii. 5. † 10. Rom. viii. 16; Gal. iv. 6.  
‡ 10. John iii. 23; v. 28. ‡ 11. John i. 4; Col. iii. 4; 1 John iv. 9. ‡ 12. John  
iii. 20; v. 24. ‡ 13. John xx. 31. ‡ 14. 1 John iii. 22. ‡ 16. James v. 14, 15.  
‡ 10. Matt. xii. 31, 32; Mark iii. 29; Luke xii. 10; Heb. vi. 4, 6; x. 20. ‡ 17. 1 John iii. 4.

ἀδικία ἁμαρτία ἐστὶ καὶ ἐστὶν ἁμαρτία οὐ  
unrighteousness sin is; and it is sin not  
πρὸς θάνατον. <sup>18</sup> Οἶδαμεν, ὅτι πᾶς ὁ γεγεν-

νημένος ἐκ τοῦ θεοῦ, οὐχ ἁμαρτάνει· ἀλλ'  
been begotten by the God, not sins; but  
ὁ γεννηθεὶς ἐκ τοῦ θεοῦ, τηρεῖ ἑαυτόν,  
the one having been begotten by the God, keeps himself,  
καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. <sup>19</sup> Οἶδαμεν,

ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν  
that from the God we are, and the world whole in  
τῷ πονηρῷ κεῖται. <sup>20</sup> Καὶ οἶδαμεν, ὅτι ὁ υἱὸς  
the evil one lies. And we know that the son

τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα  
of the God is come, and has given to us an understanding, so that  
γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμὲν ἐν τῷ  
we might know the true one and we are in the

ἀληθίνῳ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗ-  
true one, in the son of him Jesus Anointed. This  
τος ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ἡ ζωὴ αἰώνιος.  
is the true God and the life are-lasting.

<sup>21</sup> Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶς εἰδωλῶν.  
Dear children, do you keep yourselves from the idols.

ness is Sin; but there is a Sin not to Death.

<sup>18</sup> We know That EVERY ONE who has been BEGOTTEN by GOD does not sin; but the one BEGOTTEN by GOD guards \* himself, and the EVIL one does not lay hold of him.

<sup>19</sup> We know That we are from God, and that the whole WORLD lies under the EVIL one.

<sup>20</sup> And we know that the SON of GOD has come, and has given us Discernment, that we might know the TRUE one; and we are in the TRUE one—by his SON JESUS CHRIST. This is the TRUE God, and the ETERNAL LIFE.

<sup>21</sup> Dear children! keep yourselves from IDOLS. \*

\* VATICAN MANUSCRIPT.—18. him.

Subscription—FIRST OF JOHN.

18. 1 Pet. I. 23; 1 John III. 9.  
Luko xiv. 61.

19. John xvii. 3.

20. James I. 27.  
11. 1 Cor. x. 14.

21. Gal. I. 4.

20.



\* SECOND OF JOHN.

1<sup>ο</sup> Ο πρεσβυτερος εκλεκτη Κυρια, και τοις  
The elder to a chosen lady, and to the  
τεκνοις αυτης, ους εγω αγαπω εν αληθεια,  
children of her, whom I love in truth,  
(και ουκ εγω μονος, αλλα και παντες οι γνω-  
(and not I only, but also all those know-  
κοτες την αληθειαν,) <sup>2</sup> δια την αληθειαν την  
ing the truth,) on account of the truth that  
μενουσαν εν ημιν, και μεθ' ημων εσται εις τον  
abiding in us, and with us shall be for the  
αιωνα. <sup>3</sup> εσται μεθ' υμων χαρις, ελεος, ειρηνη  
age, I will be with you favor, mercy, peace  
παρα θεου πατρος, και παρα <sup>\*</sup> [κυριου] Ιησου  
from God a father, and from [Lord] Jesus  
Χριστου του υιου του πατρος, εν αληθεια και  
Anointed the son of the father, in truth and  
αγαπη. <sup>4</sup> Εχαρην λιαν, οτι ευρηκα εκ των  
love. I rejoiced greatly, because I have found of the  
τεκνων σου περιπατουντας εν αληθεια, καθως  
children of thee walking in truth, as  
εντολην ελαβωμεν παρα <sup>\*</sup> [του] πατρος.  
a commandment we received from [the] father.  
<sup>5</sup> Και νυν ερωτω σε, Κυρια, ουχ ως εντολην  
And now I entreat thee, lady, not as a commandment  
γραφω σοι καινην, αλλα ην ειχομεν απ'  
writing to thee new, but which we had from  
αρχης, ινα αγαπωμεν αλληλους. <sup>6</sup> Και αυτη  
beginning, that we should love each other. And this  
εστιν η αγαπη, ινα περιπατωμεν κατα τας  
is the love, that we should walk according to the  
εντολας αυτου. Αυτη εστιν η εντολη,  
commandments of him. This is the commandment,  
καθως ηκουσατε απ' αρχης, ινα εν αυτη περι-  
as you heard from beginning, that in it you  
πατητε. <sup>7</sup> Οτι πολλοι πλανοι εισηλθον εις  
should walk. Because many deceivers entered into  
τον κοσμον, οι μη ομολογουντες Ιησουν Χριστον  
the world, who not confessing Jesus Anointed  
ερχομενον εν σαρκι· ουτος εστιν ο πλανος και  
coming in flesh; this is the deceiver and  
ο αντιχριστος. <sup>8</sup> Βλεπετε εαυτους, ινα μη  
the antichrist. See you yourselves, that not  
απολεσωμεν α ειργασαμεθα, αλλα μισθον  
we may lose the things we performed, but a reward  
πληρη απολαβωμεν. <sup>9</sup> Πας ο παραβαινων,  
full we may receive. Every one the transgressing,  
και μη μενων εν τη διδαχη του Χριστου, θεον  
and not abiding in the teaching of the Anointed, God

1 The ELDER to the  
Chosen Cyria, and to her  
CHILDREN : whom I love  
in Truth ; (and not only I,  
but also ALL THOSE who  
have known : the TRUTH.)

<sup>2</sup> ON ACCOUNT OF THAT  
TRUTH which ABIDES in  
us, and shall be with us to  
the AGE.

<sup>3</sup> I Favor, Mercy, and  
Peace from God the Fa-  
ther, and from Jesus  
Christ the SON of the FA-  
THER, shall be with you  
in Truth and Love.

<sup>4</sup> I rejoiced greatly That  
I found some of thy CHIL-  
DREN : walking in Truth :  
as we received a Command-  
ment from the FATHER.

<sup>5</sup> And now I entreat  
thee, Cyria, : not as writ-  
ing to thee a New Com-  
mandment, but that which  
we had from the Begin-  
ning, : that we should love  
each other.

<sup>6</sup> : And this is LOVE, that  
we should walk according  
to his COMMANDMENTS.

\* This COMMANDMENT is,  
as you heard from the Be-  
ginning, that you should  
walk in it.

<sup>7</sup> : For Many Deceivers  
went forth into the  
WORLD,—THOSE who do  
not CONFESS Jesus Christ  
did come in the FLESH.  
This is the DECEIVER and  
the ANTICHRIST.

<sup>8</sup> : Look to yourselves,  
: that \* you may not lose  
the things we performed,  
but that \* you may receive  
a full Reward.

<sup>9</sup> : EVERY ONE who  
GOES BEYOND, and does  
not abide in the DOCTRINE  
of the ANOINTED one, has

\* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN.  
6. This COMMANDMENT is. 7. went forth.

3. Lord—omit.  
8. you may not lose.

4. the—omit.  
8. you may

1. 1 John iii. 18; 2 John 1, 1. 1 John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5;  
2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 26. 1. 3. 1 Tim. i. 3. 1. 4. 3 John 2.  
1. 5. 1 John ii. 7, 8; iii. 11. 1. 5. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 12.  
1. 6. John xiv. 18, 21; xv. 10; 1 John ii. 5; v. 3. 1. 7. 1 John iv. 1—3. 1. 8. Mark  
xiii. 9. 1. 8. Gal. iii. 4; Heb. x. 32, 33. 1. 9. 1 John ii. 23.

οὐκ ἐχει· ὁ μὲν ἐν τῇ διδαχῇ \* [τοῦ Χρισ-  
not has; the one abiding in the teaching {of the Anointed,}  
του,] οὗτος καὶ τοῦ πατέρα καὶ τοῦ υἱοῦ ἐχει.  
this both the father and the son has.

10 Εἰ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν  
If any one comes to you, and this the  
διδαχὴν οὐ φέρει, μὴ λαμβανέτε αὐτὸν εἰς  
teaching not brings, not do you receive him into  
οἰκίαν, καὶ χαιρεῖν αὐτὸν μὴ λέγετε. 11 Ὁ γὰρ  
house, and health him not say you. The for  
ἀγαθὸν αὐτῷ χαιρεῖν, κοινωνεῖ τοῖς ἐργοῖς αὐτοῦ  
conveying to him health, partakes in the works of him  
τοῖς πονηροῖς.  
in the evil ones.

12 Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠβουλήθην  
Many things having to you to write, not I wished  
διὰ χαρτοῦ καὶ μελανοῦ· ἐλπίζω γὰρ ελθεῖν  
by means of paper and of ink; I hope for to come  
πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα  
to you, and mouth to mouth to speak, so that  
ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη. 13 Ἀσπάζεται  
the joy of us may be having been perfected. Salute

σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.  
thee the children of the sister of thee the chosen one.

not God. He who ABIDES  
in the DOCTRINE, has both  
the FATHER and the SON.

10 If any one come to  
you and bring not this  
DOCTRINE, do not receive  
him into your House, nor  
† wish Him success;

11 for HE who WISHES  
him success partakes in  
his EVIL WORKS.

12 † Having Many things  
to write to You, I did not  
wish to do it by Paper and  
Ink; \* but I hope to be  
with you, and to talk,  
Mouth to Mouth, † so that  
\* our JOY may be complete.

13 † The CHILDREN of  
thy CHOSEN SISTER salute  
thee. \*

\* VATICAN MANUSCRIPT.—ε, of the ANOINTED—omit.  
you. 12. your. Subscriptum.—BACON OF JOHN.

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks  
usually began their letters with it. See ACTS xv. 26; JAMES i. 1.

‡ 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 5; Titus iii. 10. ‡ 12.  
2 John 12. ‡ 12. John xvii. 13; 1 John i. 4. ‡ 13. 1 Pet. v. 12.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΤΡΙΤΗ.  
OF JOHN [AN EPISTLE] THIRD.  
\* THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγώ  
The elder to Gaius the beloved one, whom I  
ἀγαπῶ ἐν ἀληθείᾳ. 2 Ἀγαπήτε, περὶ πάντων  
love in truth. O beloved one, concerning all things  
εὐχομαι σὲ εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς  
[wish thee to prosper and to be in health, even as  
εὐδοῦνται σοὶ ἡ ψυχή. 3 Ἐχάρην γὰρ λίαν,  
prosperest thee the life. I rejoiced for greatly,  
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σοὶ τὴν  
coming brethren and testifying of thee in the  
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.  
truth, even as thou in truth walkest.

4 Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω  
Greater of these not I have joy, that I hear  
τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγα-  
the my children in truth walking. O be-

πῆτε, πιστὸν ποιεῖς ὃ ἐὰν ἐργασθῇ εἰς  
loved one, faithfully thou doest whatever thou mayest work for  
τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, 6 οἱ ἐμαρτυ-  
the brethren and for the strangers, those bore tes-  
ρῆσαν σοὶ τὴν ἀγαθὴν ἐνωπίον ἐκκλησίας· ὅς  
timony of thee to the love in presence of congregation; whom  
καλῶς ποιήσεις προπεμπὰς ἀξίως τοῦ θεοῦ.  
well thou wilt do having sent forward worthily of the God.

7 Ὅτι περὶ γὰρ τοῦ οὐνοῦ ἐξῆλθον, μὴδὲν λαμ-  
On behalf for of the name they went forth, nothing re-  
βανόντος ἀπὸ τῶν ἐθνῶν. 8 Ἡμεῖς οὖν οφείλο-  
coming from the Gentiles. We therefore ought  
μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοί  
to receive the such like ones, that co-workers

γινώμεθα τῇ ἀληθείᾳ. 9 Ἐγράψα τῇ ἐκκλησίᾳ·  
we may become in the truth. I wrote to the congregation;  
ἀλλ' ὁ φιλοπρῶτευς αὐτῶν Διοτρεφὴς οὐκ  
but the endeavoring to be first of them Diotrophes not  
ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, ἐὰν ἐλθῶ,  
receives us. On account of this, if I come,

ὁπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις  
I will remember of him the works which he does, with words  
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ  
evil prating against us; and not being satisfied in  
τούτοις, οὐτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,  
these things, not even he receives the brethren,

καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκ-  
and those wishing he forbids, and out of the con-  
κλησίας ἐκβάλλει. 11 Ἀγαπήτε, μὴ μιμου  
gregation he smite. O beloved one, not do thou imitate

τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ  
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius, the BELOVED, whom I love in the Truth.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy soul prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as thou walkest in the TRUTH.

4 I have no greater Joy than in these things, that I hear of MY Children walking in the TRUTH.

5 Beloved! thou doest faithfully what thou performest for the BRETHREN, and this to Strangers;

6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of God;

7 for on behalf of his NAME they went forth, receiving nothing from the GENTILES.

8 We, therefore, ought to entertain SUCH, that we may become Co-workers for the TRUTH.

9 I wrote something to the CONGREGATION, but Diotrophes, who LOVES TO BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and forbids and casts out of the CONGREGATION those wishing to do it.

11 Beloved! do not thou imitate THAT which is EVIL, but THAT which is GOOD. He who does

\* VATICAN MANUSCRIPT.—File—THIRD OF JOHN.  
Pleasure. 4. in the TRUTH. 5. this to Strangers.

3. in the TRUTH. 4. entertain.

5.

1. 1. 2 John 1.  
12. 12. 13.  
11. 6. 9.

2. 2. 2 John 4.  
11. Ps. xxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11.

3. 4. 1 Cor. iv. 15; Philemon 10.  
1. 1. 1 Pet. iii. 11.

4. 7. 1 Cor.  
11. 1 John ii. 28;

του θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον  
the God is; the one doing evil, not has seen the  
θεον. <sup>12</sup> Δημητριον μεμαρτυρηται ὑπο παντων,  
God. Demetrius has been testified to by all,

και ὑπ' αὐτης της αληθειας· και ἡμεεις δε μαρ-  
and by herself the truth; also we and tes-  
τυρουμεν, και οιδατε, οτι ἡ μαρτυρια ἡμων  
tify, and you know, that the testimony of us

αληθης εστι. <sup>13</sup> Πολλα ειχον γραφειν, αλλ' ου  
true is. Many things I had to write, but not

θελω δια μελανος και καλαμου σοι γραψαι·  
I wish by means of ink and pen to thee to write;

<sup>14</sup> ελπιζω δε ευθεως ιδειν σε, και στομα προς  
I hope but immediately to see thee, and mouth to

στομα λαλησομεν. <sup>15</sup> Ειρηνη σοι. Ασπασονται  
mouth we will speak. Peace to thee. Salute

σε οι φιλοι· ασπασουν τους φιλους κατ' ονομα.  
thee the friends; do thou salute the friends by name.

GOOD is of GOD; HE who  
DOES EVIL has not seen  
GOD.

<sup>12</sup> † Testimony is borne  
to Demetrius by all, even  
by the TRUTH Herself;  
and we also testify, † and  
\* thou knowest That our  
TESTIMONY is true.

<sup>13</sup> † I had Many things  
\* to write, but I do not  
wish to write them to thee  
with Ink and Pen;

<sup>14</sup> but I hope to see  
thee immediately, and we  
will\* speak Mouth to  
Mouth. Peace be to thee!  
The FRIENDS salute thee.  
Salute the FRIENDS by  
Name.

\* VATICAN MANUSCRIPT.—12. thou knowest.  
Interjection—THIRD OF JOHN.

‡ 12. 1 Tim. iii. 7.

‡ 12. John xxi. 24.

13. to write to thee, but.

Sub-

‡ 13. 2 John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]  
OF JUDAS [AN EPISTLE.]  
\* OF JUDAS.

<sup>1</sup> Ιουδας, Ἰησοῦ Χριστοῦ δούλος, ἀδελφός δε  
Judas, of Jesus Anointed a bond-servant, a brother and  
Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰη-  
of James, to those in God a father sanctified ones and of  
σου Χριστῷ τετηρημένοις κλητοῖς· <sup>2</sup> ἔλεος ὑμῖν  
Jesus Anointed preserved ones called ones; mercy to you  
καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη. <sup>3</sup> Ἀγαπητοί,  
and peace and love may be multiplied. Beloved ones,  
πάσαν σπουδὴν ποιούμενος γράφειν ὑμῖν, περὶ  
all haste making to write to you, concerning  
τῆς κοινῆς σωτηρίας ἀναγκὴν ἔσχον γράψαι  
the common salvation a necessity I had to have written  
ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τὴν ἀπαξ παρα-  
to you exhorting to earnestly contend for the once having  
δοθεῖσιν τοῖς ἁγίοις πιστεῖ. <sup>4</sup> Πάρεσδυσαν  
been delivered to the saints faith. Privily entered  
γὰρ τινες ἄνθρωποι, οἱ παλαιὸν προγεγραμμέ-  
for some men, those of old having been previously de-  
νοῖς εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ  
signated for this the judgment, impious ones, the of the  
θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν,  
God of us favor changing into licentiousness,  
καὶ τὸν μόνον δεσποτὴν καὶ κυρίον ἡμῶν Ἰησοῦν  
and the only sovereign and Lord of us Jesus  
Χριστὸν ἀρνοῦμενοι. <sup>5</sup> Ὑπομνηταὶ δὲ ὑμᾶς  
Anointed denying. To remind but you  
βουλομαι, εἰδὼτας ὑμᾶς ἀπαξ τοῦτο, ὅτι ὁ  
I wish, knowing you once this, because the  
κύριος, λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δευ-  
Lord, people out of land of Egypt having saved, the second  
τερον τοὺς μὴ πιστευσάστας ἀπώλεσεν· <sup>6</sup> ἀγ-  
time those not having believed he destroyed; men  
γελους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν  
sengers and those not having kept the of themselves  
ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,  
principality, but having left the own habitation,  
εἰς κρίσιν μεγάλῃς ἡμέρας, δεσμοῖς αἰδίοις ὄντο  
for judgment of a great day, with chains perpetual under  
ζοφὸν τετηρηκεν· <sup>7</sup> ὥς Σόδομα καὶ Γομορρὰ,  
thick darkness have been kept; as Sodom and Gomorrah,  
καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις  
and the about them cities, the like to them  
τροπῶν ἐκπορνεύσασαι, καὶ ἀπελθούσαι οπίσω  
manner having committed fornication, and having gone away after  
σαρκὸς ἑτέρας, προκείμεναι δειγμα, πυρὸς αἰ-  
flesh of another, are placed before an example, of fire ago-

1 Judas, a Bond-servant of Jesus Christ, and 2 Brother of James, to those who are <sup>2</sup> BELOVED by God the Father, even the called ones who are 3 preserved by Jesus Christ; 2 may Mercy and 3 Peace and Love be multiplied to you.

3 Beloved, making All Haste to write to you concerning <sup>4</sup> our 2 COMMON Salvation, I had a necessity to write to you, exhorting you to earnestly contend for the FAITH which was once DELIVERED to the SAINTS.

4 1 For Some Men have come in privily, who of old were PREVIOUSLY DESIGNATED for This JUDGMENT, impious, 2 changing the FAVOR of our God into Licentiousness, 3 denying the ONLY Sovereign, and our LORD Jesus Christ.

5 But I wish to remind you, though you once knew <sup>6</sup> this, That 1 the LORD having saved the People out of the Land of Egypt, AFTERWARDS 2 destroyed THOSE who did not BELIEVE;

6 and THOSE Angels who KEPT not THEIR own Principality, but left their own Habitation, 1 he has kept in perpetual Chains, under Thick Darkness, for the Judgment of the Great Day;

7 1 as Sodom and Gomorrah, and the CITIES about them, which in a LIKE Manner to these, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-

\* VATICAN MANUSCRIPT.—Title—OF JUDAS.  
common Salvation.

1. BELOVED by God.

2. our

5. all things, That Jesus, having saved.

1 1. Luke vi. 16; Acts i. 13.

1 1. John xvii. 11, 12, 15.

1 2. 1 Pet. i. 2; 2 Pet. i. 2

1 3. Titus i. 4.

1 3. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7.

1 4. Gal.

11. 4; 2 Pet. ii. 1.

2 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15.

1 4. Titus i. 10;

1 John ii. 22.

1 5. 1 Cor. x. 9.

1 5. Num. xiv. 29, 37; xvi. 35; Ps. cvi. 25;

Heb. iii. 17, 19.

1 6. 2 Pet. ii. 4.

1 7. Gen. xix. 24; Deut. xxix. 23; 2 Pet. ii. 6.

ριου δικην ὑπεχουσαι. <sup>8</sup> Ὅμοιος μεντοι  
lasting retributive justice are undergoing. In like manner truly

και οὗτοι ενυπνιαζόμενοι σαρκα μεν μαινουσι,  
also these dreaming ones flesh indeed they pollute,  
κυριότητα δε αθετουσι, δοξας δε βλασφημουσιν.  
lordships and they set aside, glories and they revile.

<sup>9</sup> Ὁ δε Μιχαηλ ὁ ἀρχαγγελος, ὅτε τῷ διαβολῷ  
The but Michael the chief messenger, when with the accuser

διακρινόμενος διελεγέτο περὶ τοῦ Μωσῆως  
contending he reasoned about the of Moses

σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν  
body, not he dared a judgment to bring against

βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμῆσαι σοὶ κύριος.  
of reviling, but he said; May rebuke thee Lord.

<sup>10</sup> Οὗτοι δε, ὅσα μεν οὐκ οἶδασι, βλασφη-  
These but, what things indeed not they know, they re-

μονοῦν· ὅσα δε φυσικῶς, ὥς τα ἀλογα ζῶα,  
vile; what things but naturally, as the irrational animals,

ἐπιστάνται, ἐν τούτοις φθειροῦνται. <sup>11</sup> Οὐαί  
they know, in these things they are corrupt. Woe

αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ  
to them, because in the way of the Cain they went, and

τῇ πλάνῃ τοῦ Βαλααμ μισθοῦ ἐξεχύθησαν, καὶ  
in the error of the Balaam reward they rushed, and

τῇ ἀτιλογίᾳ τοῦ Κορε ἀπώλοντο.  
in the contradiction of the Kore they destroyed themselves.

<sup>12</sup> Οὗτοι εἰσιν ἐν ταῖς ἀγαπαῖς ὑμῶν σπιλαδες,  
These are in the love-feasts of you hidden rocks,

συνευχόμενοι ἀφοβῶς, ἑαυτοὺς ποιμαίνοντες·  
feasting together without fear, themselves feeding;

νεφελαι ἀνυδροῖ, ὑπὸ ἀνεμῶν παραφερομεναι·  
clouds without water, by winds being swept along;

δενδρα φθινοπωρινα, ἀκαρπα, δις ἀποθανόντα,  
trees autumnal, unfruitful, twice having died,

ἐκρίζωθέντα· <sup>13</sup> κύματα ἀγρία θαλάσσης, ἐπα-  
having been rooted, waves wild of seas, foam-

φρίζοντα τὰς ἑαυτῶν αἰσχύνas· ἀστέρες πλά-  
ing out the of themselves shame; stars wan-

νηται, οἷς \* [δ] ζοφος \* [τοῦ] σκοτους εἰς  
during, for which [the] gloom [of the] darkness for

αἰῶνα τετηρηται. <sup>14</sup> Προεφητευσε δε και του-  
an age has been kept. Prophesied and also these

τοῖς ἑβδομοσ ἀπο Ἀδαμ Ἐνωχ, λεγων· Ἰδου,  
seventh from Adam Enoch, saying; Lo,

ἦλθε κύριος ἐν ἁγίαις μυριάτιν αὐτοῦ, <sup>15</sup> ποιη-  
came a Lord with holy myriads of himself, to exe-

σαι κρίσιν κατὰ πάντων, καὶ ἐξελεγεῖαι πάντας  
cute judgment against all, and convict all

τοὺς ἀσεβεῖς \* [αὐτῶν] περὶ πάντων τῶν  
the impious ones [of them] concerning all of the

ἐργῶν ἀσεβείας αὐτῶν ὧν ἠσεβησαν, καὶ  
works of impiety of them which they did impiously, and

tributive justice of an aion-  
nian Fire.

<sup>8</sup> In like manner in-  
deed These Dreamers also  
pollute the Flesh, and des-  
pise Lordships, and revile  
Dignities.

<sup>9</sup> But † MICHAEL,  
the ARCHANGEL, when  
contending with the EN-  
EMY he reasoned about  
the BODY of MOSES, † did  
not presume to bring  
against him a reviling  
Judgment, but said, † "The  
" Lord rebuke thee."

<sup>10</sup> † Yet these blaspheme  
what indeed they do not  
understand, but what they  
know naturally as IRR-  
ATIONAL Animals, in These  
things they are corrupt.

<sup>11</sup> Alas for them! Be-  
cause they went in † the  
way of CAIN, and † rushed  
into the ERROR of BALAAM  
for a Reward, and des-  
troyed the selves in † the  
REBELLION of KORAH.

<sup>12</sup> These are HIDDEN  
ROCKS in your † LOVE-  
FEASTS, feasting together  
without fear, feeding  
Themselves; Clouds with-  
out water, being swept  
along by Winds; bare  
autumnal Trees, unfruitful  
for two seasons, dead,  
rooted up;

<sup>13</sup> wild Waves of the  
Sea, foaming out THEIR  
OWN Shame; wandering  
Stars, † for which has been  
kept the GLOOM of DARK-  
NESS for the Age.

<sup>14</sup> And † Enoch also,  
the Seventh from Adam  
prophesied of these, say-  
ing, "Behold, † the Lord  
" came with his Holy My-  
" riads,

<sup>15</sup> " to execute Judg-  
" ment against all, and to  
" convict ALL the IMPIOUS  
" of All their WORKS of  
" Impiety which they im-

\* VATICAN MANUSCRIPT.—0. When Michael, the ARCHANGEL, then contending. 13.  
the—omit. 13. of the—omit. 15. of them—omit.

† 1. 2 Pet. ii. 10. † 9. Dan. x. 13; xii. 1; Rev. xii. 7. † 9. 2 Pet. ii. 11.  
‡ 9. Zech. iii. 2. † 10. 2 Pet. ii. 12. † 11. Gen. iv. 5; 1 John iii. 12. † 11.  
Num. xii. 7, 21; 2 Pet. ii. 15. † 11. Num. xvi. 1, &c. † 12. 1 Cor. xi. 21; † Pet.  
ii. 13. † 12. 2 Pet. ii. 17. † 14. Gen. v. 18. † 14. Deut. xxxiii. 2; Dan. vii.  
10; Zech. xiv. 5; Matt. xxv. 31; 2 Thess. i. 7; Rev. i. 7;

περι παντων των σκληρων, ὡς ἐλάλησαν  
concerning all of the hard things, as spoke  
κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς. <sup>16</sup> Οὗτοι εἰσι  
against him sinners impious. These are  
γογγυσταὶ, μεμψιμοῖροι, κατὰ τὰς ἐπιθυμίας  
murmurers, complainers, according to the lusts  
αὐτῶν. πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ  
of themselves walking; and the mouth of them speaks  
ὑπερογκά, θαυμάζοντες πρόσωπα, ωφελείας  
swelling words, admiring faces, of gain  
χαρίν. <sup>17</sup> Ὑμεῖς δὲ, ἀγαπητοὶ, μνησθετὲ τῶν  
on a count. You but, beloved ones, do you remember the  
ῥημάτων τῶν προειρημένων ὑπο τῶν ἀποστό-  
words of those having been before spoken by the apos-  
λων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>18</sup> ὅτι  
ties of the Lord of us Jesus Anointed; that  
ἐλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται  
they said to you, that in last time will be  
ἐμπαίκαται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευ-  
scoffers, according to the of themselves lusts walk-  
όμενοι τῶν ἀσεβειῶν. <sup>19</sup> Οὗτοι εἰσιν οἱ ἀποδιο-  
ing the impious. These are they marking  
ρίζοντες \* [ἑαυτοῦς], ψυχικοὶ, πνεῦμα μὴ ἔχον-  
out boundaries [themselves,] sensual ones, a spirit not hav-  
τες. <sup>20</sup> Ὑμεῖς δὲ ἀγαπητοὶ, τῇ ἁγίᾳ πατρὶ ὑμῶν  
ing. You but beloved ones, in the most holy of you  
πιστεῖ ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι  
faith building up yourselves, in spirit  
ἁγίῳ προσευχομένοι, <sup>21</sup> ἑαυτοὺς ἐν ἀγαπῇ θεοῦ  
holy praying, yourselves in love of God  
τῇρησατε, προσδεχομένοι τὸ ἐλεος τοῦ κυρίου  
do you keep, looking for the mercy of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. <sup>22</sup> Καὶ  
of us Jesus Anointed for life age-lasting. And  
οὓς μὲν ἐλέειτε διακρίνομενοι· <sup>23</sup> οὓς δὲ ἐν φόβῳ  
some indeed do you pity discriminating; some but in fear  
σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες· μισούντες  
do you save, out of the fire snatching; hating  
καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.  
even the from the flesh having been spotted garment.  
<sup>24</sup> Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπαιστούς,  
To the now one being powerful to guard you from stumbling,  
καὶ στησαὶ κατενώπιον τῆς δόξης αὐτοῦ ἀμώ-  
and to place in presence of the glory of himself blame-  
μους ἐν ἀγαλλίᾳσει, <sup>25</sup> μονῇ θεῷ σωτῇ ἡμῶν,  
legs with exceeding joy, to only God a savior of us,  
διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα \* [καὶ]  
through Jesus Anointed of the Lord of us glory [and]  
μεγαλῶσυνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ  
majesty, strength and authority, both now and  
εἰς πάντας τοὺς αἰῶνας· ἀμήν.  
for all the ages; so be it.

"piously did, and of All  
"† the HARSH words which  
"impious Sinners spoke  
"against him."

16 These are Murmurers,  
Fault-finders, walking ac-  
cording to their own  
LUSTS; and † (their MOUTH  
speaks boastful words,  
‡ admiring men's persons  
for the sake of Gain.

17 † But do you, Be-  
loved, remember THOSE  
WORDS which were PRE-  
VIOUSLY SPOKEN by the  
APOSTLES of our LORD Je-  
sus Christ;

18 That they said to  
you, That in the Last Time  
‡ there will be Mockers,  
walking according to THEIR  
OWN IMPIOUS LUSTS.

19 These are THEY who  
SEPARATE, † Sensual, not  
having the Spirit.

20 But you, Beloved,  
‡ building up yourselves on  
Your MOST HOLY Faith,  
praying with holy Spirit.

21 Keep yourselves in the  
Love of God, † looking for  
the MERCY of our LORD Je-  
sus Christ to eternal Life.

22 And, making a differ-  
ence, Some indeed do you  
pity;

23 but Others save by  
Fear, snatching them out  
of the FIRE, hating even  
‡ the GARMENT SPOTTED  
by the FLESH.

24 † Now to HIM who is  
ABLE to guard you from  
falling, and to place you  
‡ blameless in the presence  
of his GLORY, with great  
Joy,

25 † to God alone, our  
Savior, through Jesus  
Christ our LORD, be Glory,  
Majesty, Power, and Au-  
thority, \* both now, and  
throughout ALL the AGES.  
Amen.

\* VATICAN MANUSCRIPT.—10. themselves—omit.  
every AGE, and now. Subscription.—OF JUDAS.

25. and—omit.

25. before

† 15. 1 Sam. ii. 3; Psa. cxli. 18; xlv. 4; Mal. iii. 13.  
Prov. xxi. 28; James ii. 1, 9. † 17. 2 Pet. iii. 9.  
iv. 8; 2 Pet. ii. 1; iii. 3. † 10. 1 Cor. ii. 14; James iii. 15.  
i. 4. † 21. Titus ii. 13. † 23. Rev. iii. 4.  
† 24. Col. i. 22. † 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 8.

† 10. 2 Pet. ii. 18. † 16.  
† 18. 1 Tim. iv. 1; 2 Tim. iii. 1;  
† 20. Col. ii. 7; 1 Tim.  
† 24. Rom. xvi. 25 Eph. iii. 20

ΑΠΟΚΑΛΥΨΙΣ.  
A REVELATION.  
THE APOCALYPSE.

ΚΕΦ. α'. 1.

<sup>1</sup> Ἀποκαλύψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ  
A revelation of Jesus Anointed, which gave to him  
ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ  
the God, to point out to the bond-servants of himself the things it behoves  
γενεσθαι ἐν ταχέϊ, καὶ ἐσημάνειν ἀποστείλας  
to have done with speed, and he signified having sent  
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ  
by means of the messenger of himself to the bond-servant of himself  
Ἰωάννῃ· <sup>2</sup> ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ,  
to John; who testified the word of the God,  
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε,  
and the testimony of Jesus Anointed, what things he saw.  
<sup>3</sup> Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες  
Blessed the one reading, and those hearing  
τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες  
the words of the prophecy, and keeping strictly  
τα ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς  
the things in it having been written; the for season  
ἐγγύς.  
near.

<sup>4</sup> Ἰωάννης ταῖς ἑπτα ἐκκλησίαις ταῖς ἐν τῇ  
John to the seven congregations to those in the  
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος  
Asia; favor to you and peace from the one existing  
καὶ τοῦ ὄντος καὶ ἐρχομένου· καὶ ἀπὸ τῶν  
and the one who was and the one coming; and from the  
ἑπτα πνευμάτων, ἃ ἔστιν ἐνώπιον τοῦ  
seven spirits, which [is] in presence of the  
θρόνου αὐτοῦ· <sup>5</sup> καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-  
throne of him; and from Jesus Anointed, the wit-  
νὺς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ  
ness the faithful, the first-born of the dead ones, and the  
ἀρχὼν τῶν βασιλείων τῆς γῆς· τῷ ἀγαπῶντι  
prince of the kings of the earth; to the one loving  
ἡμᾶς καὶ λουσάντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν  
us and having washed us from the sins of us  
ἐν τῷ αἵματι αὐτοῦ, <sup>6</sup> καὶ ἐποίησεν ἡμᾶς βασι-  
in the blood of himself, and made us a king-  
λείαν, ἵερείς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ᾧ  
dom, priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, † having sent by his ANGEL, to his SERVANT John,

2 ‡ who testified the WORD of God, and the TESTIMONY of Jesus Christ, \* whatever things † he saw.

3 Blessed is HE who HEARS, and THOSE who HEAR the WORDS of the PROPHECY, and ‡ observe the THINGS which have been WRITTEN in it; for † the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from \* God, the ONE; who is, and the ONE who WAS, and the ONE who is COMING; and from ‡ the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, ‡ the CHIEF-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, ‡ and † freed us from our SINS by his own BLOOD,

6 and made † for us a Kingdom,—Priests for his God and Father; ‡ to Him

\* The Revelation is not found in the V<sup>AT</sup>. MS., 1100, therefore the Various Readings, are taken from Dr. Birch's Collation of the V<sup>AT</sup>. MS., 1100, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows;—A.—Codex Alexandrinus, probably of the fifth century; B.—Codex Vaticanus, written about the end of the seventh century or beginning of the eighth; C.—Codex Ephraemi Rescriptus, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.—Codex Sinaiticus, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as V<sup>AT</sup>. MS., 1100.

\* VATICAN MANUSCRIPT, No. 1100.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "ΑΡΧΗ" "PRINCE" has been adopted for the title. ‡ whatever things he saw (A B.) † God, the one who is (B.)

† 4. *estis*, is—omitted by B C. † 5. So reads A C and some other MSS. and versions. † 6. *Acemin*, for us.—A.; *Acemoon*, of us.—C.

† 1. Rev. xxii. 16. † 2. Rev. vi. 9; xii. 17. † 3. 1 John i. 1. † 4. Rev. xii. 7. † 5. Rev. xii. 12. † 6. Exod. iii. 14; verse 8. † 7. 4. Zech. iii. 9; iv. 10; Rev. iii. 1; iv. 8; v. 6. † 8. 1 Cor. xv. 20; Col. i. 18. † 9. Rev. xvii. 14; xix. 16. † 10. 1 John i. 7. † 11. 1 Tim. vi. 10; Heb. xii. 21; 1 Pet. iv. 11; Rev. v. 11.



δοξα και το κρατος εις τους αιωνας των αιωνων·  
glory and the strength for the ages of the ages;  
αμην.  
so be it.

7 Ἰδου, ἐρχεται μετὰ τῶν νεφελῶν, καὶ ὀψε-  
Lo, he comes with the clouds, and shall  
ται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν  
see him every eye, and those who him  
ἐξεκέντησαν· καὶ κοῦνται ἐπ' αὐτὸν πᾶσαι αἱ  
pierced; and shall mourn over him all the  
φυλαὶ τῆς γῆς· ναι, ἀμην. 8 Ἐγὼ εἰμι τὸ Α  
tribes of the earth; yes, so be it. I am the Alpha  
καὶ τὸ Ω, λέγει κύριος ὁ θεός, ὁ ὢν καὶ  
and the Omega, says Lord the God, the one existing and  
ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.  
the one who was and the one coming, the almighty.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν, καὶ συγκοι-  
I John, the brother of you, and co-part-  
νωνος ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ  
ner in the affliction and kingdom and patience  
Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλοῦ  
of Jesus Anointed, was in the island that being  
μεσφ̄ Πατμῶ, διὰ τὸν λόγον τοῦ θεοῦ,  
called Patmos, on account of the word of the God,  
καὶ \* [διὰ] τὴν μαρτυρίαν Ἰησοῦ \* [Χρισ-  
and [on account of] the testimony of Jesus [Anoint-  
του.] 10 Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ  
ed.] I was in spirit in the Lord's

ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγα-  
day; and I heard behind of me a voice loud  
λῆν ὡς σαλπιγγός, 11 λεγούσης· Ὁ βλεπεῖς  
as of a trumpet, saying; What thou seest  
γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτά ἐκ-  
do thou write for a scroll, and send to the seven con-  
κλησιαῖς, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς  
gregations, to Ephesus, and to Smyrna, and to  
Πέργαμον, καὶ εἰς Θυατείρα, καὶ εἰς Σάρδεϊς,  
Pergamos, and to Thyatira, and to Sardis,  
καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικείαν.  
and to Philadelphia, and to Laodicea.

12 Καὶ ἐπεστρέψα βλεπεῖν τὴν φωνὴν ἧτις  
And I turned to see the voice which  
ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτά  
spoke with me; and having turned I saw seven  
λυχνιας χρυσαῖς, 13 καὶ ἐν μέσῳ τῶν \* [ἑπτά]  
lampstands golden, and in midst of the [seven]  
λυχνίων ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον  
lampstands like to a son of man, having on a garment  
ποδῆρη, καὶ περιεζωσμένον πρὸς τοῖς  
reaching to the foot, and having been girded about at the  
μαστοῖς ζώνην χρυσοῦν· 14 ἡ δὲ κεφαλὴ αὐτοῦ  
breasts a girdle golden; the but head of him  
καὶ αἱ τρίχες, λευκαὶ ὡς ἐρίον λευκόν, ὡς χιών·  
and the hairs, white as wool white, as snow;

be the GLORY and the  
MIGHT for the AGES of the  
AGES. Amen.

7 Behold! he is com-  
ing with the CLOUDS, and  
Every Eye shall see him,  
and those who pierced  
him; and All the TRIBES  
of the LAND shall mourn  
over him. Yes, Amen.

8 I am the ALPHA  
and the OMEGA," says the  
Lord GOD, I the ONE who  
is, and the ONE who WAS,  
and the ONE who is COM-  
ING—the OMNIPOTENT."

9 I John, your BROT-  
HER and Co-partner in  
the AFFLICTION, and  
Kingdom, and Patient  
waiting for \* Jesus, was in  
THAT ISLAND which is  
CALLED Patmos, I on ac-  
count of the WORD of GOD,  
and the TESTIMONY of  
Jesus.

10 I was in Spirit on  
the Lord's Day; and I  
heard behind me a loud  
Voice as of a Trumpet,

11 saying, "What thou  
seest write in a Scroll, and  
send to THOSE SEVEN Con-  
gregations;—to Ephesus,  
and to Smyrna, and to  
Pergamos, and to Thyatira,  
and to Sardis, and to Phil-  
adelphia, and to Laodicea."

12 And I turned to see  
the voice which \* was  
speaking with me; and  
having turned I saw  
seven golden Lamp-  
stands,

13 and in the Midst of  
the Lampstands one like  
to a Son of Man, invested  
with a garment to the foot,  
and girded about at the  
BREASTS with a golden  
Girdle;

14 and his HEAD and  
HAIRS white as white

\* VATICAN MANUSCRIPT, No. 1100.—9. Christ Jesus (a.) Jesus (n.) 9. on account of—omit (A C.) 9. Anointed—omit (A C.) 12. was speaking (n c.) 12.

1. 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. 1. 7. Zech. xii. 10; John xix. 37.  
1. 8. 1. a. x. 4; xiv. 6; xiviii. 13; verse 17; Rev. ii. 8; xxi. 6; xxi. 13. 1. 8. verse 4;  
Rev. iv. 8; x. 17; xvi. 5. 1. 9. Phil. i. 7; iv. 14; 2 Tim. i. 8. 1. 9. ver. 2; Rev. vi. 9.  
2. 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 8; xxi. 10. 1. 12. Exod. xxv. 37; Zech.  
iv. 3; verse 50. 1. 13. Rev. ii. 1. 1. 13. Ezek. i. 20; Dan. vi. 13; x. 10; xiv. 14.  
1. 13. Dan. x. 5. 1. 13. Rev. ii. 6.

και οφθαλμοι αυτου ως φλοξ πυρος· 16 και οι  
and the eyes of him as a flame of fire; and the  
ποδες αυτου ὁμοιοι χαλκολιβανῳ, ὡς ἐν καμινῳ  
feet of him like to fine white brass, as in a furnace  
πεπυρωμενοι· και ἡ φωνη αυτου ὡς φωνη  
having been set on fire; and the voice of him as a voice  
ὕδατος πολλῶν· 16 και εχων ἐν τῇ δεξιᾳ αὐτου  
of waters many; and having in the right of himself  
χειρι ἀστερας ἑπτα· και ἐκ του στοματος  
hand stars seven; and out of the mouth  
αυτου ῥομφαια διστόμος οξεια ἐκπορευομενη·  
of him a broadsword two-mouthed sharp proceeding;  
και ἡ οψις αυτου, ὡς ὁ ἥλιος φαίνει ἐν τῇ  
and the appearance of him, as the sun shines in the  
δυσμει αὐτου. 17 Καὶ ὅτε εἶδον αὐτον ἐπεσα  
power of himself. And when I saw him I fell  
προς τοὺς ποδας αυτου, ὡς νεκρος· και ἐθηκε τὴν  
at the feet of him, as dead; and he placed the  
δεξιαν αὐτου ἐπ' ἐμε, λέγων· Μη φοβου· ἐγώ  
right of himself on me, saying; Not do thou fear; I  
εἰμι ὁ πρῶτος και ὁ ἐσχάτος, 18 και ὁ ζων· και  
am the first and the last, and the living one; even  
εγερσάμην νεκρος, και ἰδου ζων εἰμι εἰς τοὺς  
I was dead, and lo living I am for the  
αἰῶνας τῶν αἰώνων· και ἐχω τὰς κλείς του  
ages of the ages; and I have the keys of the  
θανάτου και του αἰῶνος. 19 Γράψον οὖν  
death and of the unseen. Write thou therefore the things  
εἶδες, και ἃ εἰσι, και ἃ μελλοῦσιν γίνεσθαι  
thou sawest, even the things are, and the things about to occur  
μετὰ ταῦτα· 20 τὸ μυστήριον τῶν ἑπτα ἀστε-  
after these; the secret of the seven stars  
ρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, και τὰς  
which thou sawest on the right of me, and the  
ἑπτα λυχνίας τὰς χρυσᾶς. Οἱ ἑπτα ἀστέρες,  
seven lampstands the golden. The seven stars,  
ἀγγελοι τῶν ἑπτα ἐκκλησιῶν εἰσι· και αἱ λυχ-  
messengers of the seven congregations are; and the lamp-  
νισαι αἱ ἑπτα, ἑπτα ἐκκλησιαὶ εἰσι.  
stands the seven, seven congregations are.

ΚΕΦ. Β'. 2.

1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφεσῷ ἐκκλησίας γρά-  
By the messenger of the in Ephesus congregation do thou  
ψον· Ταδε λέγει ὁ κρατῶν τοὺς ἑπτα ἀστέρας  
write; These things says the one holding the seven stars  
ἐν τῇ δεξιᾷ αὐτου, ὁ περιπατῶν ἐν μεσῷ τῶν  
in the right of himself, the one walking in midst of the  
ἑπτα λυχνιῶν τῶν χρυσῶν· 2 οἶδα τὰ ἔργα σου,  
seven lampstands the golden; I know the works of thee,  
και τὸν κόπον \* [σου,] και τὴν ὑπομονὴν σου,  
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and his  
EYES as a Flame of Fire;  
15 and his FEET like  
to fine Brass glowing with  
fire, as in a Furnace; and  
his VOICE as the Voice of  
many Waters;

16 and having in his  
RIGHT hand seven Stars;  
and out of his MOUTH  
proceeding a sharp two-  
edged broad Sword; and  
his APPEARANCE as the  
SUN shines in his  
STRENGTH.

17 And when I saw  
him, I fell at his FEET as  
dead; but he placed his  
RIGHT hand on me, saying,  
"Fear not; I am the  
FIRST and the LAST,

18 and the LIVING ONE;  
I was even dead, but, be-  
hold, I am living for the  
AGES of the AGES; and I  
have the KEYS of DEATH  
and of VIVADES.

19 Write therefore the  
things thou sawest, even  
those which are, and the  
things which are about to  
transpire after these.

20 As for the SECRET  
of the SEVEN Stars which  
thou sawest in my RIGHT  
hand, and the SEVEN  
GOLDEN Lampstands; the  
SEVEN Stars are Mes-  
sengers of the SEVEN Con-  
gregations, and the  
SEVEN LAMPSTANDS are  
Seven Congregations.

CHAPTER II.

1 By the MESSENGER of  
the CONGREGATION in  
Ephesus, write; These  
things says HE who  
HOLDS the SEVEN Stars  
in his RIGHT hand, HE  
who WALKS in the Midst of  
the SEVEN GOLDEN Lamp-  
stands;

2 I know thy WORKS,  
and thy TOIL, and thy  
PATIENT ENDURANCE,

† 17. FIRST-BORN (A.)

2. thy—is omitted by A. C.

† 14. Dan. x. 6; Rev. ii. 18. † 15. Ezek. i. 7. † 15. Ezek. xliii. 2; Rev. xiv.  
2; xiv. 6. † 16. verse 20. † 16. Rev. ii. 12, 16; xix. 15, 21. † 16. Aol.  
xvi. 13; Rev. x. 1. † 17. Ezek. i. 23. † 17. Dan. viii. 18; x. 10. † 17. Isa.  
xli. 4; xlii. 6; xlviii. 12; verse 11; Rev. ii. 3; xlii. 13. † 18. Rev. iv. 9; v. 14. † 19.  
Rev. ii. 1, &c. † 19. Rev. iv. 1, &c. † 20. Mal. ii. 7; Rev. ii. 1, &c. † 20. Zech.  
iv. 2; Matt. v. 15. † 1. Rev. i. 16, 20. † 1. Rev. i. 13. † 2. Psa. i. 6; ver.  
9, 13, 19, &c.

και οτι ου δυνη βαστασαι κακους· και επει-  
and that not thou art able to bear with bad ones; and thou hast  
ρασας τους λεγοντας εαυτους αποστολους ειναι,  
tried those declaring themselves apostles to be,  
και ουκ εισι· και ευρες αυτους ψευδεις·<sup>3</sup> και  
and not they are; and thou hast found them liars; and  
υπομονην εχεις, και εβαστασας δια το  
patient endurance thou hast, and thou hast suffered on account of the  
ονομα μου, και ουκ εκωριασας. <sup>4</sup> Αλλ' εχω  
name of me, and not thou hast wearied. But I have  
κατα σου, οτι την αγαπην σου την πρωτην  
against thee, because the love of thee the first  
αφηκας. <sup>5</sup> Μνημονευε ουν ποθεν πεπτωκας,  
thou hast relaxed. Do thou remember therefore whence thou hast fallen,  
και μετανοησον, και τα πρωτα εργα ποιησον·  
and change thy mind, and the first works do thou;  
ει δε μη, ερχομαι σοι †[ταχυ,] και κινήσω την  
if but not, I am coming to thee [speedily,] and I will remove the  
λυχνιαν σου εκ του τοπου αυτης, εαν μη  
lampstand of thee out of the place of itself, if not  
μετανοησής. <sup>6</sup> Αλλα τούτο εχεις, οτι μισεis  
thou dost change thy mind. But this thou hast, that thou hatest  
τα εργα των Νικολαιτων, α καγω μισω. <sup>7</sup> Ο  
the works of the Nicolaitans, which I also hate. The  
εχων ους, ανουστατω τι το πνευμα λεγειταις  
one having an ear, let him hear what the spirit says to the  
εκκλησιαis· Τω νικωντι δωσω αυτω φαγειν  
congregationis; To the one overcoming I will give to him to eat  
εκ του ξυλου της ζωης, ο εστιν εν τη παρα-  
from the wood of the life, which is in the para-  
δεισφ του θεου †[μου.]  
dise of the God [of me.]  
<sup>8</sup> Και τω αγγελφ της εν Σμυρνη εκκλησιαis  
And by the messenger of the in Smyrna congregation  
γραφον· Ταδε λεγει ο πρωτος και ο εσχα-  
do thou write; These things says the first and the last,  
τος, ος εγενετο νεκρος, και εζηπεν·<sup>9</sup> οίδα σου  
who became dead, and lived; I know of thee  
†[τα εργα, και] την θλιψιν, και την πτωχειαν,  
[the works, and] the affliction, and the poverty,  
(αλλα πλουσιος ει,) και την βλασφημιαν εκ  
(but rich thou art,) and the blasphemy from  
των λεγοντων Ιουδαιους ειναι εαυτους, και ουκ  
those declaring Jews to be themselves, and not  
εισιν, αλλα συναγωγη του σατανα. <sup>10</sup> Μηδες  
are, but an assembly of the adversary. Not  
φοβου α μελλεις πασχειν· ιδου, μελλει  
fear thou the things thou art about to suffer; lo, is about  
βαλειν ο διαβολος εξ υμων εις φυλακην, ινα  
to cast the accuser from of you into prison, so that

and that thou art not able  
to endure wicked men;  
and †thou hast tried  
those who declare  
themselves to be Apostles,  
but are not, and hast found  
them Liars;  
3 And thou hast patient-  
ly endured and hast suffer-  
ed on account of my  
NAME, †and †thou hast  
not been weary.  
4 But I have this against  
thee, that thou hast re-  
laxed thy FIRST LOVE.  
5 Remember, therefore,  
whence thou hast fallen,  
and reform, and do the  
FIRST Works; but if not,  
I am coming to thee, and  
I will remove thy LAMP-  
STAND out of its PLACE,  
unless thou reform.  
6 But This thou hast,  
That thou hatest the  
works of †the NICOLAI-  
TANS, which I also hate."  
7 († Let HIM who HAS  
an Ear, hear what the  
SPIRIT says to the CON-  
GREGATIONS.) "To the  
CONQUEROR will I give †to  
eat of †the †WOOD of the  
LIFE, which is in the  
PARADISE of GOD.  
8 And by the MESSEN-  
GER of the CONGREGA-  
TION in Smyrna write;  
These things says †the  
†FIRST and the LAST,  
who was dead, and lived;  
9 I know Thy AFFLIC-  
TION and POVERTY, (but  
thou art †rich;) and I  
know the BLASPHEMY of  
†THOSE DECLARING them-  
selves to be Jews, and are  
not, but †an Assembly of  
the ADVERSARY.  
10 † Fear not the things  
which thou art about to  
suffer; behold, the ENEM-  
Y is about to cast some  
of you into Prison, that

† 3. thou hast not been weary (A.C.) 5. speedily—is omitted by (A.C.) 7. Wood is the primary signification of *ξυλου*, and may here denote, as in Rev. xii. 1, an aggregation of *dead*, or trees, commonly called a wood, or *forest*; a *rule* of life, occupying a place on both sides of the river. 7. my—is omitted by (A.C.) 8. first-born (A.) 9. thy

† 3. 1 John iv. 1. † 3. Gal. vi. 9; Heb. xii. 3, 5. † 6. verse 15. † 7. Math. x. 15; xii. 1, 9, 43; verses 11, 17, 20; Rev. iii. 9, 13, 22; xii. 9. † 7. Rev. xii. 2, 10. † 7. Gen. ii. 9. † 8. Rev. i. 8, 17, 18. † 9. Luke xii. 31; 1 Tim. vi. 18; James ii. 5. † 9. Rom. ii. 17, 28, 29; ix. 6. † 9. Rev. iii. 9. † 10. Math. x. 22.

πειρασθητε· και ιξετε θλιψιν ημερων δεκα.  
you may be tried; and you shall have affliction days ten.  
Γινου πιστος αχρι θανατου, και δωσω σοι τον  
Be thou faithful till death, and I will give to thee the  
στεφανον της ζωης. 11'Ο εχων ους, ακου-  
crown of the life. The one having an ear, let him  
σατω τι το πνευμα λεγειται εκκλησιας: 'Ο  
hear what the spirit says to the congregations; The  
νικων ου μη αδικηθη εκ του θανατου του  
one overcoming not he may be hurt by the death the  
δευτερου.  
second.

12 Και το αγγελον της εν Περγαμω εκκλησιας  
And by the messenger of the in Pergamos congregation  
γραφον· Ταδε λεγει ο εχων την ρομφαιαν  
do thou write; These things says the one having the broad sword  
την διστομον την οξειαν· 13 οίδα †[τα εργα  
that two-monthed the sharp; I know [the works  
σου, και] που κατοικεις, όπου ο θρονος του  
of thee, and] where thou dwellest, where the throne of the  
σατανα· και κρατεις το ονομα μου, και ουκ  
adversary; and thou holdest fast the name of me, and not  
ηρησω την πιστιν μου, \* [και] εν ταις ημε-  
thou didst deny the faith of me, [even] in these days  
rais \* [εν] αις Αντιπας ο μαρτυς μου ο πιστος,  
[in] which Antipas the witness of me the faithful,  
ος απεκτανθη παρ' υμιν, όπου ο σατανας κατοι-  
who was killed among you, where the adversary dwells.  
κει. 14 Αλλ' εχω κατα σου ολιγα, †[οτι]  
But I have against thee a few things, [because]  
εχεις εκει κρατουστας την διδαχην Βαλααμ,  
thou hast there some holding the teaching of Balaam,  
ος εδιδασκε τω Βαλακ βαλειν σκαρδαλον ενω-  
who instructed the Balak to cast a stumbling-block be-  
πion των υιον Ισραηλ, φαγειν ειδωλοθυτα και  
fore the sons of Israel, to eat idol-sacrifices and  
πορνευσαι. 15 Ουτως εχεις και συ κρατουστας  
to fornicate. So hast also thou some holding  
την διδαχην \* [των] Νικολαιτων ομοιος.  
the teaching [of the] Nicolaitans in like manner.  
16 Μετανοησον ουν· ει δε μη, ερχομαι σοι  
Change thy mind therefore; if but not, I am coming to thee  
ταχυ, και πολεμησω μετ' αυτων εν τρ ρομφαια  
quickly, and I will war with them by the broadsword  
του στοματος μου. 17'Ο εχων ους, ακου-  
of the mouth of me. The one having an ear, let him  
σατω τι το πνευμα λεγειται εκκλησιας: Τω  
hear what the spirit says to the congregations; To the  
νικωντι δωσω αυτω του μαννα του κεκρυμ-  
one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have Affliction ten Days. † Be thou faithful till Death, and I will give to thee † the CROWN of LIFE."

11 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured † by the SECOND DEATH."

12 And by the MESSENGER of the CONGREGATION in Pergamos write; These things says † HE who HAS the SHARP TWO-EDGED BROAD SWORD;

13 I know where thou dwellest,—† where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, † my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

14 But I have a few things against thee; thou hast there those holding the TEACHING of † Balaam, who instructed Balak to cast a Stumbling-block before the sons of Israel, \* both † to eat Idol-sacrifices, and † to fornicate.

15 So in like manner thou hast also those holding the TEACHING of the † Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and † will fight with them with the BROAD SWORD of my MOUTH."

17 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

\* VATICAN MANUSCRIPT, No. 1100.—13. even—omit. 15. of the—omit. 17. of—omit.

13. in—omit. 14. both.

† 13. thy works, and—is omitted by (A. C.) because—is omitted by (A.)

13. my—is added by (A. C.)

14.

† 10. Matt. xxiv. 13. † 10. James i. 12; Rev. iii. 11. † 11. verse 7; Rev. xiii. 9.  
† 11. Rev. xx. 14; xxi. 3. † 12. Rev. i. 10. † 13. verse 9. † 14. Num. xxiv.  
14; xxv. 1; xxi. 10; 2 Pet. ii. 15; Jude 11. † 14. ver. 20; Acts xv. 20; 1 Cor. vii. 9, 10;  
x. 19, 20. † 14. 1 Cor. vi. 13. † 15. verse 2. † 12. Isa. xl. 4; 2 Thess. ii. 8;  
Rev. i. 13; xix. 15, 21. † 17. verses 7, 11.

μενου, και δωσω αυτω ψηφον λευκην, και επι  
him, and I will give to him a pebble white, and on  
την ψηφον ονομα καινου γεγραμμενον, ο ουδεις  
the pebble a name new having been written, which no one  
ειδεν ει μη ο λαμβανων.  
knew if not the one receiving.

13 Και τω αγγελω της εν Θυατειροις εκκλη-  
And by the messenger of the in Thyatira congre-  
σιας γραψον· Ταδε λεγει ο υιος του Θεου,  
gation write; These things says the son of the God,  
δ εχων τους οφθαλμους αυτου ως φλογα  
the one having the eyes of himself as a flame  
πυρος, και οι ποδες αυτου ομοιοι χαλκολιβανω·  
of fire, and the feet of him like to fine white brass;

14 Ιδα σου τα εργα, και την αγαπην, και την  
I know of thee the works, and the love, and the  
πιστιν, και την διακονιαν, και την υπομονην  
faith, and the service, and the patient endurance  
σου, και τα εργα σου τα εσχατα πλειονα των  
of thee, and the works of thee the last more of the  
πρωτων. 15 Αλλ' εχω κατα σου, οτι αφεις  
first. But I have against thee, because thou lettest alone

την γυναικα †[σου] Ιεζαβελ, η λεγουσα εαυτην  
the wife [of thee] Jezebel, the one calling herself  
προφητιν, και διδασκει και πλανα τους εμους  
a prophetess, and she teaches and seduces the my  
δουλους, πορνευσαι και φαγειν ειδωλοθυτα.  
bond-servants, to fornicate and to eat idol-sacrifices.

21 Και εδωκα αυτη χρονον ινα μετανοησῃ, και  
And I gave to her time so that she might reform, and  
ου θελει μετανοησαι εκ της πορνειας αυτης·  
not she wills to reform from the fornication of herself,

22 Ιδου, βαλλω αυτην εις κλινην, και τους μοι-  
lo, I cast her into a bed, and those com-  
χευοντας μετ' αυτης εις θλιψιν μεγαλην,  
mitting adultery with her into affliction great,

εαν μη μετανοησωσιν εκ των εργων αυτης,  
if not they should reform from the works of her,

23 και τα τεκνα αυτης αποκτενω εν θανατω· και  
and the children of her I will kill with death; and  
γνωσονται πασαι αι εκκλησιασαι, οτι εγω ειμι ο  
shall know all the congregations, that I am the

ερευνων νεφρους και καρδιας· και δωσω υμιν  
one searching reins and hearts; and I will give to you

εκαστω κατα τα εργα υμων. 24 Υμιν δε  
to each one according to the works of you. To you but

λεγω, τοις λοιποις τοις εν Θυατειροις, οσοι  
I say, to the remaining ones to those in Thyatira, as many as

ουκ εχουσι την διδαχην ταυτην, οτινες ουκ  
not hold the teaching this, who not

εγνωσαν τα βαθεα του σατανα (ως λεγουσιν·)  
knew the depths of the adversary (as they say.)

Ου βαλω εφ' υμας αλλο βαρος· 25 πλην ο  
Not I will lay on you other burden; but what

been CONCEALED; and I  
will give to him a white  
Pebble, and on the PEB-  
BLE † a new Name en-  
graved, which no one  
knows but HE who RE-  
CEIVES it:

18 And by the MESSEN-  
GER of the CONGREGATION  
in Thyatira write; These  
things says THAT SON of  
God, who HAS † his EYES  
as a Flame of Fire, and his  
FEET like to fine Brass;

19 I know Thy WORKS,  
and LOVE, and FAITH, and  
SERVICE, and PATIENT  
ENDURANCE, and thy  
LAST WORKS to be more  
than the FIRST.

20 But I have this  
against thee, Because thou  
lettest alone the WOMAN  
† Jezebel, who CALLS her-  
self a Prophetess; and she  
teaches and seduces My  
Servants, † to fornicate,  
and to eat idol-sacrifices.

21 And I gave her time,  
so that she might reform;  
but she is not disposed to  
reform from her FORNICA-  
TION.

22 Behold! \* I will cast  
her, and those COMMIT-  
TING ADULTERY with her,  
into a Bed,—into great  
Affliction; unless they re-  
form from her WORKS.

23 And I will kill her  
CHILDREN with Death;  
and All the CONGREGA-  
TIONS shall know That  
† I am HE who SEARCHES  
Reins and Hearts; † and I  
will give to you, to each  
one, according to your  
WORKS.

24 But I say to you,—  
to the REST in Thyatira,  
as many as have not this  
TEACHING, who knew not  
the DEPTHS of the ADVER-  
SARY, (as they say;) † I  
lay on you no Other Bur-  
den;

\* VATICAN MANUSCRIPT, NO. 1160.—22. I will cast (A. B.)

† 20. sow—thy, is omitted by c, very many MSS., and most of the versions. I lay, A C, and many MSS.

24. Restee

† 17. Rev. iii. 12; xix. 12. † 18. Rev. i. 14, 15. † 20. 1 Kings xvi. 31; xxi. 25;  
2 Kings ix. 7. † 20. Acts xv. 20, 21; verse 14. † 23. 1 Sam. xvi. 7; 1 Chron. xxviii.  
9; xxi. 17; 2 Chron. vi. 20; Psa. vii. 9; Jer. xi. 20; xviii. 10; x. 12; Rom. viii. 27. † 22.  
Psa. lxxi. 12; Mat. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 6; Rev. x. 12.

εχετε, κρατησατε αχρι ου αν ἔξω. <sup>25</sup> Και ἡ  
you have, hold fast till of which I may have come. And the  
νικων, και ὁ τηρων αχρι τελους τα εργα  
one overcoming, and the one keeping till an end the works  
μου, δωσω αυτω εξουσιαν επι των εθνων. <sup>27</sup> και  
of me, I will give to him authority over the nations; and  
ποιμανει αυτους εν βαβδι σιδηρα, ως τα σκευη  
he shall rule them with a rod made of iron, as the vessels  
τα κεραμικα συντριβεται, ως καγω ειληφα  
those earthen ones it is breaking together, as also I received  
παρι του πατρος μου. <sup>28</sup> και δωσω αυτω τον  
from of the father of me; and I will give to him the  
αστερα τον πρωινον. <sup>29</sup> Ο εχων ους, ακου-  
star the morning. The one having an ear, let him  
σατω τι το πνευμα λεγειταις εκκλησιαις.  
hear what the spirit says to the congregations.

ΚΕΦ. γ'. 3.

<sup>1</sup> Και τῷ αγγελῷ της εν Σαρδεσιν εκκλησιας  
And by the messenger of the in Sardis congregation  
γραφον· Ταδε λεγει ὁ εχων τα ἑπτα πνευ-  
write; These things says the one having the seven spirits  
ματα του θεου, και τους ἑπτα αστερας· Οἶδα  
of the God, and the seven stars; I know  
σου τα εργα, ὅτι ὄνομα εχεις ὅτι ζῆς, και  
of thee the works, that a name thou hast that thou livest, and  
νεκρος εἰ. <sup>2</sup> Γίνου γρηγορων, και στηρισον  
dead thou art. Become thou vigilant, and strengthen  
τα λοιπα ἃ εμελλον αποθανειν· ου γαρ  
the things remaining which were about to die; not for  
εὑρηκα σου τα εργα πεπληρωμενα ενωπιον  
I have found of thee the works having been completed in presence  
του θεου μου. <sup>3</sup> Μνημονευε ουν πως ειλη-  
of the God of me. Remember thou therefore how thou hast re-  
φας \* [και ηκουσας, και τηρει,] και μετανοη-  
ceived [and thou didst hear, and observe,] and reform.  
σον. Εαν ουν μη γρηγορησης, ἥξω  
If therefore not thou shouldst have watched, I may have come

επι σε ὡς κλεπτης, και ου μη γνως  
on thee as a thief, and not not thou mayest have known  
ποιαν ὥραν ἥξω επι σε. Ἄλλ' εχεις  
what hour I may have come on thee. But thou hast  
ολιγα ὀνοματα εν Σαρδεσιν, ἃ οὐκ ἐμολυναν  
a few names in Sardis, which not soiled  
τα ἱματια αὐτῶν· και περιπατησουσι μετ' ἐμου  
the garments of themselves; and they shall walk with me

<sup>25</sup> but what you have, hold fast till I \* may have come.

<sup>26</sup> And HE who CONQUERS, even HE who RULES my WORKS to an end, I will give to him authority over the NA- TIONS;

<sup>27</sup> and he shall rule them with an Iron Sceptre; as the EARTHEN VESSELS it is breaking them to- gether; as also I have re- ceived from my FATHER.

<sup>28</sup> And I will give to him [the MORNING STAR.]

<sup>29</sup> (Let HIM who HAS an Ear, hear what the SPIRIT says to the CON- GREGATIONS.)

### CHAPTER III.

<sup>1</sup> "And by the MESSEN- GER of the CONGREGATION in Sardis write; These things says I HE who HAS the SEVEN Spirits of God, and the SEVEN Stars; I know Thy WORKS, That thou hast a Name \* That thou livest, and thou art dead.

<sup>2</sup> Become vigilant, and \* strengthen the remain- ing THINGS which were about to die; for I have not found Thy WORKS fully performed in the presence of my God.

<sup>3</sup> I Remember, there- fore, how thou hast re- ceived and heard, and ob- serve it, and I reform. I If, therefore, thou should not watch, I may have come [on thee] as a Thief, and thou mayest by no means know at what hour I may have come on thee.

<sup>4</sup> But thou hast a Few Names in Sardis, which have not soiled their GAR- MENTS; and they shall walk with me in white

\* VATICAN MANUSCRIPT, No. 1100.—c. 5. shall open. 1. and livest (a.) 2. keep the remaining THINGS. 3. and thou hast heard, and observe—omit (a.)

† 2. on (hee is omitted by (a c.)

† 25. Rev. iii. 11. † 26. John vi. 29; 1 John iii. 23. † 27. Psal. li. 9, 10; xlii. 14; Dan. vii. 22; xlii. 29, 30; 1 Cor. vi. 3; Rev. iii. 21; x. 4. † 28. 2 Pet. i. 10; Rev. xxii. 16. † 1. Rev. i. 4, 10; v. 6; v. 11. † 2. 1 Tim. vi. 20; 2 Tim. i. 13; verse 11. † 3. verse 19. † 4. Rev. iv. 4; vi. 11; vii. 9, 13. † 1. Rev. ii. 2. † 2. Matt. xxiv. 43; xiv. 13; 1 Thess. v. 2.

ἐν λευκοῖς, ὅτι ἄξιοι εἰσιν. ὁ οὖν νικῶν,  
 5 white (robes,) because worthy they are. The one overcoming,  
 οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ  
 this shall invest himself with garments white; and not  
 μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου  
 not I will blot out the name of him out of the scroll  
 τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώ-  
 of the life, and I will confess the name of him in  
 πιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγε-  
 presence of the father of me, and in presence of the messen-  
 λων αὐτοῦ. ὁ ἔχων οὖς, ἀκουσάτω τι τὸ  
 of him. The one having an ear, let him hear what the  
 πνεῦμα λέγει ταῖς ἐκκλησίαις.  
 spirit says to the congregations.

Ἴ Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλη-  
 And by the messenger of the in Philadelphia congru-  
 σίας γραψόν· Ταδε λέγει ὁ ἅγιος, ὁ ἀλη-  
 tium write; These things says the holy one, the true  
 οῖνος, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ· ὁ ἀνοίγων,  
 one, the one having the key of the David, the one opening,  
 καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοι-  
 and no one shuts; and shuts, and no one opens;  
 γει· ὁ οἶδα σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιον  
 I know of thee the works; lo, I have placed before  
 σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλει-  
 thee a door having been opened, which no one is able to  
 σαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτη-  
 shut her; because a little thou hast power, and thou  
 ρησας μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομα  
 hast kept of me the word, and not thou didst deny the name  
 μου. Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ  
 of me. Lo, I give out of the assembly of the  
 σατανα τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,  
 adversary those saying themselves Jews to be,  
 καὶ οὐκ εἰσιν, ἀλλὰ ψευδοῦνται· ἰδοὺ, ποιήσω  
 and not they are, but speak falsely; lo, I will make  
 αὐτοὺς, ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώ-  
 them, so that they may have come and may have prostrated be-  
 πιον τῶν ποδῶν σου, καὶ γνῶσιν, ὅτι  
 fore the feet of thee, and they may have known, that  
 \* [ἐγώ] ἠγάπησα σε· ὁ δὲ ἐτηρησας τὸν  
 [1] loved thee; because thou hast kept the  
 λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ  
 word of the patience of me, also I thee will keep from  
 τῆς ὥρας τοῦ πειρασμοῦ τοῦ μελλούσης ἐρχέσ-  
 the hour of the trial of that being about to come  
 θαι ἐπὶ τῆς οἰκουμένης ὅλης, πειρασάτω τοὺς  
 on the habitable whole, to try those  
 κατοικοῦντας ἐπὶ τῆς γῆς. Ἐρχομαι ταχύ·  
 dwelling on the earth. I come speedily,

(rolles;) Because they are worthy.

5 The CONQUEROR shall thus be clothed in white Garments; and I will by no means blot out his NAME from the BOOK of LIFE, and I will confess his NAME in the presence of my FATHER, and in the presence of his ANGELS."

6 [Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

7 "AND by the MESSENGER of the CONGREGATION in Philadelphia write: These things says the HOLY one, the TRUE, HE who HAS the KEY of DAVID, HE who OPENS and NO one shall shut, and shuts and NO one opens;

8 I know Thy WORKS; behold! I have placed before thee an opened Door, which NO one is able to shut; Because thou hast a Little Power, and hast kept My word, and didst not deny my NAME.

9 Behold! I am giving up; THOSE from the ASSEMBLY of the ADVERSARY, who DECLARE themselves to be Jews, and are not, but speak falsely; behold! I will make them to come and pay homage before thy FEET, and to know That I loved thee.

10 Because thou hast kept the WORD of my PATIENT ENDURANCE, I also will keep Thee from THAT HOUR of TRIAL which is ABOUT to come on the whole HABITABLE, to try THOSE who DWELL on the EARTH.

11 I am coming speedily; hold fast what thou

\* VATICAN MANUSCRIPT, No. 1100.—5. thus be clothed, (a c.) he who shuts and no one shall open.

7. shall shut; and

9. E—omit (a.)

† 5. Rev. xix. 8. † 5. Phil. iv. 3; Rev. xlii. 8. † 5. Matt. x. 32; Luke xii. 8.  
 † 7. Act. iii. 14. † 7. 1 John v. 20; ver. 14; Rev. i. 5; vi. 10; xix. 11. † 7. Isa.  
 xvi. 22; Luke i. 32; Rev. i. 13. † 7. Matt. xvi. 19. † 8. verse 1. † 8. 1 Cor.  
 xvi. 9; 2 Cor. ii. 12. † 9. Rev. ii. 9. † 9. Isa. xlix. 23; lx. 14. † 10. 2 Pet.  
 i. 10. † 10. Luke ii. 1. † 11. Phil. iv. 3; Rev. xxi. 7, 12, 20. † 11. verse

κρατει δ εχεις, ινα μηδεις λαβη τον στεφανον σου. 12'Ο νικων, ποιησω αυτον crown of thee. The one overcoming, I will make him

στηλον εν τη ναω του θεου μου, και εξω ου μη εξελθω επι και γραψω επ' αυτον το ονομα του θεου μου, και το ονομα \* [της πολεις του θεου μου,] της καινης Ιερουσαλημ, η καταβαινουσα εκ του ουρανου απο του θεου μου, και το ονομα \* [μου] το καινον. 13'Ο εχων ους, ακουσατω τι το πνευμα λεγειταις εκκλησιας. let him hear what the spirit says to the congregations.

14 Και τη αγγελω της εν Λαοδικεια εκκλησιας γραψον· Ταδε λεγει ο Αμην, ο μαρτυς ο πιστος και αληθινος, η αρχη της κτισεως του θεου· 15 οίδα σου τα εργα, οτι ουτε ψυχρος ει, ουτε ζεστος· οφελον ψυχρος ης, η ζεσθου ει, ουτε ούτως, οτι χλιαρος ει, και ουτε ζεστος ουτε ψυχρος, μελλω σε εμεσαι εκ του στοματος μου. 'Οτι λεγεις· 17 οτι πλουσιος ειμι, και πεπλουτηκα, και ουδενος χρειαν εχω, και ουκ οιδας, οτι συ ει ο ταλαιπωρος και ο ελεεινος, και πτωχος και τυφλος και γυμνος· 18 συμβουλευσθαι αγορασαι παρ' εμου χρυσιον πεπυρωμενον εκ πυρος, ινα πλουτησιν· και ιματια λευκα, ινα περιβαλη, και μη φανερωθη η αισχυνη της γυμνοτητος σου· και κολλουριον, εγχρισαι τους οφθαλμους σου, ινα βλεπης. 19 Εγω οσους εαν φιλω, of thee, and eye-salve, to have rubbed in the eyes of thee, so that thou mayest see. I so many as if I may love,

hast, so that no one may take thy Crown.

13 The CONQUEROR, I will make him a Pillar in the TEMPLE of my GOD, and he shall never go out more; and I will write on him the NAME of my GOD, and the NAME of the CITY of my GOD, the NEW Jerusalem,—that COMING DOWN out of the HEAVEN from my GOD; and my NEW NAME.

13 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

14 "And by the MESSENGER of the CONGREGATION in Laodicea write; These things says the AMEN, the FAITHFUL and true WITNESS, the BEGINNING of the CREATION of GOD;

15 I know Thy WORKS, That thou art neither cold nor hot; I wish thou wert cold or hot.

16 Thus Because thou art lukewarm, and neither hot nor cold, I am about to vomit Thee out of my MOUTH.

17 Because thou sayest: 'I am rich, and have become wealthy, and have Need of Nothing;' and knowest not that thou art the WRETCHED and the pitiable one,—even \* poor, and blind, and naked;

18 I counsel thee to buy from me Gold which has been refined by Fire, that thou mayest be rich; and white Garments, that thou mayest be clothed, and the SHAME of thy NAKEDNESS may not be manifested; and Eyesalve to anoint thine EYES, that thou mayest see.

19 X, as many as I

\* VATICAN MANUSCRIPT, No. 1160.—12. the CITY of my GOD—omit. 17. poor.

12. my—omit.

11. Rev. 11. 10. 12. 1 Kings v. 1. 21; Gal. 11. 9. xii. 6. 12. Gal. iv. 20; Heb. xii. 22; Rev. xii. 7, 10. Rev. 1. 5; xix. 11; xii. 6: verse 7. 14. Col. 1. 15. 15. Isa. lv. 1; Matt. xii. 44; xxv. 9. 18. 3 Cor. v. 3; Rev. vii. 13; xvi. 15; xiv. 8. 19. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5, 6; James 1. 12.

12. Rev. 11. 17; xiv. 1. 13. Rev. xii. 4. 14. 17. Hoshen xii. 8; 1 Cor. iv. 8.



ἐλέγχω και παιδεύω· (ζηλώσον ουν και μετα-  
I prove and admonish; be thou zealous therefore and re-  
νοήσον. 20 Ἰδου, ἴστηκα ἐπὶ τὴν θύραν, και  
form. Lo, I have stood at the door, and

κρούω· εἰ τις ἀκούσῃ τῆς φωνῆς μου, και  
I knock; if any one may have heard the voice of me, and  
ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτόν,  
may have opened the door, I will go in to him,  
και δεικνύσω μετ' αὐτοῦ, και αὐτός μετ' ἐμοῦ.  
and shew with him, and he with me.

21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι \* [μετ'  
The one overcoming, I will give to him to have sat [with  
ἐμοῦ] ἐν τῷ θρόνῳ μου, ὡς καὶ γὰρ ἐνίκησα, και  
me] in the throne of me, as also I overcame, and  
ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ  
am sat down with the father of me in the throne  
αὐτοῦ. 22 Ὁ ἐχὼν οὖς, ἀκουσάτω τι το  
of him. The one having an ear, let him hear what the  
πνεῦμα λέγει ταῖς ἐκκλησίαις.  
spirit says to the congregations.

ΚΕΦ. δ'. 4.

1 Μετὰ ταῦτα εἶδον, και ἰδου, θύρα ἀνεψ-  
After these things I saw, and lo, a door having  
γμένη ἐν τῷ οὐρανῷ, και ἡ φωνὴ ἡ πρώτη,  
been opened in the heaven, and the voice the first,  
ἣν ἤκουσα ὡς σαλπιγγὸς λαλοῦσης μετ' ἐμοῦ,  
which I heard as of a trumpet talking with me,  
λέγων· Ἀναβα ὧδε, και δεῖξω σοὶ  
a saying; Come thou up here, and I will show to thee the things  
δεῖ γενεσθῆναι μετὰ ταῦτα. 2 Καὶ εὐθὺς  
it behooves to have done after these things. And immediately  
ἐγενόμην ἐν πνεύματι· και ἰδου, θρόνος ἐκεῖτο  
I was in spirit; and lo, a throne was placed

ἐν τῷ οὐρανῷ, και ἐπὶ τοῦ θρόνου καθήμενος·  
in the heaven, and on the throne one sitting;

3 και ὁ καθήμενος ὁμοίος δράσει λιθῷ ἰασπιδι  
and the one sitting like in appearance to a Jasper  
και σαρδίῳ· και ἰρις κυκλοθεὺς τοῦ θρόνου ὁμοίος  
and a sardius; and a rainbow round about the throne lik-

δράσει σμαραγδίνῳ. 4 Καὶ κυκλοθεὺς τοῦ θρόνου  
in appearance to an emerald. And round about the throne

θρόνοι εἰκοσιτέσσαρες· και ἐπὶ τοὺς θρόνους  
thrones twenty-four; and on the thrones

εἰκοσιτέσσαρες πρεσβύτερας καθήμενους, περι-  
twenty-four elders sitting, having

βεβλημένους ἐν ἱματίοις λευκοῖς, και ἐπὶ ταῖς  
been clothed with garments white, and on the

κεφαλὰς αὐτῶν στεφανοὺς χρυσοῦς. 5 Καὶ ἐκ  
heads of them crowns golden. And from

τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ και φωναὶ  
the throne proceed lightnings and voices

love, reprove and admonish; be zealous, therefore, and reform.

20 Behold! I have stood at the door, and I knock; if any one may have heard my voice, and opened the door, I will enter in to him, and feast with him, and be with me.

21 The CONQUEROR; I will give to him to sit down with me in my THRONE, as I also conquered, and sat down with my FATHER in his THRONE."

22 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER IV.

1 After these things I saw, and behold! a Door opened in the HEAVEN, and the FIRST VOICE which I heard, was as of a Trumpet speaking with me;—saying, "Ascend hither, and I will show thee what \* must occur after these things."

2 Immediately I was in Spirit; and behold! a Throne was placed in the HEAVEN, and on \* the THRONE one sitting.

3 And the one SITTING was like in appearance to a Jasper-stone, and a Sardius; and a Rainbow encircled the THRONE,—\* similar in appearance to an Emerald.

4 And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, having been clothed with white Garments; and on their HEADS Golden Crowns.

5 And from the THRONE proceed Lightning and Voices and Thunders;

\* VATICAN MANUSCRIPT, No. 1160.—20. will both enter. must occur. Immediately after These things I was in Spirit. sitting, to look upon like a Jasper-stone.

21. with me—omit.

2. the THRONES one sitting.

3. like to a Vision of Emeralds, (s.)

1 30. Luke xiii. 37.

1 20. John xiv. 23.

1 21. Matt. xix. 28; Luke xxii. 29;

1 Cor. vi. 3; 2 Tim. ii. 12; Rev. ii. 26, 27.

1 1. Rev. i. 10.

1 1. Rev. xi. 12.

1 2. Rev. i. 10; xlvii. 3; xli. 10.

1 2. Isa. vi. 1; Jer. xvii. 13; Ezek. i. 26; x. 1; Dan. vii. 9.

1 4. Rev. iii. 4, 5, &c.

1 8. Rev. viii. 5;

1 3. Ezek. i. 26.

1 4. Rev. xi. 10.

1 4. Rev. iii. 4, 5, &c.

1 8. Rev. viii. 5;

1 xvi. 18.

και βρονται· και ἑπτα λαμπαδες πυρος καιομε-  
and thunders; and seven lamps of fire burn-  
ναι ενωπιον του θρονου, αι εισι \* [τα] ἑπτα  
ing in presence of the throne, which are [the] seven  
πνευματα του θεου· <sup>6</sup> και ενωπιον του θρονου  
spirits of the God; and in presence of the throne  
ὡς θαλασσα ὑαλινη, ὁμοια κρυσταλλῳ· και εν  
as a sea made of glass, like crystal; and in  
μεσῳ του θρονου και κυκλῳ του θρονου τεσσαρα  
midst of the throne and in a circle of the throne four  
ζωα γεμοντα οφθαλμων εμπροσθεν και οπισ-  
living-ones being full of eyes before and be-  
θεν. <sup>7</sup> \* [Και] το ζων το πρωτον ὁμοιον  
hind. [And] the living one the first like  
λεοντι, και το δευτερον ζων ὁμοιον μοσχῳ,  
to a lion, and the second living one like to a young bullock,  
και το τριτον ζων εχον \* [το] προσωπον αν-  
and the third living one had [the] face of  
θρωπου, και το τεταρτον ζων ὁμοιον αετω  
a man, and the fourth living one like to an eagle  
πετομενῳ. <sup>8</sup> Και τα τεσσαρα ζωα, ἐν καθ' ἐν  
flying. And the four living ones, one by one  
αυτων εχον ανα πτερυγας ἐξ, κυκλοθεν και  
of them had apiece wings, round about and  
εσωθεν γεμουσιν οφθαλμων· και αναπαυσιν  
within they are full of eyes; and rest  
ουκ εχουσιν ἡμερας και νυκτος, λεγοντες·  
not they have of day and of night, saying:  
Ἅγιος, ἅγιος, ἅγιος κυριος ὁ θεος ὁ παντοκρα-  
Holy, holy, holy Lord the God the almighty,  
τωρ, ὁ ὢν και ὁ ὢν και ὁ ερχομενος.  
the one who was and the one existing and the one coming.  
<sup>9</sup> Και ὅταν δωσουσι τα ζωα δοξαν και τιμην  
And when shall give the living ones glory and honor  
και ευχαριστιαν τῷ καθημενῳ ἐπι του θρονου,  
and thanks to the one sitting on the throne,  
τῷ ζωντι εἰς τους αιωνας των αιωνων, <sup>10</sup> πε-  
to the one living for the ages of the ages, shall  
σουνται οἱ εικοσιτεσσαρες πρεσβυτεροι ενωπιον  
fall down the twenty-four elders in presence  
του καθημενου ἐπι του θρονου, και προσκυνη-  
of the one sitting on the throne, and they shall do  
σουσι τῷ ζωντι εἰς τους αιωνας των αιωνων,  
homage to the one living for the ages of the ages,  
και βαλουσι τους στεφανους αὐτων ενωπιον  
and they shall cast the crowns of themselves in presence  
του θρονου, λεγοντες· <sup>11</sup> ἁγιος εἰ, κυριε,  
of the throne, saying; worthy thou art, O Lord,  
λαβειν την δοξαν και την τιμην και την δυνα-  
to receive the glory and the honor and the power;

and before the THRONE were burning † Seven Lamps of Fire, which are the † SEVEN Spirits of God;

6 and before \* the THRONE as it were † a glassy Sea, like Crystal; and in the Midst of the THRONE, and around the THRONE, Four Living ones, being full of Eyes before and behind.

7 † And the FIRST LIVING ONE resembled a LION, and the SECOND Living one resembled a Steer, and the THIRD Living one † having the FACE as of a Man, and the FOURTH Living one was like to a flying Eagle.

8 And the FOUR Living ones, † having \* each of them † six Wings apiece, round about and within are full of Eyes; and they have no rest Day and Night, saying, † † "Holy, holy, \* holy, † Lord God, the OMNIPOTENT! the ONE who WAS, and the ONE who IS, and the ONE who IS COMING."

9 And when the LIVING ONES shall give Glory and Honor and Thanks to the ONE SITTING on the THRONE, to HIM † who LIVES for the AGES of the AGES,

10 † the TWENTY-FOUR Elders will fall down before the ONE SITTING on the THRONE, and will do homage to HIM who LIVES for the AGES of the AGES, † and they will cast their CROWNS before the THRONE, saying,

11 † "Thou art worthy, \* † O LORD, even our God, to receive the GLORY, and the HONOR, and the POW-

\* VATICAN MANUSCRIPT, No. 1160.—5. the—omit. 6. his throne as. 7. And —omit. 7. the—omit (a.) 8. every one of them (a.) 8. holy, holy, holy, holy, Lord God. 11. O, Lord even our God, the most one, to receive (a.)

† 7. having, (A B.) 8. having, (A.) 8. six Wings apiece, round about and within are full of Eyes (A B.) 8. Holy—three times in A and most MSS., nine times in B. 11. the Lord, even our God, (A B.)

† 5. Exod. xxvii. 23; 3 Chron. iv. 20; Ezek. i. 13; Zech. iv. 2. † 5. Rev. i. 4; iii. 1; v. 6. † 6. Exod. xxxviii. 8; Rev. xv. 2. † 6. Ezek. i. 5. † 7. Num. vi. 2; Lev. i. 10; x. 4. † 8. Isa. vi. 3. † 8. Rev. i. 8. † 9. Rev. i. 13; v. 14; xv. 7. † 10. Rev. v. 8. † 10. verse 4. † 11. Rev. v. 12.

μιν ὅτι· συ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ  
because thou didst create the all things, and on account of the  
Θελημα σου ἦσαν, καὶ ἐκτίσθησαν.  
will of thee they were, and were created.

ΚΕΦ. ε'. 5.

<sup>1</sup> Καὶ εἶδον ἐπὶ τὴν δεξίαν τοῦ καθημένου ἐπὶ  
And I saw on the right of the one sitting on  
τοῦ θρόνου βιβλίον γεγραμμένον ἐσῶθεν καὶ  
the throne a scroll having been written within and  
ὀπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτα·  
at the back, having been sealed up with seals seven;

<sup>2</sup> Καὶ εἶδον ἀγγέλου ἰσχυρόν, κηρύσσοντα ἐν  
And I saw a messenger strong, publishing with a  
φῶνι μεγάλῃ· Τίς ἐστὶν ἄξιος ἀνοίξαι τὸ βιβ-  
a voice great; Who is worthy to open the scroll,  
λίον, καὶ λυσαὶ τὰς σφραγίδας αὐτοῦ; <sup>3</sup> Καὶ  
and to loose the seals of it? And

οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς,  
no one was able in the heaven, nor on the earth,  
οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ  
nor under the earth, to open the scroll, nor  
βλεπεῖν αὐτό. <sup>4</sup> Καὶ ἐγὼ ἐκλαίον πολλά, ὅτι  
to see it. And I was weeping much, because

οὐδεὶς ἄξιος εὗρεθαι ἀνοίξαι τὸ βιβλίον, οὐτε  
no one worthy was found to open the scroll, nor  
βλεπεῖν αὐτό. <sup>5</sup> Καὶ εἰς ἐκ τῶν πρεσβυτέρων  
to see it. And one of the elders

λέγει μοι· Μὴ κλαίε· ἴδου, ἐνίκησεν ὁ λέων ὁ  
says to me; Weep thou weep; lo, prevailed the lion that  
ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυὶδ, ἀνοίξαι τὸ  
of the tribe of Judah, the root of David, to open the  
βιβλίον καὶ τὰς ἑπτα σφραγίδας αὐτοῦ. <sup>6</sup> Καὶ  
scroll and the seven seals of it. And

εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων  
I saw in midst of the throne and of the four  
ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον  
living ones, and in midst of the elders, a young lamb  
ῥητινὸς ὡς ἐσφαγμένον, ἐχὼν κέρατα  
having been standing as having been slaughtered, it had horns  
ἑπτα, καὶ ὀφθαλμοὺς ἑπτα, οἱ εἰσὶ τὰ ἑπτα  
seven, and eyes seven, they are the seven  
πνεύματα τοῦ θεοῦ \* [τὰ] ἀπεσταλμένα εἰς  
spirits of the God [those] having been sent forth into  
πᾶσαν τὴν γῆν. <sup>7</sup> Καὶ ἦλθε καὶ εἰληφε \* [τὸ  
all the earth. And he came and took [the  
βιβλίον] ἐκ τῆς δεξίας τοῦ καθημένου ἐπὶ τοῦ  
scroll] from the right of the one sitting on the  
θρόνου.  
throne.

<sup>8</sup> Καὶ ὅτε ἐλαβε τὸ βιβλίον, τὰ τέσσαρα  
And when he took the scroll, the four  
ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἐπε-  
living ones and the twenty-four elders fell

ye; Because thou didst create ALL things, and on account of thy WILL they were, † and were created."

CHAPTER V.

1 And I saw on the RIGHT of HIM SITTING on the THRONE, ‡ a Scroll, having been written WITHIN and \* OUTSIDE, † firmly sealed with seven SEALS.

2 And I saw a strong Angel publishing with a loud Voice, "WHO is worthy to OPEN the SCROLL, and to break its SEALS?"

3 And no one was able in ‡ the \* HEAVEN, nor on the EARTH, nor under the EARTH, to open the SCROLL, nor to see it.

4 And I wept much, Because no one was found worthy to open the SCROLL, nor to see it.

5 And one of the ELDERs says to me, "Do not weep; behold, † THAT LION has overcome which is of the TRIBE of Judah, ‡ the ROOT of David, \* HE is also OPENING the SCROLL, and ‡ its SEVEN SEALS."

6 And I saw in the MIDST of the THRONE, and of the FOUR living ones, and in the MIDST of the ELDERs, ‡ a little Lamb standing, as if killed, having seven HORNS and ‡ seven EYES, which are ‡ the † SEVEN Spirits of God sent forth into ALL the EARTH.

7 And he came and took the SCROLL from the RIGHT hand of ‡ the ONE SITTING on the THRONE.

8 And when he took the SCROLL, ‡ the FOUR Living ones and the TWENTY-FOUR Elders fell down

\* VATICAN MANUSCRIPT, No. 1160.—1. outside (B.) HE is also OPENING, (B.)

6. those—omit (B.)

† 11. and were created, omitted by A.

6. SEVEN omitted by A.

‡ 1. Ezek. xl. 9, 10. Gen. xlix. 9, 10; Heb. vii. 14. verse 1; Rev. vi. 1. ‡ 6. Zech. iiii. 9, 10.

‡ 1. Isa. xlix. 11; Dan ix. 4. ‡ 5. Isa. xl. 1, 10; Rom. xv. 12; Rev. xxi. 10. ‡ 6. John i. 29, 30; 1 Pet. i. 12; Rev. xiii. 8; verses 9, 12. ‡ 7. Rev. iv. 5.

3. HEAVEN above, nor. 7. the SCROLL—omit (A.)

3.

‡ 2. verse 17. ‡ 3. Rev. xxi. 10. ‡ 4. Rev. xiii. 8; verses 9, 12. ‡ 5. Rev. iv. 5, 10.

σον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθά-  
 ras, και φιαλας χρυσας γεμουσας θυμιαμάτων,  
 αἱ εἰσιν \* [αἱ] προσευχαι των ἁγίων. 9 Καὶ  
 ᾄδουσιν ᾠδὴν καινὴν, λεγοντες· Ἀξιός ἐστι λα-  
 βειν το βιβλιον, και ανοιξαι τας σφραγιδας  
 αὐτου· ὅτι εσφαγης, και ηγορασας τῷ θεῷ  
 † [ἡμας] ἐν τῷ αἵματι σου ἐκ πασης φυλης και  
 γλωσσης και λαου και εθνους, 10 και ἐποιησας  
 αὐτους τῷ θεῷ ἡμῶν βασιλεις και ἱερεῖς, και  
 βασιλευσουσιν ἐπὶ τῆς γῆς. 11 Καὶ εἶδον, και  
 ηκουσα φωνῆν ἀγγέλων πολλων κυκλῶ του  
 θρονου και των ζωντων και των πρεσβυτερων·  
 και ἡν ὁ ἀριθμος αὐτων μυριαδες μυριαδων, και  
 χιλιαδες χιλιαδων· 12 λεγοντες φωνῇ μεγαλῇ·  
 Ἀξιόν ἐστι το ἀρνίον το εσφαγμενον λαβειν τῆν  
 δυναμιν και πλουτον και σοφίαν και ἰσχυν και  
 τιμην και δοξαν και εὐλογίαν. 13 Καὶ παν  
 κτίσμα ὃ ἐστὶν ἐν τῷ ουρανῷ, και ἐπὶ τῆς γῆς,  
 και ὑποκατω τῆς γῆς, και ἐπὶ τῆς θαλασσης  
 ὃ ἐστι, και τα ἐν αὐτοῖς πάντα, ηκουσα  
 λεγοντας· Τῷ καθημένῳ ἐπὶ του θρονου και τῷ  
 ἀρνίῳ ἡ εὐλογία και ἡ τιμὴ και ἡ δόξα και το  
 κρατος εἰς τοὺς αἰῶνας των αἰῶνων. 14 Καὶ τα  
 τεσσαρα ζῶα ελεγον· Ἀμήν· και οἱ πρεσβυτεροὶ  
 ἐπεσαν και προσεκυνησαν.

before the LAMB, having each \* a Harp and golden Bowls full of incense, which are † the Prayers of the SAINTS.

9 And † they sung a new Song, saying, † "Thou art worthy † to take the SCROLL, and to open its SEALS; † Because thou wast killed, and † didst redeem † us to God, with thy BLOOD, † out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our God † a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard \* a Voice of many Angels in a Circle of the THRONE, and of the LIVING ONES and of the ELDERS; and the number of them was † Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, † "Worthy is THAT LAMB which was killed to receive the POWER, and \* Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 † And Every Created thing which is in the HEAVEN, and on the EARTH, and under the EARTH, and on the SEA, and \* All THINGS in them, All I heard saying, "TO HIM who SITS on the THRONE, and to the LAMB, be † the BLESSING, and the HONOR, and the GLORY, and the MIGHT, for the AGES of the \* AGES."

14 † And the FOUR Living ones said, "AMEN." And the ELDERS fell down and did homage.

\* VATICAN MANUSCRIPT, No. 1100.—8. a Harp (A B). 8. the—omit. 9. to open. 11. as a Voice. 12. the wealth. 13. All times in them, All I heard. 14. amen. 14. amen.

† 0. as is omitted by A. and the Codex Sinaiticus D, and both read "to our God." 10. a Royalty and a Priesthood, (A B.)

1. 8. Rev. xiv. 2; xv. 2. 1. 8. Psa. cxli. 2; Rev. viii. 3, 4. 1. 9. Psa. xl. 3; Rev. xiv. 3. 1. 9. Rev. iv. 11. 1. 9. Acts xxi. 28; Rom. iiii. 24; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 13; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. 1. 9. Dan. iv. 1; vi. 25; Lev. vii. 9; xi. 9; xiv. 6. 1. 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. 6; xx. 6; xxii. 5. 1. 11. Psa. lxxviii. 17; Dan. vii. 10; Heb. xii. 22. 1. 12. Rev. iv. 11. 1. 13. Phil. ii. 10. 1. 13. 1 Chron. xxix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 16; 1 Pet. iv. 11; v. 11; Rev. i. 6. 1. 14. Rev. xix. 4.

ΚΕΦ. 6. 6

<sup>1</sup> Καὶ εἶδον ὅτε ἠνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτά σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λεγοντος, ὡς φωνὴ βροντῆς· Ἔρχου †καὶ ἰδε. <sup>2</sup> Καὶ \* [εἶδον, καὶ] ἰδού ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τοξόν· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξηλθε νικῶν, καὶ ἵνα νικήσῃ.

<sup>3</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λεγοντος· Ἔρχου.

<sup>4</sup> Καὶ ἐξηλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρηνην ἐκ τῆς γῆς, \* [καὶ] ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μαχαίρα μεγάλη.

<sup>5</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λεγοντος· Ἔρχου †καὶ ἰδε. Καὶ \* [εἶδον, καὶ] ἰδού ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. <sup>6</sup> Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λεγουσαν· Χοιρινὴ σίτου δηναρίου, καὶ τρεῖς χοινικὲς κριθῆς δηναρίου· καὶ τὸ ελαιὸν καὶ τὸν οἶνον μὴ ἀδικήσῃς.

<sup>7</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τέταρτην, ἤκουσα τοῦ τέταρτου ζώου λεγοντος· Ἔρχου †καὶ ἰδε. <sup>8</sup> Καὶ \* [εἶδον, καὶ] ἰδού ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτοῦ ὁ Θάνατος· καὶ ὁ ᾄδης ἠκολούθει \* [μετ']

CHAPTER VI.

1 And ; I saw \* when the LAMB opened one of the SEVEN Seals, and I heard ; one of the FOUR Living ones saying, as with a Voice of Thunder, "Come."

2 And + I saw, and behold ! † a white Horse, and HE who SAT on him having a Bow ; and a Crown was given to him ; and he came out conquering, and that he might conquer.

3 And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

4 † And there came out Another, a red Horse ; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other ; and there was given to him a great Sword.

5 And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And † I saw, and behold ! † a black Horse, and HE who SAT on him having a Balance in his HAND.

6 And I heard a Voice in the Midst of the FOUR Living ones, saying, "† A Chenix of Wheat for a Denarius, and Three Chenices of Barley for a Denarius ; and † the OIL and the WINE thou must not injure."

7 And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

8 And † I saw, and behold ! † a pale Horse, and one WAS SITTING on him, whose NAME WAS DEATH, and HADES followed after

\* VATICAN MANUSCRIPT, No. 1100.—1. That. and—omit (a.)

3. I saw, and—omit (a.)

2. I saw, and—omit (a.)

3. I saw, and—omit.

4. with—omit.

† 1. and see is omitted by A. c. after "Come;" also in verses 3, 5 and 7. and (A. c.)

5. I saw, and (A. c.)

6. The word chenix denotes a measure containing one wine quart, and a twelfth part of a quart.

8. I saw, and (A. c.)

† 1. Rev. v. 5—6. Zech. vi. 3.

† 1. Rev. iv. 7. † 5. Zech. vi. 2.

† 2. Zech. vi. 3; Rev. xix. 11. † 6. Rev. ix. 4. † 8. Zech. vi. 3.

† 4.

αὐτοῦ· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον  
him; and was given to him authority over the fourth part  
τῆς γῆς, ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν ἰλίμῳ  
of the earth, to kill with sword and with famine  
καὶ ἐν θανάτῳ, καὶ ὑπο τῶν θηρίων τῆς γῆς.  
and with death, and by the wild beasts of the earth.

<sup>9</sup> Καὶ ὅτε ἠνοιξε τὴν πέμπτην σφραγίδα,  
And when he opened the fifth seal,  
εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς  
I saw under the altar the souls

τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ,  
of those having been killed because of the word of the God,  
καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· <sup>10</sup> καὶ ἐκραζαν  
and because of the testimony which they held; and they cried  
φωνῇ μεγάλῃ, λέγοντες· Ἐως πότε, ὁ δεσπο-  
with a voice great, saying; How long, the sove-  
της ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδι-  
reign the holy one and true one, not thou judgest and aveng-

κεις τὸ αἷμα ἡμῶν ἀπο τῶν κατοικούντων ἐπὶ  
est the blood of us from those dwelling on

τῆς γῆς; <sup>11</sup> Καὶ ἐδόθη αὐτοῖς στολὴ λευκή, καὶ  
the earth? And was given to them a robe white, and

ἐρρίθη αὐτοῖς, ἵνα ἀναπαύσωνται ἐτι χρόνον,  
it was said to them, that they should rest yet a time,

ἕως πληρωθῶσι καὶ οἱ συνδούλοι αὐτῶν καὶ οἱ  
till should be completed also the fellow-slaves of them and the  
ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς  
brethren of them, those being about to be killed as

καὶ αὐτοί.  
even they.

<sup>12</sup> Καὶ εἶδον ὅτε ἠνοιξε τὴν σφραγίδα τὴν  
And I saw when he opened the seal the

ἕκτην, καὶ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος  
sixth, and an earthquake great was, and the sun

μέγας ἐγένετο ὡς σακκὸς τριχίνος, καὶ ἡ σελή-  
black became as sackcloth of hair, and the moon

νὴ ὅλη ἐγένετο ὡς αἷμα, <sup>13</sup> καὶ οἱ ἀστερες τοῦ  
whole became as blood, and the stars of the

οὐρανοῦ ἐπεσαν εἰς τὴν γῆν, ὡς συκὴ βαλλεῖ  
heaven fell to the earth, as a fig-tree casts

τοὺς ὄλυνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειο-  
the untimely figs of herself by a wind great being

μενῇ, <sup>14</sup> καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον  
shaken, and the heaven was separated from as a scroll

εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν  
being rolled up, and every mountain and island out of the

τοπῶν αὐτῶν ἐκινήθησαν· <sup>15</sup> καὶ οἱ βασιλεῖς τῆς  
places of themselves were moved; and the kings of the

him; and there was given  
to him Authority over the  
FOURTH part of the  
EARTH, to kill with  
Sword, and with Famine,  
and with Death, and by  
the WILD BEASTS of the  
EARTH.

<sup>9</sup> And when he opened  
the FIFTH SEAL, I saw  
under the ALTAR the  
PERSONS of those who had  
BEEN KILLED because of  
the word of GOD, and  
because of the TESTI-  
MONY which they held.

<sup>10</sup> And they cried with  
a loud Voice, saying,  
"How long, O SOVEREIGN  
LORD! the HOLY one and  
true! dost thou not  
judge and take vengeance  
for our BLOOD from those  
who DWELL on the  
EARTH?"

<sup>11</sup> And there was given  
to them severally a  
white Robe; and it was  
told them to rest yet for  
a Time, till both their FEL-  
LOW-SERVANTS and their  
BRETHREN, who were  
about to be killed even as  
they, should be completed.

<sup>12</sup> And I saw when he  
opened the SIXTH SEAL,  
and there was a great  
Earthquake, and the SUN  
became black as Sackcloth  
of Hair, and the entire  
MOON became as BLOOD;

<sup>13</sup> and the STARS of  
the HEAVEN fell to the  
EARTH, as a Fig tree drops  
its UNTIMELY FIGS, being  
shaken by a Great Wind.

<sup>14</sup> And the HEAVEN  
was separated from its  
place, being rolled up as a  
Scroll; and Every Moun-  
tain and Island were  
moved out of their  
PLACES.

<sup>15</sup> And the KINGS of

\* VATICAN MANUSCRIPT, No. 1100.—9. of the LAMB which (a.)

† 11. severally a white Robe, (A c.)

† 8. Ezek. xiv. 21.      † 8. Lev. xxvi. 22.      † 9. Rev. viii. 9; ix. 13; xiv. 18.  
† 9. Rev. xx. 4.      † 9. Rev. i. 9.      † 9. 2 Tim. i. 8; Rev. xii. 17; xiv. 10.      † 10.  
Rev. xi. 18; xiv. 2.      † 11. Rev. iii. 4, 5; vii. 9, 14.      † 11. Heb. xi. 40; Rev. xiv. 13.  
† 12. Rev. xvi. 18.      † 12. Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Acts ii. 20.      † 13.  
Rev. viii. 10; ix. 1.      † 14. Ps. cii. 20; Isa. xxiv. 4; Heb. i. 12, 13.      † 14. Jer. lii.  
23; iv. 24; Rev. xvi. 20.

γῆς καὶ οἱ μεγίσταρες καὶ οἱ χίλιарχοι καὶ οἱ  
earth and the great ones and the commanders and the  
πλουσιοὶ καὶ ὁ ἰσχυροί, καὶ πᾶς δούλος καὶ  
rich ones and the strong ones, and every bondman and  
\* [πᾶς] ἐλευθερὸς ἐκρύψαν ἑαυτοὺς εἰς τὰ  
[every] freeman hid themselves in the  
σπηλαία καὶ εἰς τὰς πέτρας τῶν ὀρέων, <sup>16</sup> καὶ  
caves and in the rocks of the mountains, and  
λέγουσι τοῖς ὀρεσὶ καὶ ταῖς πέτραις· Πέσετε  
they say to the mountains and to the rocks; Fall you  
ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ  
on us, and hide you us from face of the  
καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς  
one sitting on the throne, and from the wrath  
τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη  
of the lamb; because came the day the great  
τῆς ὀργῆς αὐτοῦ· καὶ τις δύναται σταθῆναι;  
of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

<sup>1</sup> Καὶ μετὰ ταῦτα εἶδον τεσσαράς ἀγγέλους  
And after these things I saw four messengers  
ἑστῶτας ἐπὶ τὰς τεσσαράς γωνίας τῆς γῆς,  
standing on the four corners of the earth,  
κρατοῦντας τοὺς τεσσαράς ἀνεμούς τῆς γῆς,  
holding the four winds of the earth,  
ἵνα μὴ πνεῖ ἀνεμὸς ἐπὶ τῆς γῆς, μήτε ἐπὶ  
so that not might blow a wind on the earth, nor on  
τῆς θαλάσσης, μήτε ἐπὶ παν δένδρον. <sup>2</sup> Καὶ  
the sea, nor on any tree. And  
εἶδον ἄλλον ἀγγέλου ἀναβαίνοντα ἀπὸ ἀνατο-  
I saw another messenger rising up from arising  
λῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος· καὶ  
of sun, having a seal of God living; and  
ἐκραξέ φωνῇ μεγάλῃ τοῖς τεσσαράσιν ἀγγέλοις,  
he cried with a voice great to the four messengers,  
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν  
to whom it was given for them to injure the earth and the  
θαλάσσαν, <sup>3</sup> λέγων· Μὴ ἀδικήσητε τὴν γῆν,  
sea, saying; Not do you injure the earth,  
μήτε τὴν θαλάσσαν, μήτε τὰ δένδρα, ἀχρὶς οὖ  
nor the sea, nor the trees, till  
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ  
we have sealed the bond-servants of the God of us on  
τῶν μετώπων αὐτῶν.  
the foreheads of them.

<sup>4</sup> Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμέ-  
And I heard the number of those having been  
νων, \* [ἑκατὸν τεσσαράκοντα τεσσαρες χίλια-  
sealed, [one hundred forty four thou-  
δες ἐσφραγισμένοι] ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·  
sands having been sealed] out of every tribe of sons of Israel;

the EARTH, and the GREAT  
ONE, and the COMMAND-  
ERS, and the STRONG, and the  
STRONG, and Every Bond-  
man and Freeman, hid  
themselves in the CAVES  
and in the ROCKS of the  
MOUNTAINS;

<sup>16</sup> ; and they say to the  
MOUNTAINS and to the  
ROCKS, "Fall on us, and  
hide us from the Face of  
HIM who sits on the  
THRONE, and from the  
WRATH of the LAMB;

<sup>17</sup> ; because the GREAT  
DAY of † his WRATH has  
come, ; and who is able to  
"stand?"

# CHAPTER VII.

<sup>1</sup> † After this I saw  
Four Angels standing on  
the FOUR Corners of the  
EARTH, ; restraining the  
FOUR Winds of the EARTH,  
so † that no Wind might  
blow on the EARTH, nor on  
the SEA, nor on Any Tree.

<sup>2</sup> And I saw Another  
Angel ascending from the  
Sun-rising, having the  
"Seal of the living God;"  
and he cried with a loud  
Voice to the FOUR Angels,  
to whom it was given to  
injure the EARTH and the  
SEA,

<sup>3</sup> saying, † "Injure not  
the EARTH, nor the SEA,  
nor the TREES, till we have  
† sealed the BOND-SER-  
VANTS of our God ; on  
their "FOREHEADS.

<sup>4</sup> † And † I heard the  
NUMBER of the SEALED,  
[a hundred and forty-four  
Thousand sealed, out of  
Every Tribe of the Sons of  
Israel.

\* \* VATICAN MANUSCRIPT, No. 1100.—15. Every—omit (A B C.)  
2. Seals. 3. FOREHEADS. 4. a hundred and forty-four Thousand having been  
sealed—omit.

† † 17. their (c.) 1. After this I saw, (A B C.) 4. And I heard the number of  
the SEALED,—omitted by A; but—a hundred and forty-four thousand sealed—retained  
by A B C.

† † 16. Hosea x. 8; Luke xiii. 30; Rev. ix. 6. † 17. Isa. xiii. 6; Zeph. i. 14; Rev. xii. 16;  
† 17. Psal. lxxvi. 7. † 1. Dan. vii. 2. † 1. Rev. ix. 4. † 2. Rev. vi. 6; ix. 4.  
† 3. Ezek. ix. 4; Rev. xiv. 1. † 3. Rev. xiii. 4. † 4. Rev. ix. 16. † 4. Rev. xv. 1.





τιμη και ἡ δυναμις και ἡ ισχυς τῷ θεῷ ἡμῶν  
honor and the power and the strength to the God of us  
εἰς τοὺς αἰῶνας τῶν αἰώνων. †[ἀμήν.]  
for the ages of the ages; {so be it.}

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων,  
And answered one of the elders,

λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στο-  
saying to me; These the ones having been clothed the robes  
λας τὰς λευκάς, τίνας εἰσι, καὶ ποθεν ἦλθον;  
the white, who are they, and whence came they?

14 Καὶ εἶρηκα αὐτῷ· Κυριε μου, σὺ οἶδας. Καὶ  
And I said to him; O Lord of me, thou knowest. And

εἶπε μοι· Οὗτοι εἰσὶν οἱ ἐρχόμενοι ἐκ τῆς θλι-  
he said to me; These are they coming out of the afflic-  
ψεως τῆς μεγάλης, καὶ ἐκλύναν τὰς στολάς  
tion the great, and washed the robes  
αὐτῶν, καὶ ἐλευκάναν αὐτὰς ἐν τῷ αἵματι  
of themselves, and whitened them in the blood

τοῦ ἀρνίου. 15 Διὰ τοῦτο εἰσὶν ἐνώπιον τοῦ  
of the lamb. On account of this they are in presence of the

θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας  
throne of the God, and publicly serve him day

καὶ νυκτός ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος  
and night in the temple of him; and the one sitting

ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς. 16 Οὐ  
on the throne, pitches his tent over them. Not

πεινασοῦσιν ἐτι, οὐδὲ διψήσουσιν \* [ἐτι,] οὐδὲ  
they will hunger more, neither will they thirst {more,} nor

μὴ πῆσθι ἐκ' αὐτοῦ ὁ ἥλιος, οὐδὲ πᾶν καύμα·  
not may fall on them the sun, nor any heat;

17 ὅτι τὸ ἀρνίον τὸ ἀνα μέσον τοῦ θρόνου ποι-  
because the lamb that in the midst of the throne will

μάνει αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς  
lead them, and will lead them to of life

πηγὰς ὕδατων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δακ-  
fountains of waters; and will wipe away the God every tear

ρυσιν ἐκ τῶν ὀφθαλμῶν αὐτῶν.  
from the eyes of them.

ΚΕΦ. ἡ'. 8.

1 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην,  
And when he opened the seal the seventh,

ἐγένετο σιγή ἐν τῷ οὐρανῷ ὥς ἡμίωρον. 2 Καὶ  
was silence in the heaven about half an hour. And

εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ θεοῦ  
I saw the seven messengers, who in presence of the God

ἔστηκασιν· καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σαλπιγγες.  
have stood; and were given to them seven trumpets.

3 Καὶ ἄλλος ἀγγέλους ἦλθε, καὶ ἐστάθη ἐπὶ τῷ  
And another messenger came, and stood at the

οὐσιαστηρίῳ, ἔχων λίβαντον χρυσοῦν· καὶ  
altar, having a censur golden; and

and the HONOR, and the POWER, and the STRENGTH, be to our GOD for the AGES of the AGES."

13 And one of the ELDERS answered, saying to me, "These who have been INVESTED with WHITE ROBES, who are they? and whence did they come?"

14 And I said to him, "My Lord, thou knowest!" And he said to me, "These are THOSE COMING OUT OF THE GREAT AFFLICTION, and they washed their ROBES, and whitened them in the BLOOD OF THE LAMB."

15 On this account they are before the THRONE of GOD, and publicly serve him Day and Night in his TEMPLE; and he who sits on the THRONE will tabernacle over them.

16 † They will hunger no more, neither will they thirst any more; nor will the sun fall on them, nor Any Heat.

17 Because THAT LAMB which is in the Midst of the THRONE † will lead them, and will lead them to Fountains of Waters of Life; † and God will wipe away Every Tear from their EYES."

## CHAPTER VIII

1 And † when he opened the SEVENTH SEAL, there was Silence in the HEAVEN about Half an Hour.

2 And I saw the SEVEN ANGELS † who stand in the presence of GOD, and Seven Trumpets were given to them.

3 And Another Angel came and stood by the ALTAR, having a golden Censer; and to him much

\* VATICAN MANUSCRIPT, No. 1100.—16. more—omit..

† 13. So be it—omitted by c.

13. verse 9. 14. Rev. vi. 9; xvii. 5. 14. Isa. i. 18; Heb. ix. 14; 1 John 1:7; Rev. i. 5. See Zech. iii. 3—5. 15. Isa. iv. 5, 7; Rev. xxi. 8. 16. Isa. xlii. 10. 17. Psa. cxli. 6; Rev. xxi. 4. 17. Psa. cxlii. 1; xxxvi. 8; John x. 11, 14. 17. Isa. xiv. 8; Rev. xxi. 4. 1. Rev. vi. 1. 2. Luke i. 10.

εδόθη αὐτῷ θυμιαματα πολλα, ἵνα δῶσιν τὰς  
 was given to him incenses many, so that he might give for the  
 προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστή-  
 prayers of the holy ones of all on the altar  
 ριον τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θρόνου. <sup>4</sup> Καὶ  
 the golden that in presence of the throne. And  
 ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων τὰς προσευ-  
 went up the smoke of the incenses with the prayers  
 χαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον  
 of the holy ones from hand of the messenger, in presence  
 τοῦ θεοῦ. <sup>5</sup> Καὶ εἰλήφεν ὁ ἀγγέλος τὸν λιβαν-  
 of the God. And took the messenger the censers,  
 ωτον, καὶ ἐγεμίσεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ  
 and filled him from the fire of the  
 θυσιαστηρίου, καὶ ἐβαλεν εἰς τὴν γῆν· καὶ  
 altar, and cast into the earth; and  
 ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ  
 were voices and thunders and lightnings and  
 σεισμός.  
 an earthquake.

<sup>6</sup> Καὶ οἱ ἑπτὰ ἀγγελοὶ, οἱ ἐχόντες τὰς ἑπτὰ  
 And the seven messengers, those having the seven  
 σαλπικτῆρας, ἡτοίμασαν ἑαυτοὺς, ἵνα σαλπικτωσιν.  
 trumpets, prepared themselves, so that they might sound.

<sup>7</sup> Καὶ ὁ πρῶτος ἐσαλπικσε, καὶ ἐγένετο χαλαζα  
 And the first sounded, and was hail  
 καὶ πυρ' μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς  
 and fire having been mingled with blood, and they were cast into  
 τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατακαή, καὶ  
 the earth; and the third of the earth was burnt up, and  
 τὸ τρίτον τῶν δένδρων κατεκαή, καὶ πᾶς χορτὸς  
 the third of the trees was burnt up, and all grass  
 χλωρὸς κατεκαή.  
 green was burnt up.

<sup>8</sup> Καὶ ὁ δεύτερος ἀγγέλος ἐσαλπικσε, καὶ ὡς  
 And the second messenger sounded, and as it were  
 ὄρος μέγα \* [πυρὶ] καίομενον ἐβλήθη εἰς τὴν  
 a mountain great [with fire] burning was cast into the  
 θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῶν θαλασ-  
 sea; and became the third of the sea,  
 σης, αἷμα. <sup>9</sup> καὶ ἀπέθανε τὸ τρίτον τῶν κτίσμα-  
 blood; and died the third of the creatures  
 τῶν \* [τῶν] ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς·  
 [of those] in the sea, things having souls;  
 καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.  
 and the third of the ships was destroyed.

<sup>10</sup> Καὶ ὁ τρίτος ἀγγέλος ἐσαλπικσε, καὶ ἐπεσεν  
 And the third messenger sounded, and fell  
 ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίομενος ὡς λαμ-  
 from the heaven a star great burning like a  
 πας, καὶ ἐπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν,  
 lamp, and it fell on the third of the rivers,  
 καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατων. <sup>11</sup> Καὶ τὸ ὄνομα  
 and on the fountains of the waters. And the name

Incense was given, that he should give it for the PRAYERS of all the SAINTS on THAT GOLDEN ALTAR which is before the THRONE.

<sup>4</sup> And [the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of God.

<sup>5</sup> And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and there were \* † Thunders and Lightnings and Voices and an Earthquake.

<sup>6</sup> And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

<sup>7</sup> And the FIRST sounded his trumpet, and there was Hail and Fire mingled with Blood, and they were thrown on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of the TREES was burnt up, and All green Grass was burnt up.

<sup>8</sup> And the SECOND Angel sounded his trumpet, and as it were a great burning Mountain was cast into the SEA; and the THIRD of the SEA became Blood;

<sup>9</sup> and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

<sup>10</sup> And the THIRD Angel sounded his trumpet, and a great Star, burning as a torch, fell from HEAVEN, and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

\* VATICAN MANUSCRIPT, No. 1100.—5. Thunders and Voices and (s.)  
 —omit (s.) 9. of those—omit.

8. with Fire

† 5. Thunders and Lightnings and Voices, (A.)

3. Rev. v. 8. 3. Exod. xxx. 1; Rev. vi. 9. 4. Psa. cxli. 3; Luke i. 10.  
 5. Rev. xvi. 18. 7. Ezek. xxxviii. 3. 7. Rev. xvi. 3. 7. Isa. li. 12;  
 Rev. ix. 4. 8. Jer. li. 25; Amos vii. 4. 8. Rev. xvi. 3. 8. Ezek.  
 xiv. 10. 9. Rev. xvi. 3. 10. Isa. xiv. 12; Rev. ix. 1. 10. Rev. xvi. 4.

του αστερος λεγαται ὁ Ἀψινθος· και γινεται το  
of the star is called the Wormwood; and became the  
τριτον των ὑδατων εἰς ἀψινθον· και πολλοι των  
third of the waters into wormwood; and many of the  
ανθρωπων απεθανον εκ των ὑδατων, ὅτι επικ-  
men died of the waters, because they  
ρανθησαν.  
were made bitter.

<sup>12</sup> Και ὁ τεταρτος αγγελος εσαλπισε, και  
And the fourth messenger sounded, and  
επληγη το τριτον του ἡλιου και το τριτον της  
was smitten the third of the sun and the third of the  
σεληνης και το τριτον των αστερων, ἵνα σκο-  
moon and the third of the stars, so that might be  
τισθη το τριτον αυτων, και ἡ ἡμερα μη φαινη  
darkened the third of them, and the day not might shine  
το τριτον αὐτης, και ἡ νυξ ὁμοιως. <sup>13</sup> Και εἶ-  
the third of herself, and the night in like manner. And I  
δον, και ηκουσα ἑνος αετου πετομενου εν με-  
saw, and I heard one eagle flying in mid-  
σονραηματι, λεγοντες φωνη μεγαλη· Ουαι,  
heaven, saying with a voice great, Woe,  
ουαι, ουαι τοις κατοικοουσιν ἐπὶ της γης, εκ των  
woe, woe to those dwelling on the earth, from the  
λοιπων φωνων της σαλπιγγος των τριων αγγε-  
remaining sounds of the trumpet of the three messen-  
λων των μελλοντων σαλπίζειν.  
gers of those being about to sound.

ΚΕΦ. 9. 9.

<sup>1</sup> Και ὁ πεμπτος αγγελος εσαλπισε, και εἶδον  
And the fifth messenger sounded, and I saw  
απτερα εκ του ουρανου πετωκοτα εἰς την γην,  
a star from the heaven having fallen to the earth,  
και εδοθη αὐτῇ ἡ κλεις του φρεατος της αβυσ-  
and was given to him the key of the pit of the deep;  
σου. <sup>2</sup>\* [και ηνοιξε το φρεαρ της αβυσσου.]  
[and he opened the pit of the deep.]

Και ανεβη καπνος εκ του φρεατος ὡς καπνος  
And went up a smoke out of the pit as a smoke  
καμινου μεγαλης, και εσκοτισθη ὁ ἡλιος και ὁ  
of a furnace great, and was darkened the sun and the  
αηρ εκ του καπνου του φρεατος. <sup>3</sup> Και εκ του  
air by the smoke of the pit. And out of the  
καπνου ἐξηλθον ακριδες εἰς την γην, και εδοθη  
smoke went forth locusts into the earth, and was given  
αυταις ἐξουσια ὡς εχουσιν \* [ἐξουσιαν] of  
them authority as having [authority] the  
σκορπιοι της γης· <sup>4</sup> και ερρεθη αὐταις, ἵνα μη  
scorpions of the earth; and it was said to them, that not  
αδικησωσι τον χορτον της γης, ουδε παν  
they should injure the grass of the earth, nor any

<sup>11</sup> And the NAME of the  
STAR is called WORM-  
WOOD; and the THIRD  
of the WATERS became  
Wormwood; and many of  
the MEN died Because of  
the bitterness of the  
WATERS.

<sup>12</sup> And the FOURTH  
Angel sounded his trum-  
pet, and the THIRD of the  
SUN was smitten, and the  
THIRD of the MOON, and  
the THIRD of the STARS;  
so that the THIRD of them  
might be darkened, \* and  
the DAY might not shine  
the THIRD of it, and the  
NIGHT in like manner.

<sup>13</sup> And I saw, and I  
heard an Eagle flying in  
Mid-heaven, saying with a  
loud Voice, \* "Woe! Woe!  
Woe! to THOSE who  
DWELL on the EARTH,  
from the REMAINING  
Blasts of the TRUMPET of  
THOSE THREE Angels who  
ARE ABOUT to sound."

CHAPTER IX.

<sup>1</sup> And the FIFTH Angel  
sounded his trumpet; and  
I saw a Star having fall-  
en from the HEAVEN to  
the EARTH; and there was  
given to him the KEY of  
the PIT of the ABYSS.

<sup>2</sup> And he opened the  
PIT of the ABYSS, and a  
Smoke ascended out of  
the PIT, as a Smoke of a  
great Furnace; and the  
SUN and the AIR were  
darkened by the SMOKE  
of the PIT.

<sup>3</sup> And from the SMOKE  
went out; Locusts on the  
EARTH; and there was  
given them Power; as the  
SCORPIONS of the EARTH  
have Power.

<sup>4</sup> And it was said to  
them; that they should  
not injure; the GRASS of  
the EARTH, nor Any Green

\* VATICAN MANUSCRIPT, No. 1100.—12. and the THIRD of them appeared not; the DAY  
and the NIGHT likewise (s.) <sup>2</sup>. And he opened the PIT of the ABYSS—omit (s.) <sup>3</sup>.  
burning Furnace (s.) <sup>3</sup>. Authority—omit.

<sup>1</sup> 11. Exod. xv. 23; Jer. ix. 15; xliii. 15. <sup>12</sup> Isa. xlii. 10; Amos viii. 9. <sup>13</sup>  
Rev. xiv. 6; xix. 17. <sup>12</sup> Rev. ix. 12; xi. 14. <sup>1</sup> Rev. viii. 10. <sup>1</sup> Rev.  
xvii. 8; xx. 1. <sup>2</sup> Joel ii. 2, 10. <sup>3</sup> Exod. x. 4; Judges vii. 12. <sup>3</sup> Rev. ix.  
<sup>4</sup> Rev. vi. 8; vii. 2. <sup>4</sup> Rev. viii. 7.

χλωρον, ουδε παν δενδρον, ει μη τους ανθρω-  
green thing nor any tree, if not the men  
πους οιτινες ουκ εχουσι την σφραγιδα του  
those who not have the seal of the  
θεου επι των μετωπων αυτων· <sup>5</sup> και εδοθη  
God on the foreheads of themselves; and it was given  
αυταις ινα μη αποκεινουν αυτοους, αλλ' ινα  
to them that not they might kill them, but that  
βασανισθωσι μηνas πεντε· και ο βασανισμος  
they might torment months five, and the torment  
αυτων ως βασανισμος σκορπιου, οταν παιση  
on them as a torment of a scorpion, when it may strike  
ανθρωπον. <sup>6</sup> Και εν ταις ημεραις εκειναις ζη-  
a man. And in the days those shall  
τησουσιν οι ανθρωποι τον θανατον, και ου μη  
seek the men the death, and not  
ευρησουσιν αυτον· και επιθυμησουσιν αποθα-  
shall find him; and they shall desire to  
νειν, και φευζεται απ' αυτων ο θανατος. <sup>7</sup> Και  
die, and shall flee away from them the death. And  
τα δμοιωματα των ακριδων δμοια ιπποις ητοι-  
the forms of the locusts like to horses having  
μασμενοι εις πολεμον· και επι τας κεφαλας  
been prepared for war; and on the heads  
αυτων ως στεφανοι χρυσοι, και τα προσωπα  
of them as crowns golden, and the faces  
αυτων ως προσωπα ανθρωπων, <sup>8</sup> και ειχον τρι-  
of them as faces of men, and they had hairs  
χαις ως τριχας γυναικων, και οι οδοντες αυτων  
as hairs of women, and the teeth of them  
ως λεοντων ησαν, <sup>9</sup> και ειχον θωρακας ως \* [θωρα-  
as lions were, and they had breastplates as [breast-  
κας] σιδηρους, και η φωνη των πτερυγων αυτων  
plates; iron, and the sound of the wings of them  
ως φωνη αρματων ιππων πολλων τρεχοντων  
as sound of chariots of horses many rushing  
εις πολεμον. <sup>10</sup> Και εχουσιν ουρας δμοιας  
into battle. And they have tails like  
σκορπι-ις, και κεντρα ην εν ταις ουραις αυτων·  
to scorpions, and stings was in the tails of them,  
και η εξουτια αυτων αδικησαι τους ανθρωπους  
and the authority of them to injure the men  
μηνas πεντε. <sup>11</sup> Εχουσιν εφ' αυτων βασιλεα  
months five. They have over themselves a king  
τον αγγελον της αβυσσου· ονομα αυτω 'Εβρα-  
the messenger of the deep; a name to him 'Abo-  
ιστι, Αβαδδων, και εν τη 'Ελληνικη ομομα εχει  
brew, of Abaddon, and in the Greek a name he has  
Απολλυων. <sup>12</sup> Η ουαι η μια απηλθεν· ιδου,  
of Apollyon. The woe the one passed away; lo,  
ερχονται επι δυο ουαι μετα ταυτα.  
comes more two woes after these.

<sup>13</sup> Και ο εκτος αγγελος εσαλπισε, και ηκουσα  
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but the MEN who have not the SEAL of God on their FOREHEADS.

5 And it was said to them that they should not kill them, but that they should be tormented five Months; and their TORMENT was as the TORMENT of a Scorpion when it stings a Man.

6 And in those DAYS MEN shall seek DEATH and find it; and shall desire to die, and DEATH will fly from them.

7 And the FORMS of the LOCUSTS were like HORSES prepared for War; and on their HEADS were as it were golden Crowns, and their FACES were as the FACES of Men.

8 And they had Hair as the Hair of Women, and their TEETH were as Lion's teeth.

9 And they had Breastplates, as iron Breastplates, and the SOUND of their WINGS was as the Sound of \* Chariots of many Horses rushing to Battle.

10 And they have Tails like Scorpions, and \* Stings; and in their TAILS was their POWER to injure MEN five Months.

11 They have \* over them a King, the ANGEL of the ABYSS; whose NAME in Hebrew is Abaddon; and in the GREEK he has the name Apollyon.

12 \* ONE woe is past; behold! \* TWO Woes more are coming after these things.

13 And the SIXTH Angel sounded his trumpet, and

\* VATICAN MANUSCRIPT, No 1160.—9. as Breastplates—omit. rushing to Battle.

10. the Stings in their TAILS had Power to INJURE MEN (s.) 11. for a King over them an Angel of. (A.) 12 Two Woes more are coming (s.) And after these things, the sixth Angel also sounded (s.)

1 s. not find it (A.)

1 s. Rev. xi. 7; verse 10.

7 Joel ii. 4.

9 Joel ii. 5—7

7. Num. iii. 17.

10. verse 5.

1 s. Job. ii. 21; Isa. ii. 10; Jer. viii. 3; Rev. v. 16.

7 Dan. vii. 8.

12. Rev. viii. 13.

6. Joel i. 6.

φωνην μίαν ἐκ τῶν τεσσαρῶν κεράτων τοῦ θυ-  
voice one from the four horns of the al-  
τάρ, τῆς ἁγίας τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,  
of the golden of that in presence of the God,  
14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων τὴν σαλ-  
saying to the sixth messenger the one having the trum-  
πίγγα· λύσον τοὺς τεσσαράς ἀγγέλους τοὺς  
pet. Loose thou the four messengers those  
δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐ-  
having been bound by the river the great Eu-  
φράτη. 15 Καὶ ἐλύθησαν οἱ τεσσαρές ἀγγελοι  
phrates. And were loosed the four messengers  
οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ  
those having been prepared for the hour and a day and  
μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον  
a month and a year, so that they should kill the third  
τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς τῶν στρατευ-  
of the men. And the number of the armies  
μάτων τοῦ ἵππικ ὕ, δύο μυριάδες μυριάδων  
of the cavalry, two myriads of myriads;  
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον  
I heard the number of them. And thus saw  
τοὺς ἵππους ἐν τῇ ὁρασίῃ καὶ τοὺς καθήμενους ἐπ'  
the horses in the vision and those sitting on  
αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθί-  
them, having breastplates fiery and hyacin-  
νούς καὶ θειοδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς  
th as and brimstone-like; and the heads of the horses as  
κεφαλαὶ λεοντῶν, καὶ ἐκ τῶν στόματων αὐτῶν  
he as of lions, and out of the mouths of them  
ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θείον. 18 Ἀπο  
goes out fire and smoke and brimstone. By  
τῶν τριῶν πληγῶν τούτων ἀπεκτανθήσαν τὸ  
the three plagues these were killed the  
τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ  
third of the men, by the fire and the  
καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν  
smoke and the brimstone that going forth out of the  
στόματων αὐτῶν 19 Ἡ γὰρ ἐξουσία τῶν ἵππων  
mouths of them. The for authority of the horses  
ἐν τῷ στόματι αὐτῶν ἐστὶ, καὶ ἐν ταῖς ουραῖς  
in the mouth of them is, and in the tails  
αὐτῶν· αἱ γὰρ ουραὶ αὐτῶν ὅμοιαι ὄφειν, ἔχου-  
of them; the for tails of them like serpents, hav-  
σαι κεφαλὰς· καὶ ἐν αὐταῖς ἀδικοῦσι. 20 Καὶ οἱ  
ing heads; and with them they injure. And the  
λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτανθήσαν  
remaining ones of the men who not were killed  
ἐν ταῖς πληγαῖς ταύταις, οὐ μετενοήσαν ἐκ  
by the plagues these, not reformed from  
τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυ-  
the works of the hands of themselves, so that not they might  
νησῶσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσα  
worship the demons, and the idols the golden ones  
καὶ τὰ ἀργύρα καὶ \* [τὰ χαλκὰ] καὶ τὰ λίθινα  
and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the  
† FOUR HORNS of the  
GOLDEN ALTAR which is  
before God,

14 saying to the SIXTH  
Angel who had the TRUM-  
PET, "Unbind THOSE  
FOUR Angels who have  
been BOUND †at the  
GREAT RIVER Euphrates."

15 And THOSE FOUR  
Angels were unbound, who  
had been PREPARED for  
the HOUR, and Day, and  
Month, and Year, so that  
they might kill the THIRD  
of the MEN.

16 And the NUMBER of  
the ARMIES of the CAV-  
ALRY was Two Myriads of  
Myriads; † I heard the  
NUMBER of them.)

17 And thus I saw the  
HORSES in the vision, and  
THOSE who SAT on them,  
having Breastplates fiery  
and hyacinthine and Sul-  
phur-like; † and the  
HEADS of the HORSES were  
as the Heads of LIONS,  
and out of their MOUTHS  
proceed FIRE and Smoke  
and Sulphur.

18 By these THREE  
Plagues were killed the  
THIRD of the MEN,—by  
THAT FIRE and THAT  
SMOKE and THAT SUL-  
PHUR which PROCEED out  
of their MOUTHS.

19 For the POWER of the  
HORSES is in their MOUTH  
and in their TAILS; † for  
their TAILS are like Ser-  
pents, having Heads, and  
with them they injure.

20 And the REST of the  
MEN who were not killed  
by these PLAGUES † did  
not reform from the  
WORKS of their HANDS,  
that they should not wor-  
ship the † DEMONS, and the  
† IDOLS of GOLD and of  
SILVER and of BRASS and

\* VATICAN MANUSCRIPT, No. 1160.—†0. and BRASS—omit.

† 13. FOUR omitted by A.

† 13. Rev. xvi. 12.  
† 13. 1 Cor. x. 13.  
† 13. 1 Cor. x. 20.

† 10. Rev. vii. 4.  
† 10. Deut. xxi. 10.  
† 20. 1 Pet. cxi. 9; cxxiv. 15; Dan. v. 23.

† 17. 1 Chron. xii. 8; Isa. v. 23, 29.  
† 20. Lev. xvii. 7; Deut. xxxii. 17; Isa.

τα ξυλινα, ἃ οὐτε βλέπειν, δύναται οὐτε  
the wooden ones, which neither to see, are able nor  
ἀκούειν, οὐτε περιπατεῖν· <sup>21</sup> καὶ οὐ μετενόησαν  
to hear, nor to walk; and not reformed  
ἐκ τῶν φονῶν αὐτῶν, οὐτε ἐκ τῶν φαρμακείων  
from the murders of themselves, nor from the sorceries  
αὐτῶν, οὐτε ἐκ τῆς πορνείας αὐτῶν, οὐτε ἐκ  
of themselves, nor from the fornication of themselves, nor from  
τῶν κλεμμάτων αὐτῶν.  
the thefts of themselves.

ΚΕΦ. ι'. 10.

<sup>1</sup> Καὶ εἶδον \* [ἄλλον] ἀγγελον ἰσχυρον κατα-  
And I saw [another] messenger strong coming  
βαίνοντα ἐκ τῶν οὐρανῶν, περιβεβλημενον  
down from the heavens, having been clothed with  
νεφέλην, καὶ ἡ ἰρις ἐπὶ τῆς κεφαλῆς αὐτοῦ,  
a cloud, and the rainbow on the head of him,  
καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες  
and the face of him as the sun, and the feet  
αὐτοῦ ὡς στύλοι πυρός· <sup>2</sup> καὶ ἔχων ἐν τῇ χειρὶ  
of him as pillars of fire; and having in the hand  
αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν  
of himself a little scroll having been opened; and he placed the  
ποδὶ αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν  
foot of himself the right on the sea, the  
δε εὐαγγέλιον ἐπὶ τῆς γῆς· <sup>3</sup> καὶ ἐκραζε φωνῇ  
and left on the land; and he cried with a voice  
μεγάλῃ ὥσπερ λέων μυκᾶται. Καὶ ὅτε ἐκραζεν,  
great even as a lion roars. And when he cried,  
ἐλάλησαν αἱ ἑπτα βρονταὶ τὰς ἑαυτῶν φωνάς.  
spoke the seven thunders the of themselves voices.  
<sup>4</sup> Καὶ ὅτε ἐλάλησαν αἱ ἑπτα βρονταὶ, ἐμελλόν  
And when spoke the seven thunders, I was about  
γράφειν· καὶ ἤκουσα φωνῇ ἐκ τοῦ οὐρανοῦ  
to write; and I heard a voice from the heaven  
λεγουσαν· Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτα  
saying: Seal thou up what spoke the seven  
βρονταὶ, καὶ μὴ ταῦτα γραψῆς. <sup>5</sup> Καὶ ὁ  
thunders, and not these things thou mayest write. And the  
ἀγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης  
messenger, whom I saw standing on the sea  
καὶ ἐπὶ τῆς γῆς, ᾗρε τὴν χεῖρα αὐτοῦ τὴν  
and on the land, lifted up the hand of himself the  
δεξιάν εἰς τὸν οὐρανόν, <sup>6</sup> καὶ ὤμοσεν ἐν  
right towards the heavens. and he swore by  
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς  
the dwelling for the ages of the ages, who  
ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν  
created the heaven and the things in it, and the  
γῆν καὶ τὰ ἐν αὐτῇ, \* [καὶ τὴν θάλασσαν καὶ  
earth and the things in her, [and the sea and  
τὰ ἐν αὐτῇ,] ὅτι χρόνος οὐκετι ἔσται·  
the things in her,] because time not yet shall be.  
<sup>7</sup> ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου  
but in the days of the voice of the seventh

of wood, which can neither see, nor hear, nor walk;

<sup>21</sup> nor did they reform from their MURDERS, † nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

<sup>1</sup> And I saw Another strong Angel come down from HEAVEN, invested with a Cloud: † and the RAINBOW WAS OVER his HEAD, and † his FACE WAS as the SUN, and his FEET as Pillars of fire;

<sup>2</sup> and having in his HAND \* a little scroll opened; and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

<sup>3</sup> and cried with a loud Voice, as a Lion roars; and when he cried † the SEVEN Thunders uttered THEIR Voices.

<sup>4</sup> And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, † "Seal the things which the SEVEN Thunders spoke, and write Them not."

<sup>5</sup> And the ANGEL whom I saw standing on the SEA and on the LAND, † raised his RIGHT HAND towards HEAVEN,

<sup>6</sup> and swore by HIM who LIVES for the AGES, † who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, † "That the TIME shall be no longer [delayed];

<sup>7</sup> but † in the DAYS of the BLAST of the SEVENTH

\* VATICAN MANUSCRIPT, No. 1160.—1. Another—omit (s.) and the SEA, and the THINGS in it—omit.

2. a Scroll. 6.

† 21. Rev. xii. 15. † 1. Ezek. i. 28. † 1. Matt. xvi. 2; Rev. i. 10. † 3. Rev. viii. 5. † 4. Dan. viii. 26; xii. 4, 9. † 5. Exod. vi. 8; Dan. xii. 7. † 6. Neh. ix. 6; Rev. iv. 11; xiv. 7. † 6. Dan. xii. 7; Rev. xvi. 17. † 7. Rev. xi. 15.

αγγελου, όταν μελλῇ σαλπίζειν, καὶ ἐτελεσθῇ  
messenger, when he may be about to sound, and he sounded  
το μυστήριον τοῦ θεοῦ, ὡς εὐηγγελίσε  
the secret of the God, so he announced glad tidings  
τοὺς αὐτοῦ δούλους τοὺς προφῆτας.  
the of himself bond-servants the prophets.

⁸ Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ,  
And the voice which I heard from the heaven,  
παλιν λαλῶσα μετ' ἐμοῦ, καὶ λεγούσα· Ὑπάγε,  
as, in speaking with me, and saying; Go thou,  
λάβε τὸ βιβλαρίδιον τὸ ἡνεῳγμένον ἐν τῇ  
take thou the little scroll that having been opened in the  
χείρῃ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης  
hand of the messenger of the one standing on the sea  
καὶ ἐπὶ τῆς γῆς. ⁹ Καὶ ἀπελθὼν πρὸς  
and on the land. And I went to

τὸν ἀγγέλου, λέγων· [αὐτῷ,] δὸναι μοι τὸ βιβ-  
the messenger, saying to him, to give to me the little  
λαρίδιον. Καὶ λέγει μοι· Λάβε καὶ καταφαγε  
scroll. And he says to me; Take thou and eat thou  
αὐτό· καὶ πικρανεὶ σου τὴν κοιλίαν, ἀλλ' ἐν τῇ  
it; and it will embitter of thee the belly, but in the  
στόματι σου ἐστὶ γλυκὺ ὡς μέλι. 10 Καὶ  
mouth of thee it will be sweet as honey. And

ἐλάβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγε-  
I took the little scroll out of the hand of the messenger,  
λου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῇ στομά-  
and ate it, and it was in the mouth  
τι μου ὡς μέλι, γλυκὺ καὶ ὅτε ἐφαγον αὐτό,  
of me as honey, sweet; and when I ate it,

ἐπικράθη ὁ κοιλίᾳ μου. 11 Καὶ λέγει μοι· Δεῖ  
was made bitter the belly of me. And he says to me, It behooves  
σε παλιν προφητεῖσαι ἐπὶ λαοῖς καὶ ἐθνεσὶ καὶ  
thee again to prophesy to peoples and nations and  
γλώσσαις καὶ βασιλευσὶ πολλοῖς.  
tongues and kings many.

ΚΕΦ. ια'. 11.

1 Καὶ ἐδόθη μοι καλάμος ὅμοιος ῥαβδῷ, λέ-  
And was given to me a reed like to a rod, say-  
γων· Ἐγείραι, καὶ μετρήσῃς τὸν ναὸν τοῦ θεοῦ,  
ing; Rise thou, and measure thou the temple of the God,  
καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας  
and the altar, and those worshipping

ἐν αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν ἐξωθεν τοῦ ναοῦ  
in it; and the court that outside of the temple  
ἐκβαλε εἴω καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδο-  
do thou cast out and not her thou mayest measure, because it was  
θη τοῖς ἐθνεσὶ· καὶ τὴν πόλιν τὴν ἁγίαν  
given to the nations; and the city the holy  
πατήσουσι μῆνας τεσσαράκοντα δύο. 3 Καὶ  
shall they tread months forty two. And

δώσω τοῖς δύο μαρτυρῶν μου, καὶ προφητεύ-  
I will give to the two witnesses of me, and they shall pro-

Angel, when he may be about to sound, and the  
SECRET of GOD should be completed, as he an-  
nounced its glad tidings to  
his SERVANTS the  
PROPHETS.

8 And the voice which I heard from HEAVEN, was again speaking with me, and saying, "Go, take THAT LITTLE SCROLL which is opened in the HAND of THAT ANGEL who is STANDING on the sea and on the LAND."

9 And I went to the ANGEL, telling him to give me the LITTLE SCROLL. And he says to me, "Take, and eat it, and it will make Thy BELLY bitter, but in thy MOUTH it will be sweet as Honey."

10 And I took the LITTLE SCROLL from the HAND of the ANGEL, and did eat it; and it was in my MOUTH sweet as Honey; and when I ate it my BELLY was embittered.

11 And they say to me, "Thou must prophesy again concerning Peoples, and concerning Nations, and Languages, and many Kings."

# CHAPTER XI.

1 And a Reed was given me like a Rod,—saying, "Rise, and measure the TEMPLE of GOD, and the ALTAR, and THOSE who WORSHIP in it.

2 But THAT COURT which is OUTSIDE the TEMPLE cast out, and do not measure it; BECAUSE it was given to the NATIONS; and the HOLY CITY shall they tread 40 two Months.

3 And I will endow my TWO Witnesses, and they

\* VATICAN MANUSCRIPT, No. 1100.—7. his SERVANTS the PROPHETS 9. to him—  
smil. 10. the scroll. 11. they say to me (A B.) 11 concerning.

1 & verse 4. 9 Jer. xv. 16; Ezek. xl. 8, xl. 12.—3 10. Ezek. xl. 8. 11 Num. xxi. 15.  
10. Ezek. xl. 10. 11. Ezek. xl. 8, 12; Rev. xxi. 15. 12. Dan. viii. 10.  
2. Ezek. xl. 17, 20. 3. Luke xxi. 24.

σουσιν ἡμέρας χίλιας διακοσίας ἑξήκοντα, περι-  
 phery days a thousand two hundred sixty, having  
 βεβλημένοι σακκοῦς. <sup>4</sup> Οὗτοι εἰσιν αἱ δύο  
 been clothed with sackcloth. These are the two  
 ελαιαι καὶ αἱ δύο λυχνιαὶ αἱ ἐνώπιον τοῦ κυρίου  
 olive-trees and the two lamp-stands: these in presence of the Lord  
 τῆς γῆς ἑστώσες. <sup>5</sup> Καὶ εἰ τις αὐτοὺς θέλει  
 of the earth standing. And if any one them will  
 ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος  
 to injure, fire proceeds out of the mouth  
 αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ  
 of them, and eats up the enemies of them; and  
 εἰ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν  
 if any one them will to injure, thus it behoveth him  
 ἀποκτανθῆναι.

<sup>6</sup> Οὗτοι ἔχουσιν τὸν οὐρανὸν ἐξουσίαν κλει-  
 These have the heaven authority to  
 σαι, ἵνα μὴ ὕεῖος βρεχῇ τὰς ἡμέρας τῆς προ-  
 shut so that not rain it may rain the days of the pro-  
 φητείας αὐτῶν· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν  
 phesy of them and authority they have over the  
 ὕδατων, στρεφειν αὐτὰ εἰς αἷμα, καὶ παταῖαι  
 waters, to turn them into blood, and to smite  
 τὴν γῆν, ὅσακις ἐὰν θελήσωσι, ἐν πάσῃ πλη-  
 the earth, as often as if they should will, with every pl-  
 γῇ. <sup>7</sup> Καὶ ὅταν τελῶσιν τὴν μαρτυρίαν  
 And when they may finish the testimony

αὐτῶν, τὸ θηρίον το ἀνα εἰσιν ἐκ τῆς ἀβυσ-  
 u. themselves, the wild beast that rising up out of the deep  
 σσος ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει  
 will make with them war, and will con-

αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. <sup>8</sup> Καὶ τὸ πτώμα  
 them and will kill them. And the dead body  
 αὐτῶν εἰς τῆς πλατείας πόλεως τῆς μεγάλης,  
 of them into the street city of the

Αἴγυπτος καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπ-  
 which is called spiritually Sodom and Egypt,  
 -ος, ὅπου καὶ ὁ κύριος αὐτὸν ἐσταυρώθη. <sup>9</sup> Καὶ  
 where also the Lord of them was crucified. And

βλεποῦσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλῶσ-  
 they look of the peoples and tribes and of

σῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς  
 tongues and of nations the dead body of them days three  
 καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσου-  
 and a half, and the dead bodies of them not will suffer  
 σι τεθῆναι εἰς μῆμα.  
 to be put into a tomb.

<sup>11</sup> Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρειν  
 And those dwelling on the earth rejoice

ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα πεμ-  
 over them, and will be glad, and gifts will

ψύσιν ἀλλήλοις, ὅτι οὕτω εἰ δύο προφῆται  
 send to each other, because thus the two prophets

shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

<sup>4</sup> These are † THOSE two Olive trees, and THOSE two Lampstands which STAND in the presence of the LORD of the EARTH.

<sup>5</sup> And if any one desire to injure Them, † Fire proceeds out of their MOUTH, and devours their ENEMIES; † and if any one desire to injure Them, thus must he be killed.

<sup>6</sup> These † have Authority to shut HEAVEN, so that it may not rain in the DAYS of Their PROPHECY; and they † have Authority over the WATERS to turn them into Blood, and to smite the EARTH with Every Plague, as often as they choose.

<sup>7</sup> And when they † shall have completed their TESTIMONY, † THAT WILD BEAST ASCENDING † out of the ABYSS † will make War with them, and will conquer them, and will kill them.

<sup>8</sup> And their DEAD BODY shall be on the STREET of † the GREAT CITY, which is called, spiritually, Sodom and Egypt, † where also their LORD was crucified.

<sup>9</sup> † And some of the PEOPLES, and Languages, and Nations, see their DEAD BODY three Days and a half, † and do not permit their DEAD BODIES to be put into a Tomb.

<sup>10</sup> † And THOSE who DWELL on the EARTH rejoice over them, and will exult; † and † send GIFTS to each other; † Because these TWO Prophets for

\* VATICAN MANUSCRIPT, No. 1160.—10 give gifts (n.)

1. 4. Psal. lli. 8. Jer. xl. 10. Zech. iv. 3, 11, 14. 5. 2 Kings i. 10, 12; Jer. i. 10, v.  
 14. Ezek. xliii. 5. Hoshea vi. 5. 6. Num. xvi. 20. 6. 1 Kings xvii. 1. James  
 v. 10. 7. Exod. vii. 10. 7. Luke xvi. 32. 7. Rev. xiii. 1, 11, xvi. 9.  
 7. Lev. ix. 2. 7. Dan. vii. 21. Zech. xiv. 2. 8. Rev. xiv. 6, xvii. 1, 5;  
 xviii. 10. 8. Heb. xiii. 17, Rev. xviii. 24. 9. Rev. xvii. 15. 10. Psal.  
 lxxv. 7. 10. Rev. xii. 17, xiii. 8. 10. Esther ix. 19, 22. 10. Rev.



ερασανισαν τους κατοικουντας επι της γης.  
tormented those dwelling on the earth.

11 Και μετα τας τρεις ημερας και ημισιν, πνευμα  
And after the three days and a half, breath  
ζωης εκ του θεου εισηλθεν εν αυτοις· και εστη  
of life from the God entered in them; and they  
σαν επι τους ποδας αυτων, και φοβος μεγας  
stood on the feet of themselves, and fear great  
επεσεν επι τας θεωρουντας αυτους. 12 Και  
fell on those beholding them. And

ηκουσαν φωνην μεγαλην εκ του ουρανου, λεγον-  
they heard a voice great from the heaven, saying  
σαν αυτοις· Αναβητε ωδε· Και ανεβησαν εις  
to them; Come up hither; And they went up to  
τον ουρανον εν τη νεφελη· και εθεωρησαν  
the heaven in the cloud; and beheld  
αυτους οι εχθροι αυτων. 13 Και εν κεινη τρ  
them the enemies of themselves. And in that the

ωρα εγενετο σεισμος μεγας, και το δεκατον  
hour was an earthquake great, and the tenth  
της πολεις επεσε, και απεκτανθησαν εν τω  
of the city fell, and were killed in the  
σεισμω ονοματα ανθρωπων χιλιαδες επτα· και  
earthquake names of men thousands seven; and  
οι λοιποι εμφοβοι εγενοντο, και εδωκαν δοξαν  
the remaining ones afraid became, and they gave glory  
τω θεω του ουρανου. 14 Η ουαι η δευτερα  
to the God of the heaven. The was the second  
απηλθεν· ιδου, η ουαι η τριτη ερχεται ταχυ.  
passed away; lo, the was the third comes speedily.

15 Και ο εβδωμος αγγελος εσαλπισε, και εγε-  
And the seventh messenger sounded, and were  
νοντο φωναι μεγαλαι εν τω ουρανω, λεγοντες·  
voices great in the heaven, saying;

Εγενετο η βασιλεια του κοσμου, του κυριου  
Became the kingdom of the world, of the Lord  
ημων και του Χριστου αυτου, και βασιλευσει  
of us and of the Anointed of him, and he will reign  
εις τους αιωνας των αιωνων. 16 Και οι εικοσι-  
for the ages of the ages. And the twenty-

τεσσαρες πρεσβυτεροι οι ενωπιον του θεου  
four elders those in presence of the God  
καθμενοι επι τους θρονους αυτων, επεσαν επι  
sitting on the thrones of themselves, fell on  
τα προσωπα αυτων, και προσεκυνησαν τω θεω,  
the faces of themselves, and worshipped the God,  
17 λεγοντες· Ευχαριστουμεν σοι, κυριε ο θεος ο  
saying; We give thanks to thee, O Lord the God the

παντοκρατωρ, ο ων και ο ην, οτι ειλη-  
almighty, the one existing and who was, because thou hast  
φας την δυναμιν σου την μεγαλην, και εβασι-  
taken the power of thee the great, and reigned.  
λευσας. 18 Και τα εθνη ωργισθησαν, και ηλθεν  
And the nations were angry, and came

mented those who dwell on the earth.

11 After \*the THREE Days and a Half, †the \*Breath of Life from God entered them, and they stood on their FEET; and great \*Fear fell on those who saw them.

12 And †they heard a loud Voice saying to them, "Come up hither." ‡And they ascended to HEAVEN in the cloud; and their ENEMIES beheld them.

13 And in That \*HOUR ‡there was a great Earthquake, ‡and the TENTH of the CITY fell, and by the EARTHQUAKE were destroyed seven Thousand Names of Men; and the REST became afraid, ‡and they gave Glory to the God of HEAVEN.

14 †The SECOND WORK is past; behold! the THIRD WORK is coming speedily.

15 †And the SEVENTH Angel sounded his Trumpet; and †there were loud Voices in HEAVEN, saying, ‡"THE KINGDOM of the WORLD has become our LORD's and his CHRIST's, and ‡he shall reign for the AGES of the AGES."

16 And †THOSE TWENTY-FOUR Elders who SIT in the presence of God on their THRONES, fell on their FACES, and worshipped God,

17 saying, "We give thanks to thee, O Lord God, the OMNIPOTENT, ‡THOU who ART, and THOU who WAST; Because thou hast taken thy GREAT POWER, and ‡reigned.

18 And the NATIONS were enraged, and thy

\* VATICAN MANUSCRIPT, No. 1100.—11. Three Days and a Half.  
from out of life entered. 11. Fear was on them. 13. DAY (2.)

11. Spirit of God  
13. AGES. Amen.

† 12. I heard, s. with many MSS. and versions.

‡ 11. Ezek. xxvii. 5, 6, 10, 14. ‡ 12. Isa. xiv. 13; Rev. xii. 5. ‡ 13. Rev. vi. 12.  
‡ 14. Rev. xvi. 19. ‡ 15. Josh. vii. 19; Rev. xiv. 7; xv. 4. ‡ 16. Rev. viii. 13; ix.  
12; xv. 1. ‡ 17. Rev. x. 7. ‡ 18. Isa. xxvii. 13; Rev. xvi. 17; xix. 6. ‡ 19.  
Rev. xii. 10. ‡ 20. Dan. ii. 44; vii. 14, 18, 27. ‡ 21. Rev. iv. 6; v. 8; xix. 4.  
‡ 22. Rev. i. 4, 8; iv. 8; xvi. 5. ‡ 23. Rev. xix. 6.

ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι  
the wrath of thee, and the season of the dead ones, to be judged  
καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς  
and to give the reward to the bond-servants of thee the  
προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις  
prophets and to the holy ones and to those fearing  
τὸ ὄνομα σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,  
the name of thee the small ones and the great ones,  
καὶ διαφθεῖραι τοὺς διαφθειροῦστας τὴν γῆν.  
and to destroy those destroying the earth,

<sup>19</sup> Καὶ ἠνοιγῇ ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ,  
And was opened the temple of the God in the heaven,  
καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης \* [τοῦ] κυρίου  
and was seen the ark of the covenant [of the] Lord  
ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγενοντο ἀστραπαὶ καὶ  
in the temple of him; and were lightnings and  
φῶναι καὶ βρονταὶ \* [καὶ σεισμός] καὶ χαλαζα  
voices and thunders [and an earthquake] and hail  
μεγάλῃ.  
great.

ΚΕΦ. ιβ'. 12.

<sup>1</sup> Καὶ σημεῖον μέγα ὡφθῇ ἐν τῷ οὐρανῷ· γυνὴ  
And a sign great was seen in the heaven, a woman  
περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑπο-  
having been clothed with the sun, and the moon under-  
κατὶ τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς  
neath the feet of her, and on the head  
αὐτῆς στεφανὸς ἀστέρων δώδεκα, <sup>2</sup> καὶ ἐν γασ-  
of her a crown of stars twelve, and in womb  
τρὶ ἐχούσα κραεῖ ὠδινούσα καὶ βασανίζομένη  
having she cries out travelling and being pained  
τεκεῖν. <sup>3</sup> Καὶ ὡφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ,  
to bring forth. And was seen another sign in the heaven,  
καὶ ἰδοὺ δράκων μέγας πυρρός, ἐχὼν κεφαλὰς  
and lo a dragon great fiery-red, having heads  
ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς  
seven and horns ten, and on the heads  
αὐτοῦ ἑπτὰ διαδήματα· <sup>4</sup> καὶ ἡ οὐρά αὐτοῦ συρ-  
of him seven diadems; and the tail of him draws  
τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἐβαλεν  
the third of the stars of the heaven, and cast  
αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν  
them into the earth. And the dragon stood before  
ἐν ὄψει τῆς γυναίκος τῆς μελλούσης τεκεῖν,  
in presence of the woman of that being about to bring forth,  
ἵνα ὅταν τεκῇ, τὸ τέκνον αὐτῆς κατα-  
so that when she might bring forth, the child of her he might  
φαγῇ. <sup>5</sup> Καὶ ἐτεκεν υἱὸν ἀρρενα, ὃς μελλεῖ  
eat up. And she brought forth a son a male, who is about  
ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥαβδῷ σιδηρᾷ· καὶ  
to rule all the nations with a rod made of iron; and  
ἤρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ  
was snatched away the child of her to the God and

WRATH came, and the  
APPOINTED TIME of the  
DEAD to be judged, and to  
give the REWARD to thy  
SERVANTS the PROPHETS,  
and to the SAINTS, and to  
THOSE who FEAR thy  
NAME, the LITTLE and  
the GREAT, and to de-  
stroy THOSE who DESTROY  
the EARTH."

<sup>19</sup> And the TEMPLE of  
GOD was opened in the  
HEAVEN, and there was  
seen the ARK of the Lord's  
COVENANT in his TEMPLE;  
and there came Light-  
nings, and Voices, and  
Thunders, and an Earth-  
quake, and great Hail.

CHAPTER XII.

<sup>1</sup> And a great Sign was  
seen in HEAVEN; a Wo-  
man invested with the  
SUN, and the MOON under  
her FEET, and on her  
HEAD a Crown of Twelve  
Stars;

<sup>2</sup> And being pregnant,  
she cried out, travelling  
and being pained to bring  
forth.

<sup>3</sup> And Another Sign was  
seen in HEAVEN; and be-  
hold! a great fiery-red  
Dragon, having seven  
Heads and ten Horns, and  
on his HEADS Seven Dia-  
dems.

<sup>4</sup> And his TAIL draws  
the THIRD of the STARS  
of HEAVEN, and cast  
them to the EARTH, and  
the DRAGON stood before  
THAT WOMAN who was  
ABOUT to bring forth, so  
that when she should  
bring forth he might de-  
vour her CHILD.

<sup>5</sup> And she brought forth  
a Son, who is to rule  
ALL the NATIONS with an iron  
Sceptre; and her CHILD  
was snatched away to GOD,  
even to his THRONE.

\* VATICAN MANUSCRIPT, No. 1100.—19. of the—omit (s.)  
—omit (s.) 2. cried (s.c.)

19. and an Earthquake

† 18. Dan. vii. 9, 10; Rev. vi. 10. † 18. Rev. xix. 5; xx. 12. † 13. Rev. xiii. 7;  
xviii. 8. † 10. Rev. xv. 5. † 10. Rev. viii. 6; xvi. 18; xvi. 21. † 2. Isa.  
lvi. 7; Gal. iv. 10. † 3. Rev. xvii. 3. † 3. Rev. xvii. 9, 10. † 3. Rev. xiii. 1.  
† 4. Rev. ix. 9, 10, 19. † 4. Rev. xvii. 13. † 4. Dan. viii. 10. † 5. Isa. ii. 9;  
Rev. ii. 27; xii. 15.

προς τοὺς θρόνον αὐτοῦ. <sup>6</sup> Καὶ ἡ γυνὴ ἐφυγεν  
to the throne of him. And the woman fled  
εἰς τὴν ἐρημον, ὅπου ἐκεῖ ἐκεῖ τόπον ἡτοιμα-  
into the desert, where she has there a place having been  
μενον ἀπο τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν  
prepared by the God, so that there they might nourish her  
ἡμέρας χιλίας διακοσίας ἑξήκοντα.  
days a thousand two hundred sixty.

<sup>7</sup> Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μι-  
And was a war in the heaven; the Mi-  
χαὴλ καὶ οἱ ἀγγελοὶ αὐτοῦ τοῦ πολεμῆσαι μετὰ  
chael and the messengers of him of the to have fought with  
τοῦ δράκοντος, καὶ ὁ δράκων ἐπολεμήσεν καὶ οἱ  
the dragon, and the dragon fought and the  
ἀγγελοὶ αὐτοῦ, <sup>8</sup> καὶ οὐκ ἰσχύσεν, οὐδὲ τόπος  
messengers of him, and not were strong, neither a place  
εὗρεθι αὐτῶν ἐν τῷ οὐρανῷ. <sup>9</sup> Καὶ ἐβλήθη  
was found of them longer in the heaven. And was cast  
ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλου-  
the dragon the great, the serpent the old, the one being  
μενος διαβόλος, καὶ \* [ὁ] σατάνας, ὁ πλανῶν  
called accuser, and [the] adversary, that one deceiving  
τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ  
the habitable whole, was cast into the earth, and  
οἱ ἀγγελοὶ αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.  
the messengers of him with him were cast.

<sup>10</sup> Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ,  
And I heard a voice great in the heavens,  
λεγουσαν· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύνα-  
saying; Now came the salvation and the power  
μις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξου-  
and the kingdom of the God of us, and the author-  
σία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατη-  
ity of the Anointed of him; because was cast down the accu-  
γῶρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν  
ser of the brethren of us, the one accusing them  
ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. <sup>11</sup> καὶ  
in presence of the God of us day and night; and  
αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου,  
they overcame him through the blood of the lamb,  
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ  
and through the word of the testimony of themselves; and  
οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἀχρὶ θανάτου.  
not they loved the life of themselves till death.

<sup>12</sup> Διὰ τοῦτο εὐφραίνεσθε \* [οἱ] οὐρανοὶ καὶ οἱ  
Because of this rejoice you [the] heavens and those  
ἐν αὐτοῖς σκηνοῦντες· Οὐαὶ τῇ γῇ καὶ τῇ  
in them tabernaculating; Woe to the earth and to the  
θαλάσσῃ, ὅτι κατέβη ὁ διαβόλος πρὸς ὑμᾶς,  
sea, because went down the accuser to you,  
ἐχὼν θυμὸν μέγαν, εἰδὼς, ὅτι ὀλίγον καιρὸν  
having wrath great, knowing, that a little season  
ἐχει. <sup>13</sup> Καὶ ὅτε εἶδεν ὁ δράκων, ὅτι ἐβλήθη  
he has. And when saw the dragon, that he was cast  
εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣ τις ἐτεκε τὸν  
into the earth, he pursued the woman who brought forth the

6 And the woman fled  
into the desert, where  
she has a Place prepared by  
God, that there they may  
nourish her & a thousand  
two hundred and sixty  
Days.

7 And there was a War  
in HEAVEN; & MICHAEL  
and his ANGELS fighting  
& with the DRAGON. And  
the DRAGON fought and  
his ANGELS,

8 and were not strong,  
neither was their Place  
found any longer in HEAV-  
EN.

9 And THAT GREAT  
DRAGON was cast out,  
THAT OLD SERPENT which  
is called the Enemy, even  
THAT ADVERSARY who is  
& DECEIVING the whole  
HABITABLE; he was cast  
to the EARTH, and his  
ANGELS were cast with  
him.

10 And I heard a loud  
Voice in HEAVEN saying,  
& "Now is come the SAL-  
VATION, and the POWER,  
and the KINGDOM of our  
GOD, and the AUTHORITY  
of his ANOINTED one, Be-  
cause THAT ACCUSER of  
our BRETHREN, who AC-  
CUSED them before our  
GOD Day and Night, has  
been cast out.

11 & And they conquered  
him through the BLOOD of  
the LAMB, and through  
the WORD of their TESTI-  
MONY; and they loved not  
their LIFE to Death.

12 Therefore, & rejoice,  
Heavens! and those who  
TABERNACLE in them.  
& Woe to the EARTH and to  
the SEA! Because the ENEM-  
Y is gone down to you,  
having great Wrath, know-  
ing That he has a Short  
Season."

13 And when the DRAG-  
ON saw That he was cast to  
the EARTH, he pursued  
& the WOMAN who brought  
forth the MALE child.

\* VATICAN MANUSCRIPT, No. 1100.—9. the—omit (s.)

† 6. Rev. x. 1. 2. † 7. Dan. x. 13 21; xii. 1.  
Rev. x. 1. 2. † 10. Rev. vi. 15; x. 1.  
† 12. Ps. xvi. 10; Isa. xlix. 13; Rev. xviii. 20.  
verse 6.

12. the—omit (s c.)

† 7. verse 3; Rev. xx. 2. † 9.  
† 11. Rom. viii. 33, 34, 37; xvi. 20.  
† 12. Rev. viii. 13; x. 10. † 13.

ἀρρενα. <sup>14</sup> Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτερυ-  
 ges τον αἰτου του μεγαλου, ἵνα πετηται εἰς  
 of the eagle the great, so that she might fly into  
 την ἐρημον εἰς τον τοπον αὐτης, ὅπου τρεφεταί  
 the desert into the place of herself, where she is nourished  
 ἐκεῖ καιρον καὶ καιρους καὶ ἡμισυ καιρου, ἀπο  
 there a season and seasons and half of a season, from  
 προσωπου του οφεις. <sup>15</sup> Καὶ ἐβαλεν ὁ οφίς  
 face of the serpent. And cast the serpent  
 ἐκ του στοματος αὐτου ὀπισω της γυναικος  
 out of the mouth of himself after the woman  
 ὕδωρ ὡς ποταμον, ἵνα αὐτὴν ποταμοφορητον  
 water as a river, so that he borne along by a river  
 ποιησῇ. <sup>16</sup> Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί,  
 he might cause. And helped the earth the woman,  
 καὶ ἠνοίξεν \* [ἡ γῆ] τὸ στόμα αὐτης, καὶ κατε-  
 and opened [the earth] the mouth of herself, and drank  
 πῖε τον ποταμον, ὃν ἐβαλεν ὁ δρακὼν ἐκ του  
 up the river, which cast the dragon out of the  
 στοματος αὐτου. <sup>17</sup> Καὶ ὠργισθὲν ὁ δρακὼν ἐπὶ  
 mouth of himself. And was enraged the dragon against  
 τῇ γυναικί, καὶ ἀπῆλθε ποιῆσαι πολέμον μετὰ  
 the woman, and went away to make war with  
 των λοιπων του σπερματος αὐτης, των τη-  
 the remaining ones of the seed of her, of those keep-  
 ρουντων τὰς ἐντολάς του θεου, καὶ ἐχοντων  
 ing the commandments of the God, and having  
 την μαρτυριαν Ἰησου.

<sup>13</sup> Καὶ ἐτάθην ἐπὶ τὴν ἀμμόν της θαλάσσης.  
 And I was placed on the sand of the sea,  
 ΚΕΦ. ιγ'. <sup>13</sup>. <sup>1</sup> Καὶ εἶδον ἐκ της θαλάσσης  
 and I saw out of the sea  
 ὄφριον ἀναβαῖνον, ἐχὼν κέρατα δέκα καὶ κεφα-  
 a wild beast coming up, having horns ten and heads  
 λας ἑπτά, καὶ ἐπὶ των κερატων αὐτου δέκα δια-  
 seven, and on the horns of him ten dia-  
 δηματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτου ὀνόματα  
 dema, and on the heads of him names  
 βλασφημίας. <sup>2</sup> Καὶ τὸ θηρίον ὃ εἶδον, ἦν  
 of blasphemy. And the wild beast which I saw, was  
 ὁμοίον παρδαλεῖ, καὶ οἱ πόδες αὐτου ὡς ἀρκου,  
 like to a leopard, and the feet of him as of a bear,  
 καὶ τὸ στόμα αὐτου ὡς στόμα λεοντος. Καὶ  
 and the mouth of him as a mouth of a lion. And  
 ἔδωκεν αὐτῷ ὁ δρακὼν τὴν δύναμιν αὐτου, καὶ  
 gave to him the dragon the power of himself, and  
 τον θρόνον αὐτου, καὶ ἐξουσίαν μεγάλην. <sup>3</sup> Καὶ  
 the throne of himself, and authority great. And  
 μίαν ἐκ των κεφαλῶν αὐτου ὡς ἐσφαγμένην εἰς  
 one of the heads of him as if having been slain to  
 θάνατον· καὶ ἡ πληγὴ του θανάτου αὐτου ἐθε-  
 death, and the stroke of the death of him was

14 And there were given  
 to the WOMAN †the two  
 Wings of the GREAT  
 EAGLE, that she might fly  
 ‡into the DESERT, into her  
 PLACE, \*that she should be  
 nourished there ‡a Season,  
 and Seasons, and half a  
 Season, from the Face of  
 the SERPENT.

15 And the SERPENT  
 cast out of his MOUTH after  
 the WOMAN, Water ‡as a  
 River, that he might cause  
 her to be carried away by  
 the stream.

16 And the EARTH  
 helped the WOMAN; and  
 the EARTH opened her  
 MOUTH, and drank up the  
 RIVER which the DRAGON  
 cast out of his MOUTH.

17 And the DRAGON was  
 enraged against the WO-  
 MAN, ‡ar! went away to  
 make War ‡against THAT  
 REMAINDER of her SEED,  
 ‡who KEEP the COM-  
 MANDMENTS of GOD, and  
 have ‡the TESTIMONY of  
 Jesus.

### CHAPTER XIII.

1 And †I was placed on  
 the SAND of the SEA.  
 And I saw ‡a Wild beast  
 ascending from the SEA,  
 †having ten Horns and  
 seven Heads, and on his  
 HORNS Ten Diadems, and  
 on his HEADS Names of  
 Blasphemy.

2 †And the BEAST  
 which I saw was like a  
 Leopard, and ‡his FEET as  
 a Bear's, and his MOUTH  
 as a Lion's Mouth; and  
 ‡the DRAGON gave him  
 his POWER, ‡and his  
 THRONE, ‡and great Au-  
 thority.

3 And one of his HEADS  
 was as if mortally wound-  
 ed; and yet his MORTAL  
 WOUND was healed. And

\* VATICAN MANUSCRIPT, No. 1100.—14. so that she should be nourished there. 10.  
 the EARTH—omit.

† 14. the two Wings, (A.C.) 1. he was placed, (A.C.)

‡ 14. Rev. xvii. 3. ‡ 14. Dan. vii. 25; xii. 7. ‡ 15. Isa. lix. 19. ‡ 17. Gen.  
 iii. 15, Rev. xii. 7; xiii. 7. ‡ 17. Rev. xiv. 12. ‡ 17. 1 Cor. ii. 1; 1 John v. 10;  
 Rev. c. 2, 9; vi. 9; xx. 4. ‡ 1. Dan. vii. 2, 7. ‡ 1. Rev. xii. 3; xvii. 3, 9, 12,  
 x. 2, Dan. vii. 6—8. ‡ 2. Rev. xii. 9. ‡ 2. Rev. xvi. 10. ‡ 2. Rev. xii. 4.

ρακευθῇ. Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ  
headed. And wondered whole the earth after the  
Θηρίου, <sup>4</sup> καὶ προσεκύνησαν τῷ δράκοντι, ὅτι  
wild beast, and they did homage to the dragon, because  
ἐδωκε τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν  
he gave the authority to the wild beast, and they did homage  
τῷ θηρίῳ, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ;  
to the wild beast, saying: Who like to the wild beast?  
καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ; <sup>5</sup> Καὶ  
and who is able to make war with him? And  
ἐδόθη αὐτῷ στομα λαλοῦν μεγάλα καὶ βλασφη-  
was given to him a mouth speaking great things and blasphem-  
μίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μηνῶς  
mias; and was given to him authority to act months  
τεσσαράκοντα δύο. <sup>6</sup> Καὶ ἠνοιξε τὸ στομα  
forty two. And he opened the mouth  
αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασ-  
of himself for blasphemy against the God, to blas-  
φημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν  
pheme the name of him, and the tabernacle  
αὐτοῦ, \* [καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνούντας.  
of him, [and] those in the heaven tabernacling.  
<sup>7</sup> Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν  
And it was given to him war to make with the  
ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ  
holy ones, and to overcome them; and was given to him  
ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαόν καὶ γλῶσ-  
authority over every tribe and people and tongue  
σαν καὶ ἔθνος. <sup>8</sup> Καὶ προσκυνήσουσιν αὐτὸν  
and nation. And will worship him  
πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ  
all those dwelling on the earth, of whom not  
γεγραπταὶ τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ  
has been written the name in the scroll of the life of the  
ἀρνίου τοῦ ἐσθάγμενου, ἀπὸ καταβολῆς κόσμου.  
lamb of that having been killed, from a casting down of a world.  
<sup>9</sup> Εἰ τις ἐχει οὖς, ἀκουσάτω. <sup>10</sup> Εἰ τις αἰχ-  
If any one has an ear, let him hear. If any one cap-  
μαλωσίαν συναγεῖ, εἰς αἰχμαλωσίαν ὑπάγει· εἰ  
livity leads together, into captivity he shall be led; if  
tis ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μα-  
any one with a sword will kill, it is necessary him with a  
χαίρᾳ ἀποκταθῆναι. Ὡδε ἐστὶν ἡ ὑπόμνησις  
to be killed. Here is the patient endurance  
καὶ ἡ πίστις τῶν ἁγίων.  
and the faith of the holy ones.  
<sup>11</sup> Καὶ εἶδον ἄλλο θῆριον ἀναβαῖνον ἐκ τῆς  
And I saw another wild beast coming up out of the  
γῆς, καὶ εἶχε κέρατα \* [δύο] ὅμοια ἀρνίῳ, καὶ  
earth, and he had horns [two] like a lamb, and  
ἐλάλει ὡς δράκων. <sup>12</sup> Καὶ τὴν ἐξουσίαν τοῦ  
he spoke as a dragon. And the authority of the  
πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ  
first wild beast all he does in presence of him; and

the whole EARTH; & won-  
dered after the BEAST.  
4 and they worshipped  
the DRAGON, Because he  
gave the AUTHORITY to  
the BEAST; and they wor-  
shipped the BEAST, say-  
ing, "Who is like the  
BEAST? and who is able  
to make war with him?"  
5 And there was given  
to him; a Mouth speaking  
great and blasphemous  
things; and Authority was  
given him to act; forty-  
two Months.  
6 And he opened his  
MOUTH in Blasphemies  
against GOD, to blaspheme  
his NAME and his TABER-  
NACLE, and THOSE who  
TABERNACLE in HEAVEN.  
7 And it was given him  
to make war with the  
SAINTS, and to overcome  
them, and; Authority was  
given him over Every Tribe  
and People and Language  
and Nation.  
8 And ALL who DWELL  
on the EARTH shall wor-  
ship him,; Whose NAME  
has not been written; from  
the FOUNDATION of the  
World, in the SCROLL of the  
LIFE of THAT LAMB who  
was KILLED.  
9 If any one has an  
Ear, let him hear.  
10 If any one is; for  
Captivity, into Captivity  
he goes away; if any one  
will kill with the Sword,  
with the Sword must he be  
killed. Here is the PA-  
TIENT ENDURANCE and  
the FAITH of the SAINTS.  
11 And I saw Another  
Wild beast; ascending  
from the EARTH; and he  
had two Horns like a  
Lamb, and he spoke as a  
Dragon.  
12 And all the AUTHO-  
RITY of the FIRST Beast he  
executes in his presence,

\* VATICAN MANUSCRIPT. No. 1100.—6. and—omit.

11. two—omit.

† 10. may lead into Captivity, if any one will kill, (a c.)

† 2. Rev. xviii. 8. † 4. Rev. xviii. 13. † 5. Dan. vii. 8, 11, 25; xi. 26. † 6. Rev. xi. 2; xii. 6. † 7. Dan. vii. 21; xi. 7; xii. 17. † 7. Rev. xi. 18; xvi. 15. † 8. Exod. xxxii. 32; Dan. xii. 1; 1 Th. iv. 3; Rev. i. 6; x. 12, 15; xvi. 27. † 8. Rev. xviii. 24. † 9. Rev. ii. 7. † 10. Matt. xxvi. 52. † 10. Rev. xiv. 12. † 11. Rev. xi. 7.

ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας  
 he makes the earth and those in her dwelling  
 ἵνα προσκυνήσωσι τὸ θῆριον τὸ πρῶτον, οὗ  
 that they should worship the wild beast the first, of whom  
 ἑοραπευθῇ ἡ πληγὴ τοῦ θανάτου αὐτοῦ. <sup>13</sup> καὶ  
 was healed the stroke of the death of him; and  
 ποιεῖ σημεῖα μεγάλα, καὶ πυρ ἵνα ἐκ τοῦ οὐρα-  
 he makes signs great, and fire so that out of the heaven  
 νου καταβῇ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώ-  
 it may come down into the earth, in presence of the men.  
 πων. <sup>14</sup> Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς  
 And he deceives those dwelling on the  
 γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι  
 earth, by means of the signs which it was given to him to do  
 ἐνώπιον τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν  
 in presence of the wild beast; saying to those dwelling  
 ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃ ἐχει  
 on the earth, to make an image to the wild beast, which has  
 τὴν πληγὴν τῆς μαχαίρας καὶ ἐζήσῃ. <sup>15</sup> Καὶ  
 the stroke of the sword and lived. And  
 ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκονὶ τοῦ θηρίου,  
 it was given to him to give breath to the image of the wild beast,  
 ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ  
 so that both should speak the image of the wild beast, and  
 ποιῇ, ὅσοι αὐ μὴ προσκυνήσωσι τῇ εἰκονὶ  
 should cause, as many as not would do homage to the image  
 τοῦ θηρίου ἵνα ἀποκτανθῶσι. <sup>16</sup> Καὶ ποιεῖ παν-  
 of the wild beast that they should be killed. And he causes all  
 τας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς  
 the little ones and the great ones, and the  
 πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευ-  
 rich ones and the poor ones, and the free-  
 θίρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς  
 men and the bondmen, that they should give to them  
 χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ  
 a mark on the hand of them the right, or  
 ἐπὶ τῷ μετώπῳ αὐτῶν. <sup>17</sup> καὶ ἵνα μὴ τις δύνη-  
 on the forehead of them; and that no one may be  
 ται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χα-  
 able to buy or to sell, if not the one having the mark,  
 ραγμα, \* [τὸ ὄνομα τοῦ θηρίου,] ἢ τὸν ἀριθμὸν  
 [the name of the wild beast,] or the number  
 τοῦ ὀνόματος αὐτοῦ. <sup>18</sup> Ὡς ἡ σοφία ἐστίν· ὁ  
 of the name of him. Here the wisdom is; the  
 ἔχων νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου·  
 one having a mind, let him compute the number of the wild beast;  
 ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, \* [καὶ] ὁ ἀριθμὸς  
 a number for of a man it is, [and] the number  
 αὐτοῦ χξς'.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, whose MORTAL WOUND was healed.

13 And † he does great Signs, † so that even Fire he makes to come down from HEAVEN to the EARTH in presence of MEN.

14 And † he deceives \* THOSE who DWELL on the EARTH † by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an Image to the BEAST, who has \* the WOUND of the SWORD, and lived.

15 And it was given him to give Breath to the IM- AGE of the BEAST, that the IMAGE of the BEAST should both speak, † and cause † that as many as would not worship the IM- AGE of the BEAST should be killed.

16 And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREE- MEN and the BONDMEN, † that they should give themselves \* a Mark on their RIGHT HAND, or on their FOREHEAD;

17 † [and] so that no one may be able to buy or sell unless HE who HAS the MARK,—† the NAME of the BEAST, † or the NUM- BER of his NAME.

18 † Here is wisdom. Let HIM who HAS Under- standing compute the NUMBER of the BEAST; for \* it is a Man's Num- ber; and his NUMBER is 666.

\* VATICAN MANUSCRIPT, No. 1169.—14. MINE who DWELL. 14. a Wound, and lived from the sword, (s.) 16. Marks (s.) 17. the NAME of the BEAST—omit. 18. and—omit (s.) 18. his NUMBER, 666, is a Man's Number.

† 13. that, added by A.

17. and, omitted by C.

† 13. Deut. xiii. 1—3; Matt. xxiv. 24; 3 Thess. ii. 9; Rev. xvi. 14. † 13. 1 Kings xviii. 23; 2 Kings i. 10, 12. † 14. Rev. xii. 0; xix. 20. † 14. 3 Thess. ii. 9, 10. † 15. Rev. xvi. 2; xix. 20; xx. 4. † 16. Rev. xiv. 0, &c. † 17. Rev. xiv. 11. † 17. Rev. xv. 2. † 18. Rev. xvii. 0.

ΚΕΦ. 14. 14.

<sup>1</sup> Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστῆκος ἐπὶ  
And I saw, and lo the Lamb having been standing on  
τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσα-  
the mount Zion, and with him a hundred and forty  
ρακοντατεσσαρες χιλιάδες, ἐχούσαι τὸ ὄνομα  
four thousands, having the name  
αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμ-  
of him and the name of the father of him having been  
μενον ἐπὶ τῶν μετώπων αὐτῶν. <sup>2</sup> Καὶ ἤκουσα  
written on the foreheads of themselves. And I heard  
φῶν ἑκ τοῦ οὐρανοῦ ὡς φῶν ὕδατων πολ-  
a voice out of the heaven as a voice of waters many.  
λῶν, καὶ ὡς φῶν ἑκ βροντῆς μεγάλης· καὶ ἡ  
and as a voice of thunder great; and the  
φῶν ἣν ἤκουσα, ὡς κιθαριζῶν καθαρίζοντων  
voice which I heard, as of harpers harping  
ἐν ταῖς κιθάραις αὐτῶν. <sup>3</sup> Καὶ ᾄδουσιν ᾠδὴν  
on the harps of themselves. And they sing a song  
καὶ νῦν ἐν παρουσίᾳ τοῦ θρόνου, καὶ ἐν παρουσίᾳ τῶν  
now in presence of the throne, and in presence of the  
τεσσαρῶν ζώων, καὶ τῶν πρεσβυτέρων· καὶ  
four living ones, and of the elders; and  
οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκα-  
no one was able to learn the song, if not the hun-  
τον τεσσαρακοντατεσσαρες χιλιάδες, οἱ ἠγο-  
dred forty-four thousands, those having  
ρασμένοι ἀπὸ τῆς γῆς. <sup>4</sup> \* [Οὗτοι εἰσιν, οἱ  
brought from the earth. [These are, those  
μετὰ γυναικῶν οὐκ ἐμολυνθῆσαν· παρθένοι γὰρ  
with women not were defiled; virgins for  
εἰσιν.] οὗτοι εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ  
they are.] these are those following the Lamb  
ὅπου ἀν ἵκαται· οὗτοι ἠγορασθῆσαν ἀπὸ τῶν  
wherever he may go; these were bought from the  
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ. <sup>5</sup> καὶ  
men a first-fruit to the God and to the Lamb; and  
ἐν τῷ στόματι αὐτῶν οὐκ εὑρέθη ψεῦδος· ἀμώ-  
in the mouth of them not was found falsehood; without  
μοι γὰρ εἰσι.  
blame for they are.

<sup>6</sup> Καὶ εἶδον \* [ἄλλον] ἀγγελοῦ πετομένου ἐν  
And I saw [another] messenger flying in  
μεσοῦρανῃματι, ἐχόντα εὐαγγέλιον αἰώνιον  
mid-heaven, having glad tidings age-lasting  
εὐαγγελίσαι τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ  
to proclaim those sitting on the earth, even  
ἐπὶ παν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν·  
to every nation and tribe and tongue and people;  
<sup>7</sup> λέγων ἐν φωνῇ μεγάλῃ· φοβηθήτε τὸν θεόν  
saying with a voice great, Fear you the God  
καὶ δοτε αὐτῷ δοξάν, ὅτι ἦλθεν ἡ ὥρα τῆς  
and give you to him glory, because is come the hour of the

CHAPTER XIV.

<sup>1</sup> And I saw, and behold, the LAMB standing on the MOUNT Zion, and with him; a Hundred and Forty-four Thousand [persons,] having his NAME and the NAME of his FATHER written on their FOREHEADS.

<sup>2</sup> And I heard a Voice from HEAVEN, [as the Sound of many Waters, and as the Sound of great Thunder; and the voice which I heard was as that of Harpers playing on their HARPS;

<sup>3</sup> and they sing a new Song in the presence of the THRONE, and in the presence of the FOUR Living ones, and the ELDERS; and no one was able to learn the SONG except the HUNDRED FORTY-FOUR Thousand.—THOSE who were REDEEMED \* from the EARTH.

<sup>4</sup> These are those who were not defiled with WOMEN; for they are Virgins. These are those who FOLLOW the LAMB wheresoever he goes. These were REDEEMED \* from MEN; a First-fruit to God and to the LAMB.

<sup>5</sup> And; in their MOUTH was found no Falsehood; for they are; blameless.

<sup>6</sup> And I saw an Angel flying in Mid-heaven, having aionian Glad tidings to announce to those who DWELL ON the EARTH, even to Every Nation, and Tribe, and Language, and People,—

<sup>7</sup> saying with a loud Voice, I "Fear \* God, and give Glory to him; Because the HOUR of his JUDGMENT is come; and

\* VATICAN MANUSCRIPT, No. 1100.—3. on the EARTH. were not defiled with WOMEN; for they are Virgins—omit (n.)  
6. Another—omit (n.) 7. The LORD, and give (n.)

4. These are those who 4. by Jesus from (n.)

1. Rev. v. 3. 1. Rev. vii. 4. 1. Rev. vii. 3; xiii. 10. 1. Rev. i. 17; x. v. 6. 1. Rev. v. 8. 1. Rev. v. 9; xv. 3. 1. 2 Cor. xi. 2. 1. Rev. iii. 4; vii. 15, 17. xviii. 14. 1. Rev. v. 9. 1. 4. James i. 18. 1. 2. Ps. xxxiii. 2. 1. 5. Eph. v. 27; Jude 24. 1. 6. Rev. viii. 13. 1. 7. Rev. xi. 18; xv. 4. 1. 7. Neh. ix. 6; Ps. xxxiii. 6; cxliv. 8; cxliv. 8, 6; Acts xiv. 15; xvii. 24.

κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαν-  
judgment of him; and worship ye the one having  
τὰ τοῦ οὐρανοῦ καὶ τὴν γῆν καὶ τὴν θάλασσαν  
made the heaven and the earth and the sea  
καὶ πηγὰς ὕδατων.  
and fountains of waters.

8 Καὶ ἄλλος ἀγγελὸς ἠκολούθησε, λέγων·  
And another messenger followed, saying;  
Ἐπεσεν, \* [ἐπέσε] Βαβυλὼν ἡ μεγάλη· ὅτι ἐκ  
It is fallen, [is fallen] Babylon the great; because of  
τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπο-  
the wine of the wrath of the fornication of herself she has  
τίκε πάντα ἔθνη.  
given to drink all nations.

9 Καὶ ἄλλος ἀγγελὸς τρίτος ἠκολούθησεν  
And another messenger third followed  
αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἰ τις προσ-  
them, saying with a voice great; If any one wor-  
κυνεῖ το θῆριον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμ-  
ships the wild beast and the image of him, and λαμ-  
βανεῖ χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἡ ἐπι-  
ceive a mark on the forehead of himself, or on  
τὴν χεῖρα αὐτοῦ· 10 καὶ αὐτὸς πιεῖται ἐκ τοῦ  
the hand of himself, even he shall drink of the  
οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου  
wine of the wrath of the God, of that having been mingled  
ἀκρατοῦ ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ  
undiluted in the cup of the anger of him, and  
βασανισθῇσεται ἐν πυρὶ καὶ θείῃ ἐνώπιον τῶν  
he shall be tormented with fire and brimstone in presence of the  
ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου. 11 Καὶ  
holy messengers and in presence of the lamb. 11 Καὶ  
ὁ κάπρος τοῦ βαπτισμοῦ αὐτῶν εἰς αἰῶνας  
the smoke of the torment of them for ages  
αἰῶνος ἀναβαίνει· καὶ οὐκ ἐχουσιν ἀναπαύειν  
of ages rises up; and not they have rest  
ἡμέρας καὶ νυκτὸς οἱ προσκυνούντες το θῆριον  
day and night those worshipping the wild-beast  
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβανεῖ το  
and the image of him, and if any one receives the  
χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὡδε ὑπομο-  
mark of the name of him. Here patient endur-

ρη τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς  
ance of the holy ones is, those keeping the commandments  
τοῦ θεοῦ, καὶ τὴν πίστιν Ἰησοῦ. 13 Καὶ ἠκούσα  
of the God, and the faith of Jesus. 13 And I heard  
φωνῆς ἐκ τοῦ οὐρανοῦ, λεγουσῆς· Γράψον· Μα-  
a voice out of the heaven, saying; Write thou; Blessed  
καριοὶ οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ'  
ones the dead ones those in Lord dying from  
ἀρτί· ναι, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται  
henceforth; yea, says the spirit, so that they may rest

worship HIM who MADE  
the HEAVEN, and the  
EARTH, and the SEA, and  
the Fountains of Waters."

8 And Another, \* a Sec-  
ond Angel followed, saying,  
"Fallen is Babylon the  
GREAT, who has given All  
the NATIONS to drink of  
the WINE of the WRATH of  
her FORNICATION."

9 And Another a Third  
Angel followed them, say-  
ing with a loud Voice,  
"If any one worship the  
BEAST and his IMAGE, and  
receive a Mark on his  
FOREHEAD, or on his  
HAND,

10 even he shall drink  
of THAT WINE of the  
WRATH of GOD, which is  
MINGLED undiluted in  
the CUP of his INDIG-  
NATION; and he shall be  
tormented with Fire and  
Sulphur in the presence of  
the HOLY Angels, and in  
the presence of the LAMB.

11 And the SMOKE of  
their TORMENT rises up  
for Ages of Ages; and  
THEY have no Rest Day  
and Night, who WORSHIP  
the BEAST and his IMAGE,  
and if any one receive the  
MARK of his NAME.

12 Here is \* the PA-  
TIENCE of the SAINTS,—  
THOSE who KEEP the  
COMMANDMENTS of GOD,  
and the FAITH of Jesus."

13 And I heard a Voice  
from HEAVEN, saying,  
"Write—From this time  
blessed are THOSE DEAD  
who DIE in the Lord;  
Yea, says the SPIRIT,  
that they may rest from

\* VATICAN MANUSCRIPT, No. 1160.—8. a Second Angel, saying, (a c.) Fallen is Baby-  
lon the GREAT, (B. C.) 8. is fallen—omit. 8. Dr. Fornication. 12. the  
PATIENCE (A B C.)

† 8. who, according to a c. 8. the NATIONS, A B C.  
† 8. Isa. xxi. 9; Jer. li. 8; Rev. xviii. 2. † 8. Jer. li. 7; Rev. xi. 8; xvi. 10; xvii. 2,  
8; xviii. 2, 10, 18, 21; xix. 2. † 9. Rev. xiii. 14—16. † 10. Psa. lxxv. 8; Isa. li.  
17; Jer. xiv. † 10. Rev. xviii. 6. † 10. Rev. xvi. 10. † 10. Rev. xx. 10.  
† 11. Isa. xxiv. 10; Rev. xix. 3. † 12. Rev. xix. 10. † 12. Rev. xii. 17. † 13.  
Ecc. iv. 1, 2; Rev. xx. 6. † 13. 1 Cor. xv. 18; 1 Thess. iv. 16. † 13. 2 Thess. i. 7;  
Heb. iv. 9, 10; Rev. vi. 11.



ἐκ τῶν κοπῶν αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκο-  
from the labors of themselves; the but works of them fol-  
λουσιν μετ' αὐτῶν.  
low as with them.

14 Καὶ εἶδον, καὶ ἰδὺν νεφέλην λευκὴν, καὶ ἐπὶ  
And I saw, and lo a cloud white, and on  
τῇ νεφέλῃ καθήμενον ὅμοιον υἱὸν ἀνθρώπου,  
the cloud sitting like a son of man,  
ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στεφάνον χρυ-  
having on the head of himself a crown gold-  
σοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρεπανον \* [οἷον].  
en, and in the hand of himself a sickle [sharp.]

15 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ ναοῦ, κρα-  
And another messenger came forth out of the temple, cry-  
ζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς  
ing with a voice great to the one sitting on the  
νεφέλῃς· Πέμψον τὸ δρεπανον σου, καὶ θερι-  
cloud; Send thou the sickle of thee, and reap  
σον, ὅτι ἦλθεν ἡ ὥρα \* [τοῦ] θερίσαι, ὅτι ἐξη-  
thou, because it is come the hour [of the] to reap, because it  
ρανθῇ ὁ θέρισμος τῆς γῆς. 16 Καὶ ἐβάλεν ὁ  
dry the harvest of the earth. And cast the  
καθήμενος ἐπὶ τὴν νεφέλην τὸ δρεπανον αὐτοῦ  
one sitting on the cloud the sickle of himself  
ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.  
on the earth; and was reaped the earth.

17 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ ναοῦ  
And another messenger came forth out of the temple  
τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρεπανον  
of that in the heaven, having also himself a sickle  
οἷον. 18 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ  
sharp. And another messenger came forth out of the  
οὐσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός·  
altar, having authority over the fire;  
καὶ ἐφώνησε κραυγὴν μεγάλῃ τῷ ἔχοντι τὸ δρε-  
and he called with a cry great to the one having the sickle  
πανον τὸ οἷον, λέγων· Πέμψον σου τὸ δρεπανον  
the sharp, saying; Send thou of thee the sickle  
τὸ οἷον, καὶ τρυγήσον τοὺς βότρυας τῆς ἀμπε-  
the sharp, and cut off thou the clusters of the vine  
λου τῆς γῆς, ὅτι ἡκμασαν αἱ σταφυλαὶ αὐτῆς·  
of the earth, because are ripened the grapes of her;

19 καὶ ἐβάλεν ὁ ἀγγελὸς τὸ δρεπανον αὐτοῦ εἰς  
and cast the messenger the sickle of himself into  
τὴν γῆν, καὶ ἐτρυγήσεν τὴν ἀμπελον τῆς γῆς,  
the earth, and was cut off the vine of the earth,  
καὶ ἐβάλεν εἰς τὴν ληνον τοῦ θυμοῦ τοῦ θεοῦ  
and cast into the wine-press of the wrath of the God  
τοῦ μέγαν. 20 Καὶ ἐπατήθη ἡ ληνος ἐξωθεν  
the great. And was trodden the wine-press outside  
τῆς πόλεως, καὶ ἐξηλθεν αἷμα ἐκ τῆς ληνου  
of the city, and came forth blood out of the wine-press  
ἀχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων  
even to the bridles of the horses from furlongs  
χιλίων ἑξακοσίων.  
a thousand six hundred.

their LABORS; † for their  
WORKS follow after them.

14 And I saw, and be-  
hold! a white Cloud, and  
on the CLOUD one sitting  
† like a Son of Man; † hav-  
ing on his HEAD a golden  
Crown, and in his HAND a  
sharp Sickle.

15 And Another Angel  
† came forth out of the  
TEMPLE, crying with a  
LOUD Voice to the one SIT-  
TING on the CLOUD,  
† "Send thy SICKLE, and  
reap; Because the HOUR  
to reap is come; Because  
the HARVEST † of the  
EARTH is dry."

16 And HE who SAT on  
the CLOUD cast his sickle  
on the EARTH, and the  
EARTH was reaped.

17 And Another Angel  
came forth out of THAT  
TEMPLE which is in  
HEAVEN; he also having a  
sharp Sickle.

18 And Another Angel  
came forth out of the AL-  
TAR, having Authority over  
the FIRE, and he called  
with a loud cry to the one  
HAVING the SHARP  
SICKLE, saying, † "Send  
Thy SHARP SICKLE, and  
cut off the CLUSTERS of  
the VINE of the EARTH;  
Because † her GRAPES are  
fully ripe.

19 And the Angel cast  
his SICKLE to the EARTH,  
and gathered the fruit of  
the VINE of the EARTH,  
and cast it unto † the  
GREAT WINE-PRESS of the  
WRATH of GOD.

20 And † the WINE-  
PRESS was trodden † out-  
side of the CITY; and  
Blood came forth out of  
the WINE-PRESS, † even to  
the BRIDLES of the HOR-  
SES, a thousand six hun-  
dred Furlongs off.

\* VATICAN MANUSCRIPT, No. 1100.—14. sharp—omit.  
18. the GRAPES of the EARTH is fully ripe (A.)

† 13. for (A.C.)

† 14. Ezek. i. 26; Dan. vii. 13; Rev. i. 13.

† 14. Rev. vi. 2.

† 15. Rev. xvi. 17.

† 15. Joel iii. 13; Matt. xiii. 30.

† 15. Jer. ii. 23; Rev. xiii. 12.

† 15. Joel iii. 13.

† 10. Rev. xix. 15.

† 20. Isa. lxiii. 6; Lam. i. 15.

† 20. Job. xiii. 12; Rev. xi. 8.

† 20. Rev. xix. 14.

ΚΕΦ. ιε'. 15.

CHAPTER XV.

1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα  
And I saw another sign in the heaven great  
καὶ θαυμαστόν, ἀγγέλους ἑπτά, ἔχοντας πλῆ-  
and wonderful, messengers seven, having plagues  
γας ἑπτά τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελεσθῆ  
seven the last ones, because in them was finished  
ὁ θυμὸς τοῦ θεοῦ. 2 Καὶ εἶδον ὡς θάλασσαν  
the wrath of the God. And I saw as a sea  
ὑαλινὴν μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ  
glassy having been mingled with fire, and those being conquerors of  
τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ  
the wild-beast and of the image of him, and of the  
ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τῇ  
number of the name of him, standing on the  
θάλασσῃ τὴν ὑαλινὴν ἔχοντας κίθαρας τοῦ  
sea the glassy having harps of the  
θεοῦ. 3 Καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσεως δούλου  
God. And they sing the song of Moses a bond-servant  
τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες·  
of the God, and the song of the lamb, saying:  
Μεγάλα καὶ θαυμάσια τὰ ἔργα σου, κυριε ὁ  
Great and wonderful the works of thee, O Lord the  
θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθιναὶ αἱ  
God the almighty, just and true  
ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν. 4 τίς οὐ μὴ  
ways of thee, the king of the nations; who not  
φοβηθῇ \* [σε,] κυριε, καὶ δοξάσῃ τὸ ὄνομα σου;  
may fear [thee,] O Lord, and may glorify the name of thee;  
ὅτι μόνος ὁσῖος· ὅτι πάντα \* [τὰ ἐθνη] ἤξουσιν  
because alone bountiful; because all [the nations] shall come  
καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δι-  
and shall worship in presence of thee; because the right-  
καιώματα σου ἐφανερώθησαν.  
eous acts of thee were manifested.

5 \* [Καὶ] μετὰ ταῦτα εἶδον, καὶ ἠνοιγῆ ὁ  
[And] after these things I saw, and was opened the  
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·  
temple of the tabernacle of the testimony in the heaven;  
6 καὶ ἐξηλθον οἱ ἑπτά ἀγγελοὶ οἱ ἔχοντες τὰς  
and came out the seven messengers those having the  
ἑπτά πλῆγας \* [ἐκ τοῦ ναοῦ,] ἐνδεδυμένοι λινὸν  
seven plagues [out of the temple,] having been clothed linen  
καθαρόν λαμπρόν, καὶ περιεζωσμένοι περὶ τὰ  
pure bright, and having been girt round about the  
στήθος ζώνας χρυσᾶς. 7 Καὶ ἓν ἐκ τῶν τέσσα-  
breasts girdles golden. And one of the four  
ρων ζῶων ἔδωκε τοῖς ἑπτά ἀγγέλοις ἑπτά  
living ones gave to the seven messengers seven  
λας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ  
golden, being full of the wrath of the God of the

1 And I saw Another Sign in HEAVEN, great and wonderful, I seven Angels having the seven LAST Plagues; I Because by them the WRATH of GOD was to be completed.

2 And I saw as it were a glassy Sea mingled with Fire, and the CONQUERORS of the \* BEAST, and I of his IMAGE, and the NUMBER of his NAME, standing on the GLASSY SEA, I having Harps of GOD.

3 And they sing I the SONG of Moses the Servant of GOD, and the SONG of the LAMB, saying, I "Great and wonderful are thy WORKS, O Lord GOD, the OMNIPOTENT! righteous and true are thy WAYS, O KING of the NATIONS!

4 I Who shall not fear, O Lord, and glorify thy NAME? Since thou alone are bountiful; For I All the NATIONS shall come and worship in thy presence; Because thy RIGHT-ROUS ACTS were made manifest."

5 And after these things I saw, and I the TEMPLE of the TABERNACLE of the TESTIMONY in HEAVEN was opened;

6 And THOSE SEVEN Angels HAVING the SEVEN Plagues came out of the TEMPLE, I clothed with pure bright I Linen, and encircled about the BREASTS with golden Girdles.

7 I And one of the FOUR Living ones gave to the SEVEN Angels Seven golden Bowls full of the WRATH

\* VATICAN MANUSCRIPT, No. 1100.—2. and of the BEAST, and of the NUMBER (α.)  
4. three—omit (α.) 4. the NATIONS— (α.) 5. And—omit. 6. out of the  
TEMPLE—omit (α.)

† 6. Lithon, a stone, is the reading of A.

1. Rev. xiv. 1, 2. 1. Rev. xv. 1; x. 1. 1. Rev. xiv. 6. 1. Rev. 11 v.  
iv. G. xxi. 19. 2. Rev. xiii. 15—1. 1. Rev. 8; xiv. 2. 2. Rev. 11 v.  
1. Deut. xxi. 20; Rev. xiv. 2. 3. Rev. 11 v. 1. 3. Rev. 11 v.  
Exod. xv. 14—16; Jer. x. 7. 4. Rev. 11 v. 2. 4. Rev. 11 v. 2. 4. Rev. 11 v.  
2. 4. Exod. xxviii. 6, 8; Ezek. xlv. 17, 18; Rev. i. 13. 5. Rev. xi. 10. See Num. i. 20.  
6. Rev. 11 v. 6.

ζωντος εις τους αιωνας των αιωνων. <sup>8</sup> Και εγενετο  
 dwelling for the ages of the ages. And was  
 μισθ δ ραος καπνου εκ της δοξης του θεου και  
 full the temple of smoke from the glory of the God and  
 εκ της δυναμεως αυτου και ουδεις ηδυνατο  
 from the power of him; and no one was able  
 εμπελθειν εις τον ναον, αχρι τελεσθωσιν αι  
 to enter into the temple, till should be finished the  
 επτα πληgai των επτα αγγελων.  
 seven plagues of the seven messengers.

ΚΕΦ. 15. 16.

<sup>1</sup> Και ηκουσα φωνης μεγαλης εκ του ναου,  
 And I heard a voice great out of the temple,  
 λεγουσης τοις επτα αγγελοις· "ΠΑγετε και  
 saying to the seven messengers; Go you forth and  
 εκχεατε τας επτα φιαλας του θυμου του θεου  
 do you pour out the seven bowls of the wrath of the God  
 εις την γην.  
 into the earth.

<sup>2</sup> Και απελθεν ο πρωτος, και εξεχεε την  
 And went forth the first, and poured out the  
 φιαλην αυτου επι την γην· και εγενετο ελκος  
 bowl of himself on the land; and was an ulcer  
 κακον και πονηρον εις τους ανθρωπους τους  
 bad and evil on the men those  
 εχοντας το χαραγμα του θηριου, και τους  
 having the mark of the wild-beast, and those  
 προσκυνοντας τη εικονι αυτου.  
 doing reverence to the image of him.

<sup>3</sup> Και ο δευτερος †[αγγελος] εξεχεε την  
 And the second [messenger] poured out the  
 φιαλην αυτου εις την θαλασσαν· και εγενετο  
 bowl of himself into the sea; and it became  
 αιμα ως νεκρου, και πασα ψυχη \*[(ως)] απε-  
 blood as of a dead one, and every soul [of life] died  
 θανεν εν τη θαλασση.  
 in the sea.

<sup>4</sup> Και ο τριτος εξεχεε την φιαλην αυτου εις  
 And the third poured out the bowl of himself into  
 τους ποταμους και εις τας πηγας των υδατων·  
 the rivers and into the fountains of the waters;  
 και εγενετο αιμα. <sup>5</sup> Και ηκουσα του αγγελου  
 and it became blood. And I heard the messenger  
 των υδατων λεγοντος· Δικαιος ει, ο  
 of the waters saying; Righteous art thou, the one existing  
 και ο ην, ο δσιος, οτι ταυτα εκρινας·  
 and who was, the bountiful one, because these things thou hast judged;  
<sup>6</sup> οτι αιμα αγιων και προφητων εξεχεαν, και  
 because blood of holy ones and of prophets they poured out, and  
 αιμα αυτους εδωκας πειν· αξιοι εισι. <sup>7</sup> Και  
 blood to them thou gavest to drink; worthy they are. And

of THAT GOD who LIVES  
 for the AGES of the AGES.  
<sup>8</sup> And † the TEMPLE WAS  
 full of \* Smoke † from the  
 GLORY of GOD, and from  
 his POWER; and no one  
 was able to enter the TEM-  
 PLE, till the SEVEN  
 Plagues of the SEVEN An-  
 gels were completed.

CHAPTER XVI.

<sup>1</sup> And I heard a great  
 Voice † out of the TEMPLE,  
 saying † to the SEVEN An-  
 gels, "Go forth, and pour  
 out the SEVEN Bowls † of  
 the WRATH of GOD into  
 the EARTH."

<sup>2</sup> And the FIRST went  
 forth, and poured out his  
 BOWL † on the LAND; and  
 † there came an evil and  
 malignant Ulcer on THOSE  
 MEN † HAVING the MARK  
 of the BEAST, and on  
 THOSE WORSHIPPING his  
 IMAGE.

<sup>3</sup> And the SECOND  
 poured out his BOWL † in-  
 to the SEA; and † it be-  
 came Blood, as of one  
 Dead; † and Every living  
 Soul died,—THOSE in the  
 SEA.

<sup>4</sup> And the THIRD  
 poured out his BOWL † in-  
 to the RIVERS, and † into  
 the FOUNTAINS of WA-  
 TERS; † and they became  
 Blood.

<sup>5</sup> And I heard the AN-  
 GEL of the WATERS saying,  
 † "Righteous art thou,  
 † the ONE who IS, and I who  
 WAS,—the BOUNTIFUL  
 one; Because thou hast  
 judged These.

<sup>6</sup> Because † they poured  
 out the Blood of † Saints  
 and of Prophets, † thou  
 gavest them also Blood † to  
 drink; they deserve it."

\* VATICAN MANUSCRIPT, No. 1170.—3. the smoke (B.)  
 and—omit.

2. of life—omit.

4

† 1. out of the temple, omitted by B.  
 omitted by a c.

3. messenger, omitted by a c.

4 into,

† 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4.  
 1. Rev. xv. 1.

† 8. 2 Thess. i. 7.

† 1. Rev. xiv. 13; xv. 7.

† 2. Rev. viii. 7.

† 2. Exod. ix.

0—11.

† 2. Rev. xii. 10, 17.

† 3. Rev. viii. 8.

† 3. Exod. vii. 17, 20.

† 3. Rev. viii. 0.

† 4. Rev. viii. 10.

† 4. Exod. vii. 20.

† 5. Rev. xv. 2.

† 8. Rev. i. 4; 8; iv. 8; xi. 17.

† 6. Matt. xxiii. 34, 36; Rev. xiii. 12.

† 6. Rev.

xi. 13; xviii. 20.

† 6. Isa. xlix. 20.

ἤκουσα του θυσιαστηριου λεγοντος· Ναι, κυριε  
I heard the altar saying; Yes, O Lord  
ὁ θεος ὁ παντοκρατωρ, αληθιναι και δικαιοι αι  
the God the almighty, true and righteous the  
κρισεις σου.  
judgments of thee.

8 Και ὁ τεταρτος ἐξεχεε την φιαλην αὐτου  
And the fourth poured out the bowl of himself  
ἐπι τον ἡλιον· και ἐδοθη αὐτῳ καυματισαι  
on the sun, and was given to him to burn  
τους ανθρωπους εν πυρι. 9 Και ἐκαυματισθη-  
the men in fire. And were burned  
σαν οἱ ανθρωποι καυμαμεγα, και ἐβλασφημησαν  
the men heat great, and they blasphemed  
το ονομα του θεου του εχοντος εξουσιαν ἐπι  
the name of the God of that having authority over  
τας πληγας ταυτας· και ου μετενοησαν δουναι  
the plague these; and not they reformed to give  
αὐτῳ δοξαν.  
to him glory.

10 Και ὁ πεμπτος ἐξεχεε την φιαλην αὐτου  
And the fifth poured out the bowl of himself  
ἐπι τον θρονον του θηριου. Και ἐγενετο ἡ  
on the throne of the wild-beast. And became the  
βασιλεια αὐτου ἐσποταμένη· και ἐμασσωντο  
kingdom of him darkened; and they bit  
τας γλωσσας αὐτων ἐκ του πονου, 11 και  
the tongues of themselves because of the anguish, and  
ἐβλασφημησαν τον θεον του ουρανου ἐκ των  
they blasphemed the God of the heaven because of the  
πορων αὐτων και ἐκ των ἑλκων αὐτων· και  
pains of themselves and because of the ulcers of themselves; and  
ου μετενοησαν ἐκ των εργων αὐτων.  
not they reformed from the works of themselves.

12 Και ὁ ἕκτος ἐξεχεε την φιαλην αὐτου ἐπι  
And the sixth poured out the bowl of himself on  
τον ποταμον τον μεγαν Ευφρατην· και ἐξηραν-  
the river the great Euphrates; and was dried  
θη το ὕδωρ αὐτου, ἵνα ἐτοιμασθῃ ἡ ὁδος των  
up the water of it, so that might be prepared the way of the  
βασιλεων των ἀπο ανατολων ἡλιου. 13 Και  
kings of those from risings of a sun. And  
εἶδον ἐκ του στοματος του δρακοντος και ἐκ  
I saw out of the mouth of the dragon and out of  
του στοματος του θηριου και ἐκ του στοματος  
the mouth of the wild-beast and out of the mouth  
του ψευδοπροφητου πνευματα τρια ακαθαρτα  
of the false-prophet spirits three unclean  
ὡς βατραχοι· 14 (εἰσι γαρ πνευματα δαιμον-  
as frogs; (they are for spirits of de-  
μωνιων ποιοντα σημεια·) ἃ ἐκπορευεται ἐπι  
mons working signs;) which go forth to  
τους βασιλεις της οικουμενης ὅλης, συναγα-  
the kings of the habitable whole, to gather

7 And I heard the ALTAR saying, "Yes, O LORD God, the OMNIPOTENT, true and righteous are thy JUDGMENTS."

8 And the FOURTH poured out his BOWL: and on the SUN; and to him it was given to burn MEN with Fire.

9 And MEN were burned with great Heat, and they blasphemed the NAME of THAT GOD who has Authority over these PLAGUES; and they reformed not to give him Glory.

10 And the FIFTH poured out his BOWL: on the THRONE of the WILDBEAST; and his KINGDOM was darkened; and they bit their TONGUES because of the PAIN,

11 and blasphemed the GOD of HEAVEN on account of their PAINS and their ULCERS; and they reformed not from their WORKS.

12 And the SIXTH poured out his BOWL on the GREAT RIVER, the EUPHRATES; and its WATER was dried up; so that the WAY of THOSE KINGS who are from the Sun-rising might be prepared.

13 And I saw out of the MOUTH of the DRAGON, and out of the MOUTH of the BEAST, and out of the MOUTH of the FALSE PROPHET, three impure Spirits, as Frogs.

14 For they are Spirits of Demons, working Signs, which go forth to the KINGS of the whole HABITABLE, to gather

\* VATICAN MANUSCRIPT, No. 1100.—0. MEN blasphemed (b.)

† 0. in presence of THAT God, (A.)

12. the EUPHRATES, (A C.)

† 7. Rev. xv. 2. † 7. Rev. xiii. 10; xiv. 10; xix. 2. † 8. Rev. viii. 12. † 8. Rev. ix. 17, 18; xiv. 19. † 9. verses 11, 21. † 9. Rev. ix. 20. † 9. Rev. x. 17; xiv. 7. † 10. Rev. xiii. 2. † 10. Rev. ix. 2. † 11. verse 2. † 11. Rev. ix. 14. See Jer. l. 83; li. 30. † 12. Isa. xli. 2, 26. † 13. Rev. xii. 3, 4. † 13. Rev. xix. 20, xx. 10. † 14. 2 Thess. ii. 9; Rev. xiii. 12, 14; xix. 20.

γιναι αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκεῖ-  
gather them for the war of the day of that  
της τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.

15 (Ἰδοὺ, ἐρχομαι ὡς κλέπτης· μακάριος ὁ γρη-  
(Lo, I come as a thief; blessed the one  
ζῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ  
walk, and keeping the garments of himself, so that  
γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύ-  
naked he may walk, and they may see the shame  
νην αὐτοῦ.) 16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν  
of him.) And he gathered together them into the

τοπὸν τοῦ καλουμένου Ἑβραϊστὶ Ἀρμαγεδόν.

17 Καὶ ὁ ἑβδόμος ἐξεχέε τὴν φιάλην αὐτοῦ  
And the seventh poured out the bowl of himself  
ἐπὶ τὸν αέρα· καὶ ἐξηλθε φωνὴ μεγάλη ἀπο  
on the air; and came forth a voice great from  
τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπο τοῦ θρόνου, λεγού-  
the temple of the heaven, from the throne, say-  
σα· Γέγονε. 18 Καὶ ἐγένοντο ἀστραπαὶ καὶ  
ing, It has been done. And were lightnings and

φωναὶ καὶ βρονταὶ, καὶ σεισμός \* [ἐγένετο]  
voices and thunders, and an earthquake [was]

μεγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἀνθρώποι  
great, such not was from of which the men

ἐγένοντο ἐπὶ τῆς γῆς, τῆλικούτος δεισμός  
were on the earth, so great an earthquake

οὕτω μέγας. 19 Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη  
so great. And was the city the great

εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἐπεσον·  
into three parts, and the cities of the nations fell;

καὶ Βαβυλὼν ἡ μεγάλη ἐμνησθῆ ἐνώπιον τοῦ  
and Babylon the great was remembered before the

θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ  
God, to give to her the cup of the wine of the

θυμοῦ τῆς ὀργῆς αὐτοῦ· 20 καὶ πᾶσα νῆσος ἐφύ-  
wrath of the anger of himself; and every island fled

γε, καὶ ὄρη οὐχ εὑρέθησαν· 21 καὶ χалаζα  
away, and mountains not were found; and hail

μεγαλὴ ὡς ταλαντία καταβαίνει ἐκ τοῦ οὐρα-  
great as if weighing a talent comes down out of the heaven

νου ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν  
on the men; and blasphemed

οἱ ἀνθρώποι τὸν θεόν ἐκ τῆς πληγῆς τῆς  
the men the God on account of the plague of the

χалаζῆς, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς  
hail, because great is the plague of her

σφοδρά.

exceedingly.

(them together for :the  
WAR of that GREAT DAY  
of the OMNIPOTENT GOD.

15 (Behold! I am coming  
as a Thief; blessed is  
HE who WATCHES and  
keeps his GARMENTS, so  
that he may not walk  
naked, and they should see  
his SHAME.)

16 And he gathered  
them together into THAT  
PLACE which is CALLED  
in Hebrew \* Armagedon.

17 And the SEVENTH  
poured out his BOWL on  
the AIR; and there came  
forth a loud Voice from  
the TEMPLE of HEAVEN,  
from the THRONE, saying,  
"It is done."

18 And there were  
Lightnings, and Voices,  
and Thunders, and  
there was a great Earth-  
quake; such as was not  
since a Man was on the  
EARTH, such an Earth-  
quake,—so great.

19 And the GREAT  
CITY became Three Parts,  
and the CITIES of the Na-  
tions fell down; and  
Babylon the GREAT was  
remembered before God,  
to have given her the cup  
of the WINE of the INDIC-  
NATION of his WRATH.

20 And Every Island  
fled, and no Mountains  
were found.

21 And a great Hail,  
as if weighing a talent,  
comes down from HEAVEN  
on MEN; and men  
blasphemed GOD on ac-  
count of the PLAGUE of  
the HAIL, Because the  
PLAGUE of it is exceeding-  
ly great.

\* VATICAN MANUSCRIPT, No. 1100.—10. Magedon (s.) 18. was—omit.  
+ 17. loud, omitted by s. 17. of HEAVEN, omitted by s. 18. and Thunders,  
omitted by s. 18. a Man, (a.)  
‡ 11. Rev. xvii. 14; xiv. 19; xx. 8. ‡ 15. Matt. xlv. 43; 1 Thess. v. 2; 2 Pet. iii. 10;  
Rev. ix. 3. ‡ 16. Rev. vi. 4, 18. ‡ 16. Rev. xiv. 19. ‡ 17. Rev. xiv. 6  
‡ 14. Rev. iv. 5; vii. 5; xl. 10. ‡ 13. Rev. vi. 13. ‡ 15. Dan. xii. 1.  
Rev. xiv. 8; xvii. 18. ‡ 10. 1 Cor. xiii. 8. ‡ 12. Isa. li. 17; 23; Jer. xxv. 15, 16;  
Rev. xiv. 10. ‡ 20. Rev. vi. 15. ‡ 21. Rev. xl. 10. ‡ 21. verses 8, 11.  
‡ 21. Exod. ix. 25—25.

ΚΕΦ. ιζ': 17.

CHAPTER XVII.

<sup>1</sup> Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτα ἀγγέλων τῶν  
And came one of the seven messengers of those  
ἐχόντων τὰς ἑπτα φιάλας, καὶ ἐλάλησε μετ'  
having the seven bowls, and spoke with  
ἐμοῦ, λέγων· Δεῦρο, δεῖξω σοὶ τὸ κρίμα τῆς  
me, saying: Come hither, I will show to thee the judgment of the  
πορνῆς τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν  
harlot the great, of that sitting on the  
ὕδατων τῶν πολλῶν. <sup>2</sup> μετ' ἧς ἐπορνέυσαν  
waters the many; with whom committed fornication  
οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοί-  
the kings of the earth, and were made drunk those inhabit-  
κούντες τὴν γῆν \* [ἐκ τοῦ οἴνου τῆς πορνείας  
ing the earth [with the wine of the fornication  
αὐτῆς.] <sup>3</sup> Καὶ ἀπνεύγε με εἰς ἔρημον ἐν  
of her.] And he carried away me into a desert in  
πνεύματι· καὶ εἶδον γυναῖκα καθήμενην ἐπὶ  
spirit; and I saw a woman sitting on  
ὄθριον κοκκινόν, γεμὸν ὀνομάτων βλασφημίας,  
a wild-beast scarlet, being full of names of blasphemy,  
ἐχόν κεφαλὰς ἑπτα καὶ κέρατα δέκα. <sup>4</sup> Καὶ ἦ  
having heads seven and horns ten. And the  
γυνὴ ἦν περιβεβλημένη πορφύρου καὶ κοκκι-  
woman was having been clothed purple and scarlet,  
νον, καὶ κεχρυσωμένη χρυσοῦ καὶ λίθου τιμίου  
and having been gilded with gold and a stone precious  
καὶ μαργαριτῶν, ἐχούσα χρυσοῦν ποτήριον ἐν  
and pearls, having golden a cup in  
τῇ χειρὶ αὐτῆς γεμὸν βδελυγμάτων, καὶ τὰ  
the hand of herself being full of abominations, and the  
ἀκαθάρτα τῆς πορνείας αὐτῆς, <sup>5</sup> καὶ ἐπὶ τῇ  
uncleanesses of the fornication of herself, and on the  
μετώπῳ αὐτῆς ὄνομα γεγραμμένον· Μυστήριον·  
forehead of herself a name having been written; Mystery:  
Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πόρνων καὶ  
Babylon the great, the mother of the harlots and  
τῶν βδελυγμάτων τῆς γῆς. <sup>6</sup> Καὶ εἶδον τὴν  
of the abominations of the earth. And I saw the  
γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων,  
woman drunken with the blood of the holy ones,  
καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ  
and with the blood of the witnesses of Jesus. And  
ἐθαύμασα, ἰδὼν αὐτὴν θαῦμα μέγα.  
I wondered, having seen her a wonder great.  
<sup>7</sup> Καὶ εἶπε μοι ὁ ἀγγέλος· Διὰ τί ἐθαύμασας;  
And said to me the messenger; Why didst thou wonder?  
ἐγὼ σοὶ ἐρῶ τὸ μυστήριον τῆς γυναίκος, καὶ  
I to thee will tell the secret of the woman, and  
τοῦ θηρίου τοῦ βασταζόντος αὐτὴν, τοῦ ἐχον-  
of the wild-beast of that bearing her, of that having  
τὰς τὰς ἑπτα κεφαλὰς καὶ τὰ δέκα κέρατα.  
the seven heads and the ten horns.

<sup>1</sup> And :one of those  
SEVEN Angels having the  
SEVEN Bowls came and  
spoke with me, saying,  
"Come; I will show thee  
the JUDGMENT of :THAT  
GREAT HARLOT, :who  
sits on :Many Waters;  
<sup>2</sup> I with whom the  
KINGS of the EARTH com-  
mitted fornication, and  
:the INHABITANTS of the  
EARTH were made drunk  
with the WINE of her FOR-  
NICATION."  
<sup>3</sup> And he conducted me,  
in Spirit, :into a Desert;  
and I saw a Woman sit-  
ting :on a \*scarlet Beast,  
full of :Blasphemous  
Names, having seven  
Heads and ten Horns.  
<sup>4</sup> And the WOMAN :was  
clothed in Purple and  
Scarlet, :and adorned with  
Gold and precious Stone  
and Pearls, :having in  
her HAND a golden Cup,  
:full of Abominations, and  
the IMPURITIES of \*her  
FORNICATION;  
<sup>5</sup> and on her FOREHEAD  
a Name written, :—"Mys-  
tery, Babylon the GREAT,  
:the MOTHER of the HAR-  
LOTS and of the ABOMI-  
NATIONS of the EARTH."  
<sup>6</sup> And I saw :the WO-  
MAN drunk :with the  
BLOOD of the SAINTS, and  
with the BLOOD of :the  
WITNESSES of Jesus; and  
having seen her, I won-  
dered with great Wonder.  
<sup>7</sup> And the ANGEL said  
to me, "Why didst thou  
wonder? I will tell thee  
the SECRET of the WOMAN,  
and of THAT BEAST BEAR-  
ING her,—THAT HAVING  
the SEVEN Heads and the  
TEN Horns.

\* VATICAN MANUSCRIPT, No. 1160.—2. with the WINE of her FORNICATION—omit. 3. SCARLET. 4. the FORNICATION of the EARTH (B.)

† 1. many Waters, (A.)

† 1. Rev. xxi. 9. : 1. Rev. xvi. 10; xviii. 1\*, 17, 10. : 1. Nahum iii. 4; Rev. xiv. 2. : 1. Jer. ii. 13; ver. 15. : 2. Rev. xviii. 3. : 2. Jer. li. 7; Rev. xiv. 9; xviii. 3. : 3. Rev. xii. 6, 14. : 3. Rev. xii. 3. : 3. Rev. xii. 1. : 4. Rev. xviii. 12, 16. : 4. Dan. xi. 38. : 4. Jer. li. 7; Rev. xviii. 6. : 4. Rev. xiv. 6. : 5. 3 Thess. ii. 7. : 5. Rev. xviii. 9; xix. 2. : 5. Rev. xviii. 24. : 6. Rev. xiii. 15; xvi. 6. : 6. Rev. vi. 9, 10; xii. 11. : 6. Rev. xviii.

<sup>8</sup> Το Θηριον δ̄ ειδες, ἦν, και ουκ̄ εστι, και  
The wild-beast which thou sawest, was, and not is, and  
μελλει αναβαινειν εκ της αβυσσου, και εις απο-  
is about to come up out of the abyss, and into des-  
λειαν ὑπαγειν· και θαυμασονται οἱ κατοικουντες  
truction to go; and will wonder those dwelling  
επι της γης, ὧν ου γεγραπται τα ονοματα ἐν  
on the earth, of whom not has been written the names on  
το βιβλιον της ζωης ἀπο καταβολης κοσμου,  
the scroll of the life from a casting down of a world,  
βλεποντων το Θηριον ὅτι ἦν, και ουκ̄ εστι,  
beholding the wild-beast because he was, and not is,  
και παρ̄εσται. <sup>9</sup> Ὡδε δ̄ νους δ̄ εχων σοφiam.  
and will be present. Here the mind the one having wisdom.

Αἱ ἑπτα κεφαλαι, ἑπτα ὀρη̄ εἰσιν, ὅπου ἡ γυνή  
The seven heads, seven mountains are, where the woman  
καθηται ἐκ' αὐτων. <sup>10</sup> Και βασιλεις ἑπτα  
sits on them. And kings seven

εἰσιν· οἱ πεντε̄ ἐπεσαν, ὁ εἷς̄ ἐστιν, ὁ ἄλλος  
are, the five fell, the one is, the other  
οὐκ̄ ἦλθε, και ὅταν̄ ἐλθῇ, ὀλιγον̄ αὐτον̄ δεῖ  
not yet is come, and when he may have come, a little him it behooves  
μειναι. <sup>11</sup> Και το Θηριον, ὁ πν, και ουκ̄ εστι,  
to remain. And the wild-beast, which was, and not is,

και αὐτος̄ ογδοος̄ ἐστι, και εκ̄ των̄ ἑπτᾱ ἐστι,  
even he eighth is, and out of the seven is,  
και εις̄ ἀπωλειαν̄ ὑπαγει. <sup>12</sup> Και τα δεκᾱ κερα-  
and into destruction goes. And the ten horns

τᾱ ἃ̄ ειδες, δεκᾱ βασιλεις̄ εἰσιν, οἵτινες̄  
which thou sawest, ten kings are, who  
βασιλειαν̄ οὐκ̄ ἐλαβον, ἀλλ'̄ ἐξουσιαν̄ ὡς̄ βασι-  
a kingdom not yet received, but authority as kings  
λεις̄ μιαν̄ ὥραν̄ λαμβανουσῑ μετὰ τοῦ̄ θηριου.  
one hour they receive with the wild-beast.

<sup>13</sup> Οὗτοῑ μιαν̄ ἐχουσῑ γνῶμην, και την̄ δυναμιν̄  
These one have purpose, and the power  
και την̄ ἐξουσιαν̄ ἑαυτων̄ τῷ̄ θηριῷ̄ διδοασιν.  
and the authority of themselves to the wild-beast they give.

<sup>14</sup> Οὗτοῑ μετὰ τοῦ̄ ἀρνιοῡ πολεμησουσι· και το  
These with the lamb will make war; and the  
ἀρνιον̄ νικησεῑ αὐτους, ὅτῑ κυριος̄ κυριων̄ ἐστι  
lamb will overcome them, because a Lord of lords he is  
και βασιλευς̄ βασιλεων̄· και οἱ̄ μετ'̄ αὐτον̄,  
and a King of kings; and those with him,  
κλητοῑ και ἐκλεκτοῑ και πιστοι. <sup>15</sup> Και λεγεῑ  
called ones and chosen ones and faithful ones. And he says

μοι· Τᾱ ὕδατᾱ ἃ̄ ειδες, οὐ̄ ἡ̄ πόρνη̄ καθη-  
to me: The waters which thou sawest, where the harlot sits,  
ται, λαοῑ και ὄχλοῑ εἰσι, και ἐθνη̄ και γλωσσαι.  
peoples and crowds are, and nations and tongues.

<sup>8</sup> The BEAST which thou sawest, was, and is not, and is about to ascend out of the ABYSS, and to go into Destruction; and THOSE who DWELL ON the EARTH (of whom \*the NAME has not been written on the SCROLL of the LIFE from the Foundation of the World,) will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

<sup>9</sup> Here is THAT MIND which HAS Wisdom. The SEVEN Heads are seven Mountains, on which the WOMAN SITS.

<sup>10</sup> And the KINGS are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

<sup>11</sup> And the BEAST, which was, and is not, is both an Eighth and is of the SEVEN; and goes into Destruction.

<sup>12</sup> And the TEN Horns which thou sawest are TEN Kings, who have not [yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

<sup>13</sup> These have One Purpose, and they give their power and Authority to the BEAST.

<sup>14</sup> These will make war with the LAMB, and the LAMB will conquer them, (Because he is Lord of Lords, and King of Kings,) and THOSE who are with him are CALLED, and chosen, and faithful.

<sup>15</sup> And he says to me, "The WATERS which thou sawest, where the HARLOT SITS, are PEOPLES, and Crowds, and Nations, and Languages."

\* VATICAN MANUSCRIPT, No. 1100.—8. the NAME, (A. B.)

† 12. yet, omitted by A.

13. Authority, (A. B.)

‡ 8. Rev. xii. 7; xiii. 1.

§ 8. Rev. xiii. 10; ver. 11.

¶ 8. Rev. xiii. 8.

‡ 8.

Rev. xiii. 2.

‡ 10. Rev. xiii. 18.

‡ 10. Rev. xiii. 1.

‡ 11. verse 8.

‡ 12.

‡ 12. Rev. i. 18—21; Rev. xiii. 1.

‡ 14. Rev. xvi. 14; xix. 12.

‡ 14. Deut.

x. 17; 1 Tim. vi. 15; Rev. xix. 16.

‡ 14. Jer. i. 44, 45; Rev. xiv. 4.

‡ 15. Isa. viii.

‡ 15. Rev. xix. 1.

16 Καὶ τὰ δέκα κέρατα ἃ εἶδες, καὶ τὸ θη-  
 And the ten horns which thou sawest, and the wild-  
 βιον, οὗτοι μισήσουσι τὴν πόρνην, καὶ πρηνω-  
 beast, these will hate the harlot, and having made  
 μένην ποιήσουσιν αὐτήν \* [καὶ γυμνήν,] καὶ  
 desolate will make her [even naked,] and  
 τὰς σάρκας αὐτῆς φαγονταί, καὶ αὐτὴν κατα-  
 the flesh of her will eat, and her will  
 καυσουσιν ἐν πυρὶ. 17 Ὁ γὰρ θεὸς ἔδωκεν εἰς  
 burn with fire. The for God gave into  
 τὰς καρδίας αὐτῶν, ποιῆσαι \* [τὴν] γνῶμην  
 the hearts of them, to have done [the] purpose  
 αὐτοῦ, καὶ ποιῆσαι γνῶμην μίαν, καὶ δυνάμει τὴν  
 of him, and to have done purpose one, and to give the  
 βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇσον-  
 kingdom of themselves to the wild-beast, till shall be finished  
 ται οἱ λόγοι τοῦ θεοῦ. 18 Καὶ ἡ γυνὴ ἣν εἶ-  
 the words of the God. And the woman which thou  
 δες, ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἐχούσα βασι-  
 sawest, is the city the great that having king-  
 λειαν ἐπὶ τῶν βασιλείων τῆς γῆς.  
 ship over the kings of the earth.

ΚΕΦ. ιη'. 18.

1 \* [Καὶ] μετὰ ταῦτα εἶδον ἄλλον ἀγγέλον  
 [And] after these things I saw another messenger  
 καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἐχόντα ἐξουσίαν  
 coming down from the heaven, having authority  
 μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης  
 great; and the earth was illuminated from the glory  
 αὐτοῦ. 2 Καὶ ἐκραξεν ἐν ἰσχυρῇ φωνῇ, λέγων·  
 of him. And he cried out with a strong voice, saying:  
 Ἐπεσον, \* [ἐπεσε,] Βαβυλὼν ἡ μεγάλη, καὶ  
 It is fallen, [is fallen,] Babylon the great, and  
 ἐγενετο κατοικητήριον δαιμονῶν, καὶ φυλακὴ  
 is become a habitation of demons, and a haunt  
 παντός πνεύματος ἀκαθάρτου, καὶ φυλακὴ παν-  
 of every spirit impure, and a haunt of  
 τὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένον· 3 ὅτι  
 every bird unclean and having been hated, because  
 ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς  
 by the wine of the wrath of the fornication of her  
 πέτωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς  
 has been drunken all the nations, and the kings of the  
 γῆς μετ' αὐτῆς ἐπορνεύσαν, καὶ οἱ ἐμποροὶ τῆς  
 earth with her fornicated, and the merchants of the  
 γῆς ἐκ τῆς δυνάμεως τοῦ στρηνοῦς αὐτῆς ἐπ-  
 earth by the power of the luxuries of her were  
 λούτησαν.  
 enriched.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ,  
 And I heard another voice from the heaven,

16 And the TEN Horns which thou sawest, and the BEAST, †these will hate the HARLOT, and will make her desolate †and naked, and will eat her FLESH, and †burn Her with Fire.

17 †For God inclined their HEARTS to do his PURPOSE, even to execute one Purpose, and to give their KINGDOM to the BEAST, †till the WORDS of GOD shall be completed.

18 And the WOMAN, whom thou sawest, †is THAT GREAT CITY, †which holds SOVEREIGNTY over the KINGS of the EARTH."

# CHAPTER XVIII.

1 †After these things I saw Another Angel coming down from HEAVEN, having great AUTHORITY; †and the EARTH WAS IL-luminated with his GLORY.

2 And he cried with a strong Voice, saying, †"Fallen! fallen! is Babylon the GREAT! and †is become a Habitation of Demons, and a Haunt of Every impure Spirit, and †a Haunt of Every unclean and hated Bird;

3 because †[of the WINE] of the WRATH of her FORNICATION All the NATIONS have †fallen, and the KINGS of the EARTH committed fornication with her, and †the MERCHANTS of the EARTH were enriched by the POWER of her LUXURIES."

4 And I heard Another Voice from HEAVEN, say-

\* VATICAN MANUSCRIPT, No. 1163.—16. and naked—omit. 17. the—omit. 1. And—omit. (A. B.) 2. is fallen—omit. (B.)

† 2. of the wine, omitted by A. C. 3. fallen, (A B C.)  
 1. Rev. i. 41, 42; Rev. xviii. 16. 10. Ezek. xvi. 37—44; Rev. xviii. 16. 11. 17. 3 Thess. ii. 11. 17. Rev. x. 7. 18. Rev. xvi. 10.  
 1. Rev. xii. 4. 1. Rev. xviii. 1. 1. Ezek. xliii. 2. 2. Isa. xlii. 10.  
 1. Jer. li. 8; Rev. xiv. 8. 2. Isa. xlii. 21; xli. 9; xxxiv. 14; Jer. l. 20; II. 27.  
 1. Isa. xiv. 23; xxxiv. 11; Mark v. 2, 3. 3. verse 11, 16; Isa. xlviii. 13.



λεγουσαν· Εξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα  
saying; Come you out from her, the people of me, so that  
μη συγκοινωνήσῃτε ταῖς ἁμαρτίαις αὐτῆς, καὶ  
not you may participate with the sins of her, and  
ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λαβήτε· ὅτι  
from the plagues of her so that not you may receive; because  
ἐκολληθῆσαν αὐτῆς αἱ ἁμαρτίαι ἀπὸ τοῦ οὐρα-  
adhered together of her the sins even to the heav-  
νου, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα  
and remembered the God the unjust acts  
αὐτῆς. ὁ Αποδοτε αὐτῇ, ὡς καὶ αὐτὴ ἀπέκωκε,  
of her. Give you to her, as also she gave,  
καὶ διπλοῦσατε ἡ [αὐτῇ] διπλα κατὰ τὰ  
and double you [her] double according to the  
ἐργα αὐτῆς· ἐν τῇ ποτηρίᾳ ᾧ ἐκέρασε, κέρα-  
works of her; in the cup which she mixed, dry-  
σατε αὐτὴ διπλοῦν· ὅσα ἐδόξαsen ἑαυτῇ  
mix to her double; how much she glorified herself  
καὶ ἐστρηνίασε, τοσούτου δοτε αὐτῇ βασανί-  
and lived luxuriously, so much give you to her torment  
μον καὶ πένθους. Ὅτι ἐν τῇ καρδίᾳ αὐτῆς  
and mourning. Because in the heart of herself  
λέγει· Καθῆμαι βασίλισσα, καὶ χήρα οὐκ εἰμι,  
she says; I sit a queen, and a widow not I am,  
καὶ πένθος οὐ μὴ ἴδω· ὁ δὲ διὰ τοῦτο ἐν μιᾷ  
and mourning not I may see, on account of this in one  
ἡμέρᾳ ἡξουσιν αἱ πληγαὶ αὐτῆς, θάνατος \* [καὶ]  
day will come the plagues of her, death [and]  
πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται·  
mourning and famine; and with fire will be burnt up;  
ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτὴν.  
because strong · Lord the God the one having judged her.  
Ἡ καὶ κλαυσύνται καὶ κοῦνται ἐπ' αὐτῇ οἱ  
And shall weep and shall wail over her the  
βασίλεις τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες  
kings of the earth, those with her having fornicated  
καὶ στρηνιάσαντες, ὅταν βλέψωσι τὸν καπνὸν  
and having lived luxuriously, when they may see the smoke  
τῆς πυρώσεως αὐτῆς, ἀπὸ μακροθεν ἔστηκο-  
of the burning of her, from at a distance having stood  
τες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς,  
on account of the fear of the torment of her,  
λεγοντες· Οὐαί, \* [οὐαί,] ἡ πόλις μεγάλη, Βα-  
saying; Woe, [woe,] the city great, Ba-  
βυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν  
Babylon the city the strong, because in one hour came  
ἡ κρίσις σου. Ἡ καὶ οἱ ἐμπόροι τῆς γῆς κλαί-  
the judgment of thee. And the merchants of the earth weep,  
ουσι καὶ πένθουσιν ἐπ' αὐτῇ, ὅτι τὸν γομὸν  
and mourn over her, because the cargo

ing. † "Come out from her, my people, so that you may have no fellowship with her sins, and that you receive not of her plagues."

5 † Because her sins were builded together even to HEAVEN, and † God remembered \* her UNBRIGHT-TEOUS ACTS.

6 † Render to her as she also rendered, and repay double according to her works; † in the cup which she mixed, † mix to her double;

7 † as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her heart, 'I sit a Queen, and am not a Widow, and shall by no means see Mourning.'

8 Therefore in † One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up with fire; † Because \* strong is THAT Lord who has JUDGED her.

9 And † THOSE KINGS of the earth, who with her committed fornication and lived luxuriously, † will mourn and lament over her, † when they see the smoke of her burning,

10 standing at a distance on account of the fear of her torment, saying, † 'Alas! alas! the GREAT CITY! Babylon, the STRONG CITY! † Because in One Hour came thy JUDGMENT.'

11 And † the MERCHANTS of the earth weep and mourn over her,

\* VATICAN MANUSCRIPT, No. 1160.—5. her for her UNBRIGHTTEOUS ACTS. 8. and—omit. 8. strong is THAT Lord. 10. Woe—omit.

† 6. to her, omitted by a & c.

1 4 Isa. xlviii. 20; III. 11; Jer. i. 8; II. 6, 45; 2 Cor. vi. 17. 1 5. Gen. xviii. \* 9, 11; Jer. i. 9, Jonah i. 2. 2 5. Rev. xvi. 19. 1 6. Gen. cxi. xviii. 8; Jer. i. 15, 21, 22, 40. 2 1 Tim. iv. 14; Rev. xiii. 10. 1 6. Rev. xiv. 10. 1 6. Rev. xvi. 19. 1 7. Ezek. xlviii. 2. 1 7. Isa. xlviii. 7, 8; Zeph. ii. 15. 1 8. Jer. i. 10; Rev. xvi. 19. 1 8. Rev. xvii. 16. 1 8. Jer. i. 34; Rev. xi. 17. 1 9. Ezek. xlviii. 16, 17; Rev. xvi. 2, verse 3. 1 9. Jer. i. 40. 1 9. verse 18; Rev. xix. 3. 1 10. Isa. xlii. 11. Rev. xiv. 8. 1 10. Rev. xvii. 10. 1 11. Ezek. xxvii. 27—30; verse 2.

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· <sup>12</sup> γομον χρυσοῦ  
of them no one buys any more; cargo of gold  
καὶ ἀργυροῦ, καὶ λίθου τιμίου καὶ μαργαριτοῦ,  
and of silver, and of stone of value and of pearl,  
καὶ βύσσινον καὶ πορφύρας, καὶ σπρικού καὶ  
and of fine cotton and of purple, and of silk and  
κοκκίνου· καὶ παν ξύλου θυνίου, καὶ παν σκευος  
of scarlet; and all wood aromatic, and every vessel  
ἐλεφάντινον, καὶ παν σκευος ἐκ ξύλου τιμιω-  
ivory, and every vessel of wood most  
τάτου καὶ χαλκού καὶ σιδήρου καὶ μαρμαρόν·  
precious and of copper and of iron and of marble;  
<sup>13</sup> καὶ κιννάμωμον, καὶ ἀμύμον, καὶ θυμιαμάτα,  
and cinnamon, and amomum, and odors,  
καὶ μυρόν, καὶ λίβανον, \* [καὶ οἶνον,] καὶ ἐλαί-  
and ointment, and frankincense, [and wine,] and oil,  
ον, καὶ σερμιδαλιν, καὶ σίτον, καὶ κτήνη, καὶ  
and sweet flour, and wheat, and cattle, and  
πρῦβατα· καὶ ἵππων, καὶ ῥεδῶν, καὶ σωματῶν·  
sheep; and of horses, and of chariots, and of bodies;  
καὶ ψυχὰς ἀνθρώπων. <sup>14</sup> Καὶ ἡ ὥπῳρα τῆς ἐπι-  
and lives of men. And the fruit season of the ear-  
νομίας τῆς ψυχῆς σου ἀπῆλθεν ἀπο σου, καὶ  
endure of the soul of thee went away from thee, and  
πάντα τὰ λιπάρια καὶ τὰ λαμπρά ἀπώλετο  
all the dainty things and the splendid things perished  
ἀπο σου, καὶ οὐκέτι οὐ μὴ εὕρησῃς αὐτά.  
from thee, and no longer not thou mayest find them.  
<sup>15</sup> Οἱ ἐμπόροι τούτων οἱ πλουτήσαντες αὐ-  
The merchants of these things those having been enriched from  
αὐτῆς, ἀπο μακροθεν στήσανται, δια τον  
her, from at a distance shall stand, because of the  
φοβόν του βασανισμοῦ αὐτῆς, κλαίοντες καὶ  
fear of the torment of her, weeping and  
πενθούντες, <sup>16</sup> \* [καὶ] λεγόντες· Οὐαί, \* [ουαί·]  
mourning, [and] saying, Woe, [woe;]  
ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον  
the city the great, that having been clothed fine cotton  
καὶ πορφύρου καὶ κοκκίνου, καὶ κεχυρτωμένη  
and purple and scarlet, and being gilded  
ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι  
with gold and stone precious and pearls; because  
μὴ ὥρα ἠρῆμωθη ὁ τοσούτος πλοῦτος. <sup>17</sup> Καὶ  
in one hour is laid waste the so great wealth. And  
πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπι τοπον πλεῶν,  
every pilot, and every one who to a place sailing,  
καὶ ναῦται, καὶ ὅσοι τὴν θαλάσσαν ἐργάζον-  
and sailors, and as many as the sea work,  
ται, ἀπο μακροθεν ἐστήσαν, <sup>18</sup> καὶ ἐκράζον βλε-  
from at a distance stood, and cried out be-  
πόντες τον καπνόν τῆς πυρώσεως αὐτῆς, λε-  
holding the smoke of the burning of her, say-  
γόντες· \* [Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>19</sup> καὶ  
ing: [What like to the city to the great? and

Because no one buys their  
MERCHANDISE any more;  
12 † the Merchandise of  
Gold, and of Silver, and of  
precious Stone, and of  
Pearl, and of Fine linen, and  
of Purple, and of Silk, and  
of Scarlet; and All aroma-  
tic Wood, and All Furni-  
ture of Ivory, and All Fur-  
niture of most precious  
Wood, and of Copper, and  
of Iron, and of Marble;  
13 and Cinnamon, and  
† Amomum, and Incense,  
and Ointment, and Frank-  
incense, and Wine, and  
Finest flour, and Wheat,  
and \* Cattle, and Sheep, and  
of Horses, and of Chariots,  
and of Bodies, and ‡ Lives  
of Men.

14 And the FRUIT SEAS-  
ON of thy SOUL'S ARDENT  
DESIRE is gone away from  
thee, and All the DAINITY  
and SPLENDID THINGS  
are lost to thee, and never  
† shall they find them.

15 † THOSE MERCHANTS  
of these things who were  
enriched by her, will stand  
at a distance, because of  
the FEAR of her TORMENT,  
\* weeping and mourning,

16 saying, Alas! alas!  
THAT GREAT CITY, ‡ which  
was CLOTHED with Fine  
linen, and Purple, and  
Scarlet, and adorned with  
Gold, and precious Stone,  
and Pearls!

17 ‡ Because in One  
Hour SUCH GREAT Wealth  
is laid waste." And  
† Every Pilot, and Every  
Voyager, and Mariner, and  
as many as work on the  
SEA, stood at a distance,

18 ‡ and cried out, be-  
holding the SMOKE of her  
BURNING, saying, "What  
CITY is like to the GREAT  
CITY!"

\* VATICAN MANUSCRIPT, No. 1100.—13. and Wine—omit (a.)  
lie, (a.) 15. both weep ng. 16. and—omit (A. B.)

18, 19, 22, 23. are omissions probably made through the carelessness of the transcriber. They  
are found in A B C.

† 13. an odoriferous shrub.

14. shall they find, (A. C.)

‡ 12. Rev. xvii. 4.

‡ 13. Ezek. xxvii. 13.

‡ 15. verses 8, 11.

‡ 16. Rev.

xvii. 4. ‡ 17. verse 10.

‡ 17. Isa. xxiii. 14; Ezek. xxvii. 20.

‡ 18. Rev.

xvii. 20, 31; verse 9.

‡ 19. Rev. xiii. 4.

εβαλον χουν επι τας κεφαλαις αυτων, και εκρα-  
they cast dust on the heads of themselves, and cried  
[ον κλαιοντες και πενθουντες, λεγοντες·] Ουαι,  
out weeping and mourning, saying,] Woe,

\*[ουαι·] ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλουτήσαν  
[woe,] the city the great, by which were enriched  
παντες οἱ ἔχοντες πλοια ἐν τῇ θαλάσῃ ἐκ τῆς  
all those having ships on the sea by the  
τιμιότητος αὐτῆς, ὅτι μιὰ ὥρα ᾤρηθη.  
preciousness of her, because in one hour she was made desolate.

20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανε, καὶ οἱ ἅγιοι καὶ  
Rejoice thou over her, O heaven, and the holy ones and  
οἱ ἀποστολοὶ καὶ οἱ προφῆται, ὅτι ἐκρίνεν  
the apostles and the prophets, because judged  
ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. 21 Καὶ πρὲν εἰς  
the God the judgment of you on her.

αγγέλους ἰσχυροὺς λίθον ὡς μύλον μέγαν, καὶ  
messengers strong a stone as a millstone great, and  
εβαλεν εἰς τὴν θαλάσσαν, λεγὼν· Οὕτως ὀρμη-  
cast into the sea, saying: Thus with

ματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ  
violence shall be cast down Babylon the great city, and

οὐ μὴ εὑρεθῇ ἐτι. 22 Καὶ φωνὴ κithαρῶδων  
not not may be found any more. And a voice of harpers

καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ  
and of musicians and of flute-players and of trumpeters not  
ἀκουσθῇ ἐν σοὶ ἐτι, καὶ πᾶς τεχνίτης πάσης  
may be heard in thee longer, and every artisan of every

τεχνῆς οὐ μὴ εὑρεθῇ ἐν σοὶ ἐτι, \* [καὶ φωνὴ  
art not not may be found in thee longer, [and sound

μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἐτι,] καὶ φῶς  
of a millstone not not may be heard in thee longer,] and a light

λυχνίου οὐ μὴ φανῇ ἐν σοὶ ἐτι, 23 \* [καὶ φωνὴ  
of lamp not not may shine in thee longer, [and a voice

νυμφίου καὶ νυμφῆς οὐ μὴ ἀκουσθῇ ἐν σοὶ ἐτι·  
of bridegroom and of bride not not may be heard in thee longer;

ὅτι] οἱ ἐμποροὶ σου ἦσαν οἱ μέγιστοι τῆς  
because] the merchants of thee were the great ones of the

γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν  
earth, because by the magical arts of thee were deceived

παντὰ τὰ ἔθνη. 24 Καὶ ἐν αὐτῇ αἵματα προφη-  
all the nations. And in thee bloods of proph-

τῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγ-  
ets and of holy ones was found, even of all of those having been

μένων ἐπὶ τῆς γῆς.  
killed on the earth.

ΚΕΦ. ιθ'. 19.

1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν \* [μεγάλην]  
After these things I heard as a voice [great]

19 And † they cast Dust  
on their HEADS, and cried,  
† weeping and mourning,  
saying, "Alas! alas!  
THAT GREAT CITY, by  
which were enriched out  
of her WEALTH ALL those  
HAVING † the SHIPS on  
the SEA! Because in One  
Hour she was desolated."

20 † Exult over her, O  
Heaven! and you SAINTS,  
and you APOSTLES, and  
you PROPHETS; Because  
‡ GOD judged your JUDGE-  
MENT on her.

21 And one strong An-  
gel took up a Stone like a  
great Millstone, and threw  
it into the SEA, saying,  
† "Thus with Violence  
shall Babylon, the GREAT  
City, be thrown down, and  
† shall by no means be  
found any more.

22 † And Voice of Harp-  
ers, and of Musicians, and  
of Flute-players, and of  
Trumpeters, shall be heard  
in thee no longer; and no  
Artisan † of any Art shall  
be found in thee any  
more; and Sound of Milli-  
stone shall be heard in  
thee no longer;

23 and † Light of Lamp  
shall shine no more in  
thee; and † Voice of Bride-  
groom and of Bride shall  
be heard no more in thee;  
‡ Because thy MERCHANTS  
were the GREAT ONES of  
the EARTH—‡ Because by  
thy SORCERIES ALL the NA-  
TIONS were deceived."

24 And † in her the  
† Blood of Prophets and of  
Saints was found, even of  
ALL those † having been  
KILLED on the EARTH.

# CHAPTER XIX.

1 After these things † I  
heard a loud Voice as of a

\* VATICAN MANUSCRIPT, No. 1160.—12. woe—omit.

1. great—omit. 22, 23—om.

† 10. Weeping and Mourning, omitted by A.  
any Art, omitted by A.

19. the ships, (A B C.)

22. of

‡ 10. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 20.

† 10. verse 8.

‡ 20.

Isa. xlv. 23, xlix. 13; Jer. li. 48.

‡ 20. Luke xi. 43, 50; xix. 2.

‡ 21. Jer. li. 64.

† 21. Rev. xii. 8, xvi. 20.

‡ 22. Isa. xxiv. 8; Jer. vii. 34; xvi. 9, xxv. 10; Ezek. xxxi. 13.

‡ 23. Isa. xxi. 8.

† 23. Jer. xxv. 10.

‡ 23. Jer. vii. 34; xvi. 9; xxxii. 11.

‡ 23. Isa. xxi. 8.

† 23. 2 Kings ix. 22; Nah. iii. 4; Rev. xvii. 2, 5.

‡ 24. Rev. xvii. 6.

‡ 24. Jer.

li. 49.

‡ 1. Rev. xi. 15.

οχλου πολλου εν τῷ οτρανω, λεγοντων· Αλλη-  
of a crowd large in the heaven, saying; Praise  
λουια· ἡ σωτηρια και ἡ δοξα και ἡ δυναμις του  
the Lord, the salvation and the glory and the power of the  
θεου ἡμων· <sup>2</sup> ὅτι αληθιναί και δικαίαι αἱ κρι-  
God of us, because true and righteous the judg-  
σεις αὐτου· ὅτι ἐκρίνε την πόρνην την μεγα-  
ments of him, because he judged the harlot the great,  
λην, ἣτις ἐφθείρε την γην ἐν τῇ πορνείᾳ αὐτῆς,  
which corrupted the earth with the fornication of herself;  
και ἐξεδίκησε το αἷμα των δουλων αὐτου ἐκ  
and avenged the blood of the bond-servants of himself from  
χειρὸς αὐτῆς. <sup>3</sup> Καὶ δευτερον εἰρηκαν· Αλλη-  
hand of her. And a second time they have said; Praise  
λουια· και ὁ καπνος αὐτῆς ἀνεβαίνει εἰς τους  
the Lord, and the smoke of her rises up for the  
αἰωνας των αιωνων. <sup>4</sup> Καὶ ἐπεσον οἱ πρεσβυτε-  
ages of the ages. And fell down the  
ροι οἱ εικοσιτεσσαρες, και τα τεσσαρα ζῶα,  
those twenty-four, and the four living ones,  
και προσεκυνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ  
and did homage to the God to the one sitting on  
του θρονου, λεγοντες· Ἀμην· αλληλουια.  
the throne, saying; So be it; praise the Lord.  
<sup>5</sup> Καὶ φωνὴ ἐκ του θρονου ἐξηλθε, λεγουσα·  
And a voice from the throne came forth, saying;  
Αἰνεῖτε τον θεον ἡμων παντες οἱ δουλοι αὐτου,  
Praise you the God of us all the bond-servants of him,  
και οἱ φοβουμενοι αὐτον οἱ μικροὶ και οἱ  
and those fearing him the little ones and the  
μεγαλοὶ.  
great ones.

<sup>6</sup> Καὶ ἤκουσα ὡς φωνὴν οχλου πολλου, και  
And I heard as a voice of crowd great, and  
ὡς φωνὴν ὑδατων πολλων, και ὡς φωνὴν βρον-  
as a sound of waters many, and as a noise of thun-  
των ισχυρων, λεγοντες· Αλληλουια· ὅτι ἐπι-  
ders strong, saying; Praise the Lord; because reign-  
σῆκεν κυριος ὁ θεος ἡμων, ὁ παντοκρατωρ.  
ed Lord the God of us, the almighty.

<sup>7</sup> Χαίρωμεν και ἀγαλλιωμεθα, και δῶμεν την  
We should rejoice and we should exult, and we should give the  
δοξαν αὐτῷ· ὅτι ἦλθεν ὁ γαμος του αρνιου, και  
glory to him, because came the marriage of the lamb, and  
ἡ γυνὴ αὐτου ἡτοίμασεν ἑαυτήν· <sup>8</sup> και ἐδόθη  
the wife of him prepared herself, and it was given  
αὐτῇ, ἵνα περιβαλῆται βυσσινον λαμπρον  
to her, so that she might be clothed with fine cotton bright  
και καθαρον. (Το γὰρ βυσσινον, τα δικαιώ-  
and clean. (The for fine cotton, the righteous  
ματα ἐστί των ἁγιων.) <sup>9</sup> Καὶ λέγει μοι·  
and he says to me;

great Crowd in HEAVEN,  
saying, "Hallelujah! the  
SALVATION and the  
GLORY and the POWER of  
our God;

<sup>2</sup> Because true and  
righteous are his JUDG-  
MENTS; Because he  
judged the GREAT HAR-  
LOT, who corrupted the  
EARTH with her FORNICA-  
TION, and I avenged the  
BLOOD of his SERVANTS  
[shed] by her HANDS."

<sup>3</sup> And a Second time  
they said, "Hallelujah!"  
And her SMOKE rises up  
for the AGES OF THE AGES.

<sup>4</sup> And the TWENTY-  
FOUR ELDERS and the  
FOUR LIVING ones fell down  
and worshipped THAT  
God who sits on the  
THRONE, saying, "Amen! Hallelujah!"

<sup>5</sup> And a Voice came  
forth from the THRONE,  
saying, "Praise our God,  
all his SERVANTS and  
THOSE who FEAR him,  
the LITTLE and the  
GREAT!"

<sup>6</sup> And I heard as it  
were a Voice of a great  
Crowd, and as a Sound of  
many Waters, and as a  
Noise of mighty Thunders,  
saying, "Hallelujah; Be-  
cause our Lord God, the  
OMNIPOTENT, reigneth!"

<sup>7</sup> We may rejoice and  
exult and give the GLORY  
to him; Because the  
MARRIAGE of the LAMB  
came, and his WIFE pre-  
pared herself."

<sup>8</sup> And it was given  
her that she should be  
clothed with fine linen,  
bright and pure; for  
the FINE LINEN repre-  
sents the RIGHTEOUS ACTS  
of the SAINTS.

<sup>9</sup> And he says to me,

\* VULGATE MANUSCRIPT, No. 1100.—Q. Lord—omit.

+ 6 our, omitted by A. 8. and, omitted by A.

1 Rev. iv. 11; vii. 12; xii. 10. 2 Rev. xv. 3; xvi. 7. 3 Deut. xxii. 1.  
4 Rev. vi. 10; xviii. 20. 5 Isa. xxxiv. 10, Rev. xiv. 11; xviii. 9, 13. 6 4 Rev.  
v. 4; vi. v. 14. 7 4 1 Chron. xvi. 30; Neh. v. 13; viii. 6; Rev. v. 14. 8 5 Psa.  
xcix. 1 &c. 9 5 Rev. xi. 16; xii. 12. 10 6 Ezek. i. 24; xliii. 2; Rev. xiv. 2.  
11 5 Rev. xi. 16; xii. 10; xxi. 23. 12 7 Matt. xxii. 2; xxv. 10; 3 Cor. xi. 2; Eph. v.  
21; Rev. xxi. 2 &c. 13 8 1 Isa. xlv. 13, 14; Ezek. xvi. 10; Rev. iii. 18. 14 8 Psa.  
cxxxii. 9

Γραψον Μακαριοι οἱ εἰς το δειπνον του γαμου  
Write thou; Blessed ones those into the supper of the marriage  
του αρνιου κεκλημενοι. Και λεγει μοι· Ουτοι  
of the lamb having been called. And he says to me; These  
οἱ λογοι αληθινοι εἰσι του θεου. <sup>10</sup> Και ἐπισαν  
the words true are of the God. And I fell  
εμπροσθεν των ποδων αυτου προσκυνησαι αυτην  
before the feet of him to worship him;  
και λεγει μοι· 'Ορα μη συνδουλος σου  
and he says to me; See not; a fellow-bondservant of thee  
ειμι, και των αδελφων σου των εχοντων την  
I am, and of the brethren of thee of those having the  
μαρτυριαν του Ιησου· τῷ θεῷ προσκυνησον.  
testimony of the Jesus; to the God do thou give worship.  
(ἡ γαρ μαρτυρια τ[ου] Ιησου, ἐστι το πνευμα  
(The for testimony [of the] Jesus, is the spirit  
της προφητειας.)  
of the prophecy.)

<sup>11</sup> Και εἶδον τον ουρανῳ ανεφγμενον, και  
And I saw the heaven having been opened, and  
ιδου ἵππος λευκος, και ὁ καθημενος ἐπ' αυτον,  
is a horse white, and the one sitting on him,  
καλουμενος πιστος και αληθινος, και ἐν δικαιο-  
being called faithful and true, and in righteous-  
συνη κρινει και πολεμει· <sup>12</sup> οἱ δὲ οφθαλμοι  
ness he judges and makes war; the but eyes  
αυτου \* [ὡς] φλογ πυρος, και ἐπὶ την κεφαλην  
of him [as] a flame of fire, and on the head  
αυτου διαδηματα πολλα· εχων ονομα γεγραμ-  
of him, diadems many; having a name having been  
μενον ὃ ουδεὶς οἶδεν, εἰ μη αὐτος. <sup>13</sup> και περι-  
written which no one knows, if not himself; and having  
βεβλημενος ἱματιον βεβαμμενον αἵματι· και  
been clothed with a mantle having been dipped in blood; and  
καλεῖται το ονομα αυτου· 'Ο λογος του θεου.  
is called the name of him; The word of the God.

<sup>14</sup> Και τα στρατευματα τα ἐν τῷ ουρανῳ ἠκο-  
And the armies those in the heaven fol-  
λουει αυτην ἐφ' ἵπποις λευκοις, ἐνδεδυμενοι  
lowed him on horses white, having been clothed with  
βυσσινον λευκον καθαρῳ. <sup>15</sup> Και ἐκ του στο-  
fine cotton white clean. And out of the mouth  
ματος αυτου ἐκπορευεται ῥομφαία ὀξεία, ἵνα ἐν  
of him goes forth a broad-sword sharp, so that with  
αυτη παταξη τα ἔθνη, και αὐτος ποιμανει  
her he may smite the nations, and he shall tend  
αυτους ἐν ῥαβδῷ σιδηρᾷ· και αὐτος πατει την  
them with a rod iron; and he treads the  
ληνον του οἶνου του θυμου της οργης του θεου  
wine-press of the wine of the wrath of the God  
του παντοκρατορος. <sup>16</sup> Και εχει ἐπὶ το ἱματιον  
of the almighty one. And he has on the mantle

"Write;—; Blessed are  
THOSE who have been INV-  
VITED to the MARRIAGE-  
SUPPER of the LAMB. He  
also said to me, ; "These  
are the true words of  
GOD."

<sup>10</sup> And ; I fell before  
his FEET to worship him.  
And he says to me, ; "See;  
not I am a Fellow-ser-  
vant with thee, and of  
THOSE BRETHREN with  
thee ; who HAVE the TESTI-  
MONY of JESUS; WOR-  
SHIP GOD." (For the  
TESTIMONY of Jesus is the  
SPIRIT of this PROPHECY.)

<sup>11</sup> ; And I saw HEAVEN  
op-ned, and beheld, ; a  
white Horse; and HE who  
SAT on him was [called]  
; Faithful and True, and  
; in Rightness he  
judges and makes war.

<sup>12</sup> ; And his EYES were  
as a Flame of Fire, and  
on his HEAD were many  
Diadems; ; having \* a  
Name written which no  
one knows except himself.

<sup>13</sup> ; And he was in-  
vested with a Mantle  
dipped in Blood; and his  
NAME is called, ; The  
word of GOD.

<sup>14</sup> And THOSE AR-  
MIES in HEAVEN followed  
him on white Horses,  
[clothed in white pure  
fine cotton.

<sup>15</sup> And [out of his  
MOUTH proceeds a sharp  
\*two-edged broadsword,  
so that with it he may  
smite the NATIONS; and  
; he shall rule them with  
an Iron Sceptre; and ; he  
treads the WINEPRESS of  
the WRATH of the INDIGNA-  
TION of the OMNIPOTENT.

<sup>16</sup> And he has on his

\* VATICAN MANUSCRIPT, No. 1100.—12. as—omit (A.)  
Name written (A.) 13. two-edged (A.)

† 10. of the, omitted by A. 11. called, omitted by A.

† 9. Matt. xxii. 2, 8; Luke xiv. 15, 16. † 10. Rev. xxi. 5; xii. 6. † 10. Rev.  
xii. 8. † 10. Acts x. 23; xiv. 14, 15; Rev. xxii. 0. † 10. 1 John v. 10; Rev. xii. 7.  
; 11. Rev. xv. 6. † 11. Rev. vi. 2. † 11. Rev. iii. 14. † 11. Isa. xl. 4.  
; 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17. † 12. Isa. lxi.  
2, 8. † 13. John i. 1; 1 John v. 7. † 14. Rev. iv. 4; vii. 9. † 15. Isa. xl.  
4; 2 Thess. ii. 8; Rev. i. 15; verso 21. † 15. 1 Isa. ii. 9; Rev. ii. 27; xii. 5. † 15.  
Isa. lxi. 8; Rev. xiv. 10, 20.

και επι του μηρου αυτου ονομα γεγραμμενον  
and on the thigh of himself a name having been written;  
Βασιλευς βασιλεων και κυριος κυριων.

King of kings and Lord of lords.  
17 Και ειδον ενα αγγελον εστωτα εν τω ηλιω  
And I saw one messenger standing in the sun;  
και εκραξε φωνη μεγαλη, λεγων πασι τοις  
and he cried with a voice great, saying to all to the  
ορνειοις τοις πετομενοις εν μεσουρανηματι  
birds to those flying in mid-heaven;

Δευτε, συναχθητε εις το δεπνον το μεγα του  
Come ye, ye be ye assembled for the supper the great of the  
Θεου, 13 ινα φαγητε σαρκας βασιλεων και σαρ-  
God, so that ye may eat flesh of kings and flesh

κας χιλιαρχων και σαρκας ισχυρων, και σαρκας  
of commanders and flesh of strong ones, and flesh

ιππων και των καθημενων επ' αυτων, και  
of horses and of those sitting on them, and

σαρκας παντων ελευθερων τε και δουλων, και  
flesh of all freemen both and bondmen, and

μικρων και μεγαλων. 19 Και ειδον το θηριον  
little ones and great ones. And I saw the wild-beast

και τους βασιλεις της γης και τα στρατευματα  
and the kings of the earth and the armies

αυτων συνηγμενα, ποιησαι πολεμον μετα του  
of them having been assembled, to make war with the

καθημενου επι του ιππου και μετα του στρατευ-  
one sitting on the horse and with the army

ματος αυτου. 20 Και επιασθη το θηριον, και ο  
of him. And was caught the wild-beast, and the

μετ' αυτου ψευδι ροφητης ο ποιησας τα  
with him false-prophet the one having done the

σημεια ενωπιον αυτου, εν οις εκλανε τους  
signs in presence of him, by which he deceived those

λιβντας το χαραγμα του θηριου, και τους  
having received the mark of the wild-beast, and those

προσκυνοντας τη εικονι αυτου ζυντες εβλη-  
doing homage to the image of him; living were

θησαν οι δυο εις την λιμνην του πυρος την  
cast the two into the lake of the fire that

καιομενην εν θεια. 21 Και οι λοιποι απεκταν-  
burning with brimstone. And the remaining ones were

θησαν εν τη βρομια του καθημενου επι του  
killed with the broadsword of the one sitting on the

ιππου, τη εξελθουση εκ του στοματος αυτου  
horse, with the one going forth out of the mouth of him;

και παντα τα ορνεα εχορτασθησαν εκ των  
and all the birds were killed with the

σαρκων αυτων.  
flesh of them.

ΚΕΦ. κ'. 20.

1 Και ειδον αγγελον καταβαινοντα εκ του  
And I saw an messenger coming down out of the

MANTLE and on his THIGH  
a Name written, † King of  
Kings, and Lord of Lords.

17 And I saw an Angel  
standing in the sun; and  
he cried with a loud Voice,  
saying † to ALL THOSE  
BIRDS which FLY in Mid-  
heaven, † "Come, assem-  
ble yourselves to the  
GREAT SUPPER of God;

18 † that you may eat  
Flesh of Kings, and Flesh  
of Commanders, and Flesh  
of Powerful men, and Flesh  
of Horses, and Flesh  
of THOSE who sit on  
them, and Flesh of ALL,  
both Freemen and Bond-  
men, both Little and  
Great."

19 † And I saw the  
BEAST, and the KINGS of  
the EARTH, and † their  
ARMIES, assembled to-  
gether to make War with  
HIM who sits on the  
HORSE, and with his  
ARMY.

20 † And the BEAST  
was captured, and HE who  
was with him,—THAT  
FALSE-PROPHET who PER-  
FORMED the SIGNS in his  
presence, with which he  
deceived THOSE who re-  
ceived the MARK of the  
BEAST, and † THOSE who  
WORSHIP his IMAGE;  
† these two were cast  
live into THAT LAKE of  
FIRE † which BURNS with  
Sulphur.

21 And the REST † were  
killed with a BROAD-  
SWORD of HIM who sits  
on the HORSE, which  
WENT FORTH out of his  
MOUTH; † and ALL the  
BIRDS † were satiated with  
their FLESH.

CHAPTER XX.

1 And I saw an Angel  
coming down from HEA-

\* VATICAN MANUSCRIPT, No. 1100.—one—omit (n.)

† 19. his armies, (a.)

† 16. Dan. xi. 47; † Tim. vi. 15; Rev. xvii. 14. † 17. verso 21. † 17. Ezek. xxxix. 17.  
† 18. Ezek. xxxix. 18, 20. † 19. Rev. xvi. 10; xvii. 13, 14. † 20. Rev. xvi. 13, 14.  
† 20. Rev. xiii. 12, 15. † 20. Rev. xx. 10. See Dan. vii. 11. † 20. Rev. xiv. 10; xxi. 8.  
† 21. verso 15. † 21. verses 17, 18. † 21. Rev. xvii. 16.

ουρανον, εχοντα την κλειν της αβυσσου, και  
 heaven, having the key of the deep, and  
 αλυσιν μεγαλην επι την χειρα αυτου. <sup>2</sup> Και  
 a chain great on the hand of himself. And  
 εκρατησε τον δρακοντα, τον οφιν τον αρχαιον,  
 he seized the dragon, the serpent the old,  
 ος εστι διαβολος και σατανας, και εδησεν αυτον  
 who is an accuser and an adversary, and he bound him  
 χιλια ετη, <sup>3</sup> και εβαλεν αυτον εις την αβυσ-  
 a thousand years, and he cast him into the deep,  
 σον, και εκλεισε και εσφραγισεν επανω αυτου,  
 and shut up and sealed over him,  
 ινα μη πλανα ετι τα εθνη, αχρι τελεσθ  
 so that not he might deceive longer the nations, till might be ended  
 τα χιλια ετη. \* [και] μετα ταυτα δει αυτον  
 the thousand years; [and] after these it behoves him  
 λυθηναι μικρον χρονον.  
 to be loosed a little time.

<sup>4</sup> Και ειδον θronous· και εκαθισαν επ' αυτους,  
 And I saw thrones; and they sat on them,  
 και κριμα εδοθη αυτοις· και τας ψυχας των  
 and judgment was given to them; and the souls of those  
 πεπελεκισμενων δια την μαρτυριαν Ιησου  
 having been cut with an axe because of the testimony of Jesus  
 \* [και] δια τον λογον του θεου, και οιτινες  
 [and] because of the word of the God, and who  
 ου προσεκυνησαν το θηριον ουτε τη εικονι  
 not worshipped the wild-beast nor the image  
 αυτου, και ουκ ελαβον το χαραγμα επι το  
 of him, and not received the mark on the  
 μετωπον και επι την χειρα αυτων· και εζη-  
 forehead and on the hand of themselves; and they  
 σαν, και εβασιλευσαν μετα του Χριστου τα  
 lived, and they reigned with the Anointed one the  
 χιλια ετη. <sup>5</sup> \* [οι δε λοιποι των νεκρων ουκ  
 thousand years; [the but remaining ones of the dead ones not  
 εζησαν αχρι τελεσθ τα χιλια ετη.] Αυτη  
 lived till should be ended the thousand years.] This  
 η αναστασις η πρωτη. <sup>6</sup> Μακαριος και αγιος  
 the resurrection the first. Blessed and holy  
 ο εχων μερος εν τη αναστασει τη πρωτη· επι  
 the one having a portion in the resurrection the first; over  
 τούτων δ δευτερος θανατος ουκ εχει εξουσιαν,  
 such ones the second death not has authority,  
 αλλ' εσονται ιερεις του θεου και του Χριστου,  
 but they shall be priests of the God and of the Anointed one,  
 και βασιλευσουσι μετ' αυτου χιλια ετη. <sup>7</sup> Και  
 and they shall reign with him a thousand years. And

VEN, <sup>1</sup> having the KEY of the ABYSS, and a great Chain on his HAND.

<sup>2</sup> And he seized <sup>1</sup> the DRAGON,—the OLD SERPENT,—who is an ENEMY \* and <sup>1</sup> the ADVERSARY, and bound him a THOU- sand Years,

<sup>3</sup> and cast him into the ABYSS, and shut up and <sup>1</sup> sealed over him, <sup>1</sup> so that he might deceive the NATIONS no more, till the THOUSAND Years should be ended; after these he must be loosed a Short Time.

<sup>4</sup> And I saw <sup>1</sup> Thrones, (and they sat on them, and <sup>1</sup> Judgment was given them,) and <sup>1</sup> the PERSONS of THOSE who had been BENEADED because of the TESTIMONY of Jesus, and because of the WORD of GOD,—even those <sup>1</sup> who did not worship the BEAST, <sup>1</sup> nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and <sup>1</sup> reigned with the ANOINTED one <sup>1</sup> the THOUSAND Years.

<sup>5</sup> <sup>1</sup> But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the <sup>1</sup> FIRST RESURRECTION.

<sup>6</sup> \* Blessed and holy is HE who HAS a PORTION in the FIRST RESURREC- TION; over these <sup>1</sup> the SECOND Death has NO AUTHORITY, but they shall be <sup>1</sup> Priests of GOD and of the ANOINTED, <sup>1</sup> and shall reign \* with him a THOU- sand Years.

<sup>7</sup> And \* when the

\* VATICAN MANUSCRIPT, No. 1160.—<sup>2</sup> even that Adversary who deceives the whole HABITABLE, and bound him. (a.) <sup>3</sup> and—omit (a. n.) <sup>4</sup> and—omit. <sup>5</sup> But the REST of the DEAD did not live till the THOUSAND Years were ended—omit. These words were probably omitted by oversight in Vat. MS., as they are found in a n.c.—though not in the Syriac.  
 O. Both blessed and holy. O. after these things a Thousand Years.  
 7. after.

<sup>1</sup> <sup>2</sup> the ADVERSARY. (A n.) <sup>4</sup> a Thousand Years, (A.) <sup>5</sup> And, (a.) but omit- ted by A. <sup>6</sup> And the REST of the DEAD lived not (a.) <sup>7</sup> First—probably in dignity or importance.

<sup>1</sup> 1. Rev. i. 18, 19. <sup>2</sup> 2. Rev. xii. 9. <sup>3</sup> 3. Dan. vi. 17. <sup>4</sup> 4. Rev. xvi. 14, 16. <sup>5</sup> 5. Rev. xvi. 14, 16. <sup>6</sup> 6. Rev. xvi. 14, 16. <sup>7</sup> 7. Rev. xvi. 14, 16. <sup>8</sup> 8. Rev. xvi. 14, 16. <sup>9</sup> 9. Rev. xvi. 14, 16. <sup>10</sup> 10. Rev. xvi. 14, 16. <sup>11</sup> 11. Rev. xvi. 14, 16. <sup>12</sup> 12. Rev. xvi. 14, 16. <sup>13</sup> 13. Rev. xvi. 14, 16. <sup>14</sup> 14. Rev. xvi. 14, 16. <sup>15</sup> 15. Rev. xvi. 14, 16. <sup>16</sup> 16. Rev. xvi. 14, 16. <sup>17</sup> 17. Rev. xvi. 14, 16. <sup>18</sup> 18. Rev. xvi. 14, 16. <sup>19</sup> 19. Rev. xvi. 14, 16. <sup>20</sup> 20. Rev. xvi. 14, 16.

ὅταν τελεσθῇ τα χίλια ἐτη, λυθησεται ὁ  
when may be ended the thousand years, shall be loosed the  
σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ·<sup>8</sup> καὶ ἐξελευ-  
adversary out of the prison of himself; and he shall  
σεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τεσσαρσὶ  
go forth to deceive the nations those in the four  
γωνίαις τῆς γῆς, τὸν Γωγ καὶ τὸν Μαγωγ,  
corners of the earth, the Gog and the Magog,  
συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὃν ὁ ἀριθμὸς  
to assemble them for war, of whom the number  
αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.<sup>9</sup> Καὶ ἀνε-  
of them as the sand of the sea. And they  
βησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκυκλώσαν  
went up on the breadth of the earth, and encircled  
τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν  
the camp of the holy ones, and the city the  
ἡγαπημένην· καὶ κατέβη πυρ ἐκ τοῦ οὐρανοῦ  
beloved; and came down fire out of the heaven  
ἀπο τοῦ θεοῦ, καὶ κατέφαγεν αὐτοὺς.<sup>10</sup> καὶ ὁ  
from the God, and ate up them; and the  
διαβολὸς ὁ πλανῶν αὐτοὺς, ἐβλήθη εἰς τὴν  
accuser the one deceiving them, was cast into the  
λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θη-  
lake of the fire and of brimstone, where both the wild-  
ριον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθούσιν  
beast and the false-prophet; and they will be tormented  
ταὶ ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν  
day and night for the ages of the  
αἰώνων.

<sup>11</sup> Καὶ εἶδον ὄροναν μεγάλην λευκὴν, καὶ τὸν  
And I saw a throne great white, and the  
καθήμενον ἐπ' αὐτὸν, οὐ ἀπο προσώπου ἐφύ-  
one sitting on him, of whom from face  
γεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη  
the earth and the heaven, and a place not was found  
αὐτοῖς.<sup>12</sup> Καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ  
for them. And I saw the dead ones, little ones and  
μεγάλους, ἑστῶτας ἐνώπιον τοῦ θρόνου, καὶ  
great ones, having stood in presence of the throne, and  
βιβλία ἠνοιχθήσαν· καὶ ἄλλο βιβλίον ἠνεφύχθη,  
books were opened; and another book was opened,  
ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ  
which is of the life; and were judged the dead ones out of  
τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ  
the things having been written in the books, according to  
τὰ ἔργα αὐτῶν.<sup>13</sup> Καὶ ἔδωκεν ἡ θαλάσσα τοὺς  
the works of them. And gave up the sea the  
νεκροὺς τοὺς ἐν αὐτῇ, \* [καὶ ὁ θάνατος καὶ ὁ  
dead ones those in her, [and the death and the  
Ἕζης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς· καὶ  
invariable gave up the dead ones those in them; and

THOUSAND Years may be completed, †the ADVER-  
SARY will be loosed out of his PRISON,

8 and will go forth †to deceive THOSE NATIONS which are in the FOUR Corners of the EARTH, † GOG and MAGOG, † to assemble them together for War; whose NUMBER is as the SAND OF THE SEA.

9 † And they went up on the BREADTH of the EARTH, and encircled the CAMP of the SAINTS, and the BELOVED CITY; and Fire came down out of HEAVEN † from God, and consumed them.

10 † And THAT ENEMY who deceived them was cast into the LAKE of FIRE and Sulphur, † where both the BEAST and FALSE-PROPHET [were cast.] and † they will be tormented Day and Night for the AGES OF THE AGES.

11 And I saw a great white Throne, and one SITTING on it, from Whose Face † the EARTH and the HEAVEN fled away, † and no Place was found for them.

12 And I saw the DEAD, † the † GREAT and the LITTLE, standing before the THRONE; † and Books were opened; and Another † Book was opened, which is the book of the LIFE; and the DEAD were judged from the THINGS which had been WRITTEN in the BOOKS, † according to their WORKS.

13 And the SEA gave up THOSE DEAD which were in it; and DEATH and HADES gave up the DEAD which were in them; and

\* VATICAN MANUSCRIPT, No. 1160.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged each one according to their WORKS—omit. It is thought these words were omitted by the copyist, as they are found in A B C.

† 9. from GOD, omitted by A.

13. the GREAT and the LITTLE, (A.)

† 7. verse 3. † 8. verses 3, 10. † 8. Ezek. xxxviii. 2; xxxix. 1. † 8. Rev. xvi. 14. † 9. 1 Jhn. viii. 8; Ezek. xxxviii. 0, 10. † 10. verse 8. † 10. Rev. xix. 10. † 11. 1 Pet. iii. 7, 10, 11; xxi. 1. † 11. Dan. ii. 25. † 12. Rev. xix. 5. † 13. Dan. vii. 10. † 12. Psal. lxi. 23; Dan. xii. 1; Phil. iv. 3; Rev. iii. 8; xiii. 8; xxi. 27. † 12. Jer. xvii. 10; xxxiii. 10; Matt. xvi. 27; Rom. ii. 6. Rev. ii. 23; xii. 12; verse 13.



ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.]  
 were judged each one according to the works of themselves.)  
 14 Καὶ ὁ θάνατος καὶ ὁ ἄβυσσος ἐβλήθησαν εἰς  
 And the death and the invisible were cast into  
 τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δευτε-  
 the lake of the fire; this the death the second  
 ρος ἐστὶ. 15 Καὶ εἰ τις οὐχ εὑρέθῃ ἐν τῇ βιβ-  
 is. And if any one not was found in the book  
 λῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν  
 of the life having been written, was cast into the  
 λίμνην τοῦ πυρός.  
 lake of the fire.

ΚΕΦ. κα'. 21.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ  
 And I saw a heaven new and earth new; the  
 γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον,  
 for first heaven and the first earth were gone,  
 καὶ ἡ θάλασσα οὐκ ἐστὶν ἐτι. 2 Καὶ τὴν πόλιν  
 and the sea not is longer. And the city  
 τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαί-  
 the holy, Jerusalem new I saw coming  
 νουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ θεοῦ ἡτοιμασ-  
 down out of the heaven, from the God having been  
 μένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ  
 prepared as a bride having been adorned for the husband  
 αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ  
 of herself. And I heard a voice great out of the  
 οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ  
 heaven, saying; Lo, the tabernacle of the God  
 μετὰ τῶν ἀνθρώπων, καὶ σκηνώσκει μετ' αὐτῶν,  
 with the men, and he will tabernacle with them,  
 καὶ αὐτοὶ λαὸς αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ θεὸς  
 and they a people of him shall be, and himself the God  
 μετ' αὐτοὺς ἐστί, \* [ὁ θεὸς αὐτῶν.] 4 καὶ ἐξα-  
 with them \* will be, [a God of them,] and he will  
 λείψει πᾶν δακρυὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν,  
 wipe away every tear from the eyes of them,  
 καὶ ὁ θάνατος οὐκ ἐστὶ ἐτι, οὔτε πένθος οὔτε  
 and the death not shall be longer, neither mourning nor  
 κλαυγὴ οὔτε πόνος οὐκ ἐστὶ ἐτι· ὅτι τα πρῶ-  
 crying nor pain not shall be longer, because the first  
 τα ἀπῆλθον. 5 \* [Καὶ] εἶπεν ὁ καθημένος ἐπὶ  
 things passed away. [And] said the one sitting on  
 τῇ θρόνῳ· Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει  
 the throne; Lo, new all things I make. And he says  
 \* [μοι·] Γράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ  
 [to me,] Write thou; because these the words faithful ones and  
 ἀληθινοὶ εἰσι. 6 Καὶ εἶπε μοι· Γέγονε. Ἐγὼ  
 true ones are. And he said to me; It has been done. I

they were judged each one according to their WORKS.

14 And † DEATH and † HADES were cast into the LAKE OF FIRE. † THIS IS the SECOND DEATH—\* the LAKE OF FIRE.

15 And if any one was not found written in the BOOK OF THE LIFE, † he was cast into the LAKE OF FIRE.

CHAPTER XXI.

1 And † I saw a new Heaven and a new Earth; † for the FORMER Heaven and the FORMER Earth were gone, and the SEA is no more.

2 And the HOLY CITY, a new Jerusalem, I saw coming down out of HEAVEN, from GOD, prepared † as a Bride adorned for her HUSBAND.

3 And I heard a loud Voice out of the † THRONE, saying, "Behold! † the TABERNACLE of GOD is with MEN, and he will tabernacle with them, and they shall be his † People, and GOD himself will be with them—their GOD.

4 † And † he will wipe away every Tear from their EYES; † and DEATH will be no more, † nor Mourning, nor Crying; neither will there be any more Pain; † Because the former things passed away."

5 And † HE who sits on the THRONE said, † "Behold! I make All things new." And he says, "Write; Because † These words are faithful and true."

6 And he said to me, † "They have been done."

\* VATICAN MANUSCRIPT, No. 1160.—14. the LAKE OF FIRE, (A. B.)  
 —omit (A. B.) 5. And—omit. 6. to me—omit (A. B.)  
 PHA and OMKOA, both the beginning, (B.)

† 3. THRONE, (A.) 3. Peoples, (A.) 4. GOD, (A.) 4. Because, omitted by A. 6. They have been done, (A.)

† 14. 1 Cor. xv. 26, 54, 55. † 14. verse 6; Rev. xxi. 8. † 15. Rev. xix. 14.  
 † 1. Isa. lxxv. 17; lxxvi. 22; † 2 Pet. iii. 13. † 1. Rev. xx. 11. † 2. Isa. lii. 1; Gal.  
 iv. 26; Heb. xi. 10; xii. 23; xiii. 13; Rev. iii. 12; verse 10. † 3. Isa. liv. 5; lxi.  
 10; 2 Cor. xi. 2. † 4. Lev. xxvi. 11, 12; Ezek. xliii. 7; 2 Cor. vi. 16; Rev. vii. 16.  
 † 4. Isa. xxv. 8; Rev. vii. 17. † 4. 1 Cor. xv. 26, 54; Rev. xx. 14. † 4. Isa. xlii.  
 10; lxi. 3; lxxv. 10. † 5. Rev. iv. 7, 9; v. 1; xx. 11. † 6. Isa. xliii. 10; 2 Cor. v. 17.  
 † 6. Rev. xix. 6.

εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος.  
am the Alpha and the Omega, the beginning and the end.

Εἷς τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ  
1 to the one thirsting will give from of the fountain of the  
ὕδατος τῆς ζωῆς δωρεάν. 7 δ νικῶν κληρο-  
water of the life gratis; the one overcoming shall in-  
νομῆσται ταῦτα, καὶ ἐσομαι αὐτῷ θεός, καὶ  
herit these things, and I will be to him a God, and  
αὗτος ἔσται μοι ὁ υἱός. 8 Τοῖς δὲ δειλοῖς καὶ  
he shall be to me the son. To the but cowards and  
ἀπιστοῖς, καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ  
fables ones, and abominable ones, and murderers and  
πορνοῖς, καὶ φαρμακοῖς καὶ εἰδωλολατρῶν, καὶ  
fornicators, and sorcerers and idolaters, and  
πᾶσι τοῖς ψευδεῖσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ  
all the liars, the portion of them in the lake  
τῇ καίομενῃ πυρὶ καὶ θειῷ, ὃ ἐστὶν ὁ θάνατος  
in that burning with fire and brimstone, which is the death  
ὁ δευτέρος.  
the second.

9 Καὶ ἦλθε εἰς τῶν ἑπτα ἀγγέλων τῶν ἔχον-  
And came one of the seven messengers of those having  
τῶν τὰς ἑπτα φιάλας τὰς γεμούσας τῶν ἑπτα  
the seven bowls those being full of the seven  
πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ,  
plagues the last ones, and talked with me,  
λεγων· Δεῦρο, δεῖξω σοὶ τὴν νύμφην τοῦ  
saying: Come thou, I will show to thee the bride of the  
ἀρνίου τὴν γυναῖκα. 10 Καὶ ἀπῆνεγκε με ἐν  
lamb the wife. And he bore away me in  
πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ  
spirit to a mountain great and high, and  
ἐδείξε μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ,  
showed me the city the holy Jerusalem,  
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ,  
coming down out of the heaven from the God,  
11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φῶστηρ  
having the glory of the God; the luminary  
αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἱασπιδι-  
of her like to a stone most precious, as to a stone Jasper  
κρυσταλλίζοντι. 12 ἔχουσα τεῖχος μέγα καὶ  
being crystalline; having a wall great and  
ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς  
high, having gates twelve, and at the  
πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπι-  
gates messengers twelve, and names having  
γεγραμμένα, ἃ ἐπὶ τῶν δώδεκα φύλων \* [τῶν]  
been written, which is the twelve tribes [of the]  
υἱῶν Ἰσραὴλ. 13 Ἀπὸ ἀνατολῶν, πυλῶνες τρεῖς·  
sons of Israel. From east, gates three;  
ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες  
from North, gates three; from South, gates

3; and the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one; I will freely give WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR \* shall inherit these things; and I will be to him a God, and he shall be to Me a SON.

8 But as for the cowARDS, and Unbelievers, and the \* Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and ALL LIARS, —their PORTION [will be] in THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of THESE SEVEN Angels, who HAD THOSE SEVEN Bowls FULL of THOSE SEVEN LAST Plagues, came and talked with me, saying, "Come, I will show thee THE \* BRIDE, the WIFE of the LAMB."

10 And he bore me away IN Spirit to a great and high Mountain, and showed me THE HOLY CITY, Jerusalem, coming down out of HEAVEN from GOD,

11 I† having the GLOBE of GOD; ITS LUMINARY WAS like a most precious Stone, as a crytalline Jasper.

12 It had a Wall great and high; it had TWELVE Gates, and at the GATES twelve Angels, and Names inscribed, which are \* the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; \* and on the North three Gates; and on the

\* VATICAN MANUSCRIPT, No. 1160.—7. I will give to him, (a.) 8. Sinners, and Abominable, (a.) 9. woman, the BRIDE of the LAMB, (a.) 11. of the—omit (a. b.) 13. and on the West three Gates, and on the North three Gates, and on the South three Gates.

† 11. having the globe of God, omitted by A.

† 6. Rev. i. 8; xii. 13.  
† 7. Zech. viii. 8; Heb. viii. 10.  
† 8. Rev. xii. 14; Rev. xii. 15.  
† 9. Rev. xii. 7; verse 9.  
† 11. Rev. xii. 8; verse 22.

† 6. Isa. xli. 8; lv. 1; John iv. 10, 14; vii. 27; Rev. xxii. 12.  
† 8. 1 Cor. vi. 9, 10; Gal. v. 19–21; Eph. v. 5; 1 Tim.  
† 8. Rev. xx. 14, 15.  
† 10. Rev. i. 10; xii. 3.  
† 12. Ezek. xlviii. 31–34.

τρεις· απο δυσμων, πυλωνες τρεις. <sup>14</sup> Και το  
three; from west, gates thrus. And the  
τειχος της πολως εχον θεμελιους δωδεκα, και  
wall of the city had foundations twelve, and  
επ' αυτων δωδεκα ονοματα των δωδεκα αποστο-  
on them twelve names of the twelve apos-  
λων του αρνιου. <sup>15</sup> Και ο λαλων μετ' εμου,  
ties of the lamb. And the one talking with me,  
ειχε μετρον καλαμον χρυσου, ινα μετρησῃ  
had a measure a reed golden, so that he might measure  
την πολιν, και τους πυλωνας αυτης, \* [και το  
the city, and the gates of her, (and the  
τειχος αυτης.] <sup>16</sup> Και ἡ πολις τετραγωνος  
wall of her.) And the city four-angled  
κειται, και το μηκος αυτης ὅσον και το πλάτος.  
is placed, and the length of her as much as even the breadth.  
Και μετρησε την πολιν τῷ καλαμῷ ἐπὶ στα-  
And he measured the city with the reed to fur-  
διους δωδεκα χιλιαδων· το μηκος και το πλάτος  
longs twelve thousands; the length and the breadth  
και το ὕψος αυτης ἰσα ἐστι. <sup>17</sup> \* [Και μετρη-  
and the height of her equal is. (And he measured)  
σε] το τειχος αυτης ἑκατον τεσσαρακοντατεσ-  
the wall of her one hundred forty-four  
σαρων πηχων, μετρον ανθρωπου, ὃ ἐστιν ἀγγε-  
cubits, a measure of a man, which is of a mea-  
λου. <sup>18</sup> Και ἡν ἡ ἐνδομησις του τειχους  
enger. And was the building of the wall  
\* [αυτης, ἱασπις· και ἡ πολις χρυσιον καθαρον  
[of her, jasper; and the city gold pure  
ὁμοια ὕαλω καθαρω. <sup>19</sup> Και οἱ θεμελιοι του  
like to glass pure. And the foundations of the  
τειχους] της πολως παντι λιθῷ τιμῇ κεκοσ-  
wall] of the city with every stone precious having been  
μημενοι· ὁ θεμελιος ὁ πρῶτος, ἱασπις· ὁ δευ-  
adorned; the foundation the first, jasper; the sec-  
τερος, σαπφειρος· ὁ τριτος, χαλκηδων· ὁ  
ond, sapphire; the third, chalcedony; the  
τεταρτος, σμαραγδος· <sup>20</sup> ὁ πεμπτος, σαρδονυξ·  
fourth, emerald; the fifth, sardonyx;  
ὁ ἕκτος, σαρδιος· ὁ ἑβδόμος, χρυσολιθος· ὁ  
the sixth, sardius; the seventh, chrysolite; the  
ογδοος, βηρυλλος· ὁ ἐννατος, τοπαζιον· ὁ  
eighth, beryl; the ninth, topaz; the  
δεκατος, χρυσοπρασος· ὁ ἑνδεκατος, ὑακινθος·  
tenth, chrysoprasus; the eleventh, hyacinth;  
ὁ δωδεκατος, ἀμειθυτος. <sup>21</sup> Και οἱ δωδεκα  
the twelfth, amethyst. And the twelve  
πυλωνες, δωδεκα μαργαριται· ἀνα εἰς ἕκαστος  
gates, twelve pearls; in one of each  
των πυλωνων ἦν ἐξ ἑνος μαργαριτου. Και ἡ  
of the gates was of one pearl. And the  
πλατεια της πολως, χρυσιον καθαρον ὡς ὕαλος  
broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.

<sup>14</sup> And the WALL of the CITY had twelve Foundations, and \* on them Twelve Names of the TWELVE Apostles of the LAMB.

<sup>15</sup> And He who SPOKE with me, \* had a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.

<sup>16</sup> And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve \* thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.

<sup>17</sup> And he measured its WALL, a Hundred and Forty-four Cubits.—the Man's Measure, that is, the Angel's.

<sup>18</sup> And the BUILDING of its WALL was JASPER; and the CITY was pure Gold, like pure Glass.

<sup>19</sup> \* And the FOUNDATIONS of the CITY WALL were decorated with EVERY precious stone. The FIRST FOUNDATION, JASPER; the SECOND, SAPHIRE; the THIRD, Chalcedony; the FOURTH, Emerald;

<sup>20</sup> THE FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolite; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprasus; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.

<sup>21</sup> And the TWELVE Gates were Twelve Pearls; Each one of the GATES severally was of One Pearl. \* And the BROAD PLACE of the CITY was Gold, pure as transparent Glass.

\* VATICAN MANUSCRIPT, No. 1100.—18. and its WALL—omit (B.) 16. times twelve Thousand.

17. and he measured—omit (B.) 18. it was Jasper, and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20.  
‡ 12. Isa. liv. 11.

‡ 21. Rev. xxii. 2.

‡ 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1.

διζυγῆς. <sup>23</sup> Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ  
 ὁ ναὸς ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,  
 Lord the God the almighty a temple of her is,  
 καὶ τὸ ἀρνίον. <sup>23</sup> Καὶ ἡ πόλις οὐ χρεία ἔχει  
 and the lamb. And the city not need has  
 τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν  
 of the sun nor of the moon, so that they may shine  
 αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν,  
 in her; the for glory of the God enlightened her,  
 καὶ ὁ λυχνὸς αὐτῆς τὸ ἀρνίον. <sup>24</sup> Καὶ περικα-  
 and the lamp of her the lamb. And shall  
 τήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς.  
 walk the nations by means of the light of her.  
 Καὶ οἱ βασιλεῖς τῆς γῆς φερούσι τὴν δόξαν καὶ  
 And the kings of the earth bring the glory and  
 τὴν τιμὴν αὐτῶν εἰς αὐτήν· <sup>25</sup> καὶ οἱ πύλῳνες  
 the honor of themselves into her; and the gates  
 αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· (νύξ γὰρ οὐκ  
 of her not not may be shut day; (night for not  
 ἐστὶ ἐκεῖ·) <sup>26</sup> καὶ οἰκοῦσι τὴν δόξαν καὶ τὴν  
 will be there;) and they shall bring the glory and the  
 τιμὴν τῶν ἔθνων εἰς αὐτήν. <sup>27</sup> Καὶ οὐ μὴ  
 honor of the nations into her. And not not  
 εἰσελθῇ εἰς αὐτὴν παν κοινὸν, καὶ ποιοῦν βδε-  
 may enter into her every thing common, and doing as a  
 λυγμία καὶ ψευδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῇ  
 domination and a falsehood; if not those having been written in the  
 βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.  
 scroll of the of life of the lamb.

ΚΕΦ. κβ'. 22.

<sup>1</sup> Καὶ εἰδείξε μοι ποταμὸν ὕδατος ζωῆς \* [λαμ-  
 And he showed to me a river of water of life [bright-  
 πρὸν] ὡς κρυσταλλόν, ἐκπορευόμενον ἐκ τοῦ  
 as a crystal, proceeding out of the  
 θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου. <sup>2</sup> Ἐν μεσῷ τῆς  
 throne of the God and of the lamb. In midst of the  
 πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ  
 broad place of her and of the river on this side and  
 ἐντεῦθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα,  
 on that side a wood of life, bearing fruits twelve,  
 κατὰ μῆνα ἕκαστος ἀποδίδουν τὸν καρπὸν  
 according to month each one yielding the fruit  
 αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν  
 of itself, and the leaves of the wood for healing  
 τῶν ἔθνων. <sup>3</sup> Καὶ παν κατάθεμα οὐκ ἐστὶ ἐτι  
 of the nations. And every curse not shall belong;  
 καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ  
 and the throne of the God and of the lamb in her  
 ἐστὶ, καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ·  
 shall be, and the bond-servants of him shall publicly serve him;

<sup>23</sup> And I saw no Temple in it; for the LORD GOD, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

<sup>23</sup> And I the CITY has no Need of the SUN, nor of the MOON, that they might give light to it; for the GLORY of GOD enlightened it, and its LAMP is the LAMB.

<sup>24</sup> And I the NATIONS will walk by means of its LIGHT, and the KINGS of the EARTH bring their GLORY into it;

<sup>25</sup> and I its GATES shall not be shut by Day; for there will be no Night there;

<sup>26</sup> and they shall bring the GLORY and the HONOR of the NATIONS into it.

<sup>27</sup> I And nothing common, and that practises Abomination and Falsehood may by any means enter it; but THOSE ENROLLED in I the BOOK of LIFE of the LAMB.

CHAPTER XXII.

<sup>1</sup> And he showed me I a River of Water of Life, bright as Crystal, proceeding from the THRONE of GOD and the LAMB.

<sup>2</sup> I In the Midst of its BROAD PLACE, and of the RIVER, on this side and on that, was I a I Wood of Life, bearing twelve Fruits, yielding for each Month its OWN FRUIT; and the LEAVES of the WOOD were I for the HEALING of the NATIONS.

<sup>3</sup> And I there will be no more any Accursed thing; I and the THRONE of GOD and of the LAMB will be in it, and his SERVANTS will serve him;

\* VATICAN MANUSCRIPT, No. 1100.—<sup>23</sup> give light; for the glory itself of God, (b.)  
<sup>24</sup> bring for him the glory and Honor of the nations into it, (b.) <sup>26</sup> to enter into it, (a.)  
 1. bright—omit.

† 2. See Note on Rev. 11. 7.

† 23. John iv. 23.      † 23. Isa. xlv. 23; 1x. 10, 20; Rev. xlii. 5; verse 11.      † 24. Isa. lx. 3, 4, 11; 1xvi. 12.      † 25. Isa. lx. 11.      † 25. Isa. lx. 20; Zech. xiv. 7; Rev. xlii. 8; 1x. 17.      † 26. Isa. xlv. 8; 1li. 1; 1x. 21; Rev. xlii. 14, 15.      † 27. Phil. iv. 8; Rev. 1li. 8; xlii. 8; 1x. 12.      † 1. Ezek. xlvii. 1; Zech. xiv. 8.      † 2. Ezek. xlvii. 13; Rev. xli. 21.      † 3. Gen. 11. 9; Rev. 11. 7.      † 3. Rev. xli. 34.      † 3. Zech. xiv. 11.      † 3. Ezek. xlviii. 35.



εσται. <sup>13</sup> Εγώ το Α και το Ω, ὁ πρῶτος και shall be. I the Alpha and the Omega, the first and ὁ εσχάτος, ἡ ἀρχὴ και το τέλος. <sup>14</sup> Μακα- the last, the beginning and the end. Blessed

ριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ, ἵνα those doing the commandments of him, so that εσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, shall be the authority of them over the wood of the life, και τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν. and by the gates they may enter into the city.

<sup>15</sup> Ἐξω οἱ κύνες και οἱ φαρμακοὶ και οἱ πόρνοι Outside the dogs and the sorcerers and the fornicators, και οἱ φονεῖς και οἱ εἰδωλολάτραι, και πᾶς ὁ and the murderers and the idolaters, and every one the φίλων και ποιών ψεῦδος. <sup>16</sup> Εγώ Ἰησοῦς ἐπέμ- enclosing and doing falsehood. I Jesus sent

ψα τὸν ἀγγέλου μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ the messenger of me to testify to you these things to ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα και το γένος the congregations; I am the root and the off-spring Δαυὶδ, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωῒνος. <sup>17</sup> Καὶ of David, the star the bright the morning. And

το πνεῦμα και ἡ νύμφη λεγουσιν· Ἐρχοῦ· και ὁ the spirit and the bride say, Come thou; and ὁ ακουὼν εἰπάτω· Ἐρχοῦ· και ὁ διψῶν ἐρχε- one hearing let him say, Come thou; and the one thirsting let him θῶ, ὁ θέλων λαβετω ὕδωρ ζωῆς δωρεάν. come, the one willing let him take water of life gratis.

<sup>18</sup> Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς Testify I to all to the one hearing the λογους τῆς προφητείας τοῦ βιβλίου τούτου· words of the prophecy of the scroll this; Ἐὰν τις ἐπιθῇ ἐπ' αὐτὰ, ἐπιθήσει ὁ θεὸς ἐπ' If any one may add to them, will add the God to

αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ him the plagues those having been written in the βιβλίῳ τούτῳ· <sup>19</sup> καὶ εἰ τις ἀφελῇ ἀπὸ τῶν scroll this; and if any one may take away from the λογῶν τοῦ βιβλίου τῆς προφητείας ταυτῆς, words of the scroll of the prophecy this,

ἀφείλει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπο τοῦ ξύλου τῆς will take the God the portion of him from the wood of the ζωῆς, και ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγ- life, and out of the city the holy, of those having

ραμμένων ἐν τῷ βιβλίῳ τούτῳ. <sup>20</sup> Λεγεί ὁ written in the scroll this. He says the μαρτυρῶν ταῦτα· Ναι ἐρχεμαι ταχύ. Ἀμην, one testifying these things, Yes I come speedily. So be it, ἐρχοῦ, κυρίε Ἰησοῦ. come thou, O Lord Jesus.

<sup>21</sup> Ἡ χάρις τοῦ κυρίου Ἰησοῦ †[Χριστοῦ] The favor of the Lord Jesus [Anointed] μετὰ πάντων †[τῶν ἁγίων.] with all [of the holy ones.]

<sup>13</sup> † I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

<sup>14</sup> Blessed are those who † WASH their ROBES, so that their RIGHT may be † to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

<sup>15</sup> † Without are the DOGS, and the SORCERERS, and the FORNICATIONERS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

<sup>16</sup> † I Jesus sent my AN- GEL to testify to you these things in the CONGREGA- TIONS. † I am the ROOT and the OFFSPRING of DAVID, the BRIGHT MORNING STAR.

<sup>17</sup> And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

<sup>18</sup> † I testify to Every one who HEARS the WORDS of the PROPHECY of this book, † If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this book;

<sup>19</sup> And if any one take away from the WORDS of the BOOK of this PROPHECY, God will take away his PART from † the WOOD of the LIFE, † and out of the HOLY CITY,—which have been WRITTEN of in this book.

<sup>20</sup> HE who TESTIFIES these things says, "Yes, † I am coming speedily." Amen! Come! Lord Jesus.

<sup>21</sup> The FAVOR of the LORD Jesus be with All. †

† 14. WASH their ROBES, (A. D.) SAINTS, omitted by A.

21. Anointed omitted by A. Subscription—APOCALYPSE OF JOHN, (A.)

21. of the

† 13. Rev. i. 8, 11.

† 14. Rev. ii. 7.

† 15. Gal. v. 17—21.

† 16. Rev. v. 3.

† 18. Deut. iv. 2; xii. 32; Prov. xii. 6.

† 19. verses 2, 14.

† 20. Rev. xii. 2.

† 20. verse 12.



# ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,  
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

## BOOKS OF THE NEW TESTAMENT.

**AARON**, [*a teacher, lofty*,] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.

**AARON'S ROD** that blossomed, Heb. ix. 4. See the account, Num. xvii.

**AHADDON**, [*the Destroyer*,] king of the locusts, and angel of the abyss, Rev. ix. 11.

**ABEL**, [*venusly*,] the second son of Adam and Eve. His history, Gen. iv. 9-11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. x. 1. 24; called "righteous" by Jesus, Matt. xxiii. 35.

**ABILENE**, [*the father of mourning*,] a Province of Co.-o-Syria, between Libanus and Anti-Libanus.

**ADOMINATION OF DESOLATION**, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

**ABRAHAM**, [*father of a multitude*,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldaea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23; and "heir of the world," Rom. ix. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11-16.

**ABRAHAM'S BOSOM**.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke x. 1. 22.

**ABYSS**, a very deep pit, referring often to that vast body of water which in Jewish opinion was "laid up in some cavernous receptacle within the earth." It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.

**ACHLADAMA**, [*the field of blood*,] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 3; Acts i. 18, 19.

**ACHAIA**, [*grief, trouble*,] a Province of Peloponnesus; also, a Province including all the south part of Greece.

**ACHAICUS**, a native of Achaea, 1 Cor. xvi. 17.

**ACTS OF APOSTLES**—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 66. The chief design of the writer ap-

pears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

**ADAM**, [*earthly*,] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

— **SECOND**—Christ so called, 1 Cor. xv. 2<sup>a</sup>, 45-47.

**ADOPTION**, or *Sanctification*, from *adothesia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.



employs as his special agent; to the agents of every creature. Testament authors speak of angels, congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word *enggetes* is occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.

ANNA, [*gracious*,] a prophetess and widow, of the tribe of Asher. Luke ii. 26—38.

ANNAS, [*one who answers*,] an high priest of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.

ANointed, The—the English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to these offices of Prophet, Priest, and King. See Ps. ii. 6; xlv. 7; lxxix. 10; cx. 4, lxxxi. 1; Luke iii. 22; iv. 18; Acts x. 38.

ANOINTING, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23—33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed Saul, (1 Sam. x. 1,) and David, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxi. 6, 10; 2 Sam. xiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.

ANtichrist, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.

ANTIOCH, [*speedy as a chariot*,] Two cities of this name are mentioned in Scripture; 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antakia*. Here the disciples of Christ were first styled Christians, Acts xi. 26. 2. *Antioch*, now *Akakehr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.

ANTIPAS, [*against all*,] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royalty. Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.

ANTIPATRIA, [*against the father*,] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of *Antipater*, the father of Herod.

APOLLONIA, [*destruction*,] a town of Macedonia, 20 miles E. by S. of Thessalonica. Acts xvii. 1.

APOLLOS, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.

APOLLYON, [*a destroyer*,] answering to the Hebrew name *Abaddon*. Rev. ix. 11.

APostle, *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as *God's Apostle*, John xvii. 18; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as *his Apostles*; and to those persons sent out by congregations, such as, Barnabas,

NICUS, [*a man excelling others*,]

7. This word, both in the Greek and languages, signifies a messenger, office, and not the nature of the word occurs 183 times in the Testament, and is applied to celestial men, good and bad; to the pestilence, and every creature

Timothy, &c., as Apostles of

[that produces,] Philemon 2.

PIPERNO, a town of Italy, near the town of Piperno, on the road to Rome, about 40 miles S. E. of Rome. Acts xii. 15.

PLA, [an eagle,] a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.

ARABIA, [evening, wild, and desert,] a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia Felix, or the Happy, in the south, which is very fertile; 2. Arabia Petrea, or the Rocky, in the north-west, including Idumea; and 3. Arabia Deserta, or the Desert, in the north and north-east. The Ismaelites chiefly peopled this region. Mentioned historically, 1 Kings x. 1-5; 2 Chron. ix. 1-14; Gal. i. 17; prophetically, Isa. xli. 13; Jer. xxv. 24.

ARABIAN, mentioned Acts ii. 11.

ARCHANGEL, or the chief angel, alluded to 1 Thess. iv. 16; Jude 9.

ARCHELAUS, [the prince of the people,] a king under Cesar, and son of Herod the Great. Matt. ii. 22.

ARCHIPPUS, [governor of horses,] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.

AREOPAGITE, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from

AREOPAGUS, [the hill of Mars,] which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.

ARETAS, [one that pleases,] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.

ARIMATHEA, [a town, dead to the Lord,] or RAMAN, a town of Judea, supposed to be the modern Ramla, on the road to Joppa. N. W. of Jerusalem, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.

ARISTARCHUS, [a good prince,] Paul's companion and fellow-prisoner, Acts xix. 20; xx. 4; xxvi. 2; Col. iv. 10; Philemon 24.

ARK, [Noah's,] described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.

ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its history, Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi. 1; xv. 24-29; 2 Chron. v. 2, 13, 14; Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.

ARMAGEDDON, [mountain of destruction,] a place in Samaria, east of Cesarea; the mountain of Megiddon, or Megiddo, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pasture. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.

ARMOR, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.

ARTHEMAS, [whole, sound,] a disciple sent by Paul into Crete, instead of Titus, Titus iii. 13.

ASCENSION OF CHRIST, account of, Mark xvi. 19; Luke xxi. 50, 51; Acts i. 1-12.

IN TO HEAVEN, a symbol of the assumption of political dignity, Rev. xi. 12.

ASIA, [muddy, boggy,] in the New Testament, sometimes means Asia Minor, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycania, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.

ASSOS, [approaching,] a seaport of Asia Minor, in Mysia, 37 miles W. of Adramyttium, now called Beiram. Acts x. 13, 14.

ASYNCRITES, [uncomparable,] a disciple at Rome. Rom. xvi. 14.

ATHENS, [without increase, of Minerva,] the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 800 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-34.

ATONEMENT, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of *at-one-ment* attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.

ATTALIA, [that increases,] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.

AUGUSTUS, [venerable,] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.

AZOR, [a helper,] the son of Eliakim, Matt. i. 13.

AZOTUS, [pillage,] or Asnnon, now *Ezoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, [confusion,] capital of Babylon, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

BABYLON, (Mystical,) Rev. xiv. 8; xvi. 10; xviii. xviii.

BALAAAM, [the old age, or ancient of the people,] a prophet of the city of Bosor, on the Euphrates; his history, Num. xxii-xxiv; xxi. 8; Josh. xiii. 22; his sin mentioned, Deut. xxiii. 4; Jude ii. 2; 2 Pet. ii. 15; Rev. ii. 14.

BAPTIZE, *bapto*, baptizo. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 70 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse*, *dip*, or *plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour*, *dip*, and *sprinkle*, occurring in Lev. xiv. 15, 16, "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *pour*, *topour*, *rains*, to *sprinkle*; and *bapto*, to *dip*. BAPTISM, *baptisma*, *baptismus*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptismus* 4 times.

**BAPTISM BY FIRE.** To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10-12.

**IN THE HOLY SPIRIT.** Promised by Jesus, Acts i. 8; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts x. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

**BARABBAS, [son of shame, confusion,]** a noted criminal at Jerusalem. Matt. xxvii. 16-21; Mark xv. 6-11; Luke xxiii. 18-25; John xviii. 40.

**BARACHIAS, [who blesses God,]** the father of Zachariah, mentioned Matt. xxiii. 35.

**BAR-JESUS, [son of Jesus,]** in Arabic his name was Elymas. See Elymas.

**BAR-JONAH, [the son of a dove, or of Jonah,]** a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15-17. See Peter.

**BARNABAS, [son of exhortation,]** a disciple of Jesus, and Paul's companion in labor; mentioned Acts iv. 36, 37; xi. 22-30; xii. 25; travels with Paul, Acts xiii-xv. 35; separates from him, Acts xv. 36-39; his error alluded to, Gal. ii. 1-13.

**BARISABAS, [son of rest,]** Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

**BARTHOLOMEW, [a son that suspends the waters,]** one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

**BAUTIMEUS, [son of the honorable,]** mentioned Matt. xi. 19-23; Mark x. 46-52.

**BEDS.** Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 10; Mark ii. 4-11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. Bed is a symbol of great tribulation and anguish. Rev. ii. 22.

**BEELZEBUB, or BAAZEBUB, [god of the fly,]** an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled Beelzeboul, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24; Luke xi. 18.

**BENJAMIN, [son of my right hand,]** Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

**BEREA, [heavy, weighty,]** a town of Macedonia now called Veres; Acts xvii. 10, 15.

**BERNICE, [one that brings victory,]** daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxi. 23.

**BETH-EL—see PASTORAL STONES.**

**BETHAIA, [house of passage,]** a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

**BETHANY, [house of weeping, of affliction,]** a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

**BETH-ESDA, [house of mercy,]** a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2-15.

**BETHLEHEM, [house of bread,]** a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was styled *Bethlehem of Judah, or Bethlehem Ephratah*, (Micah v. 2,) to distinguish it from another *Bethlehem in Zebulun*, near Nazareth, Josh. xix. 15.

**BETHPAGE, [a place of sign,]** a village on Mount Olivet, near Bethany, and nearly 3 miles E. of Jerusalem.

**BETHSAIDA, [a house of fruits,]** a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 41; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

**BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau, sold his birthright to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the double portion.**

**BISHOP, episcopus, Overseer; synonymous with Elder, and Shepherd. See Elder.**

**BETHYNNIA, [violent precipitation,]** a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

**BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; xvi. 21; xiv. 3; Lam. iv. 8; v. 10; Joel ii. 6; Nahum ii. 10.**

**BLASPHEMY, Blasphemy, speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 29, 29; Luke xii. 10.**

**BLASTUM, [that kills and brings forth,]** Chamberlain to Herod, Acts xii. 20.

**BLEMISH, no animal having any was to be sacrificed, Lev. xxii. 10; Deut. xv. 21; xviii. 1; Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.**

**BLINDNESS, instances of, Gen. xxi. 31; Syrians, 2 Kings vi. 18; Paul, Acts ix. 8-19; Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30-34; Mark viii. 22; x. 46, 51; Luke iv. 18; vi. 21; John ix. 1. A symbol of ignorance.**

**BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. xii. 17; vii. 26; xviii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 20. The blood is the life of the animal, and wholesome for food; besides, the fat and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 3; Ezek. xiv. 19; Rev. xiv. 20. To turn waters into blood is to enervate nations in war.**

**BLOOD OF CHRIST, redemption through it, Eph. i. 7; Col. i. 14; Rev. v. 9, 10, 12, 14. Flow through it, Heb. x. 29; cleanse from it, 1 John i. 7; Rev. i. 5; the wine of the Lord's supper called his blood, and the blood of the New Covenant, Matt. xxvi. 28.**

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant, Heb. xiii. 20.

**BOANEIGES**, [sons of thunder,] a name given to James and John, Mark iii. 17.

**BODY**, either natural or spiritual, Man's body, in its present state, is called *natural*, in distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; to be *changed* at the resurrection, 1 Cor. xv. 4-51; Phil. iii. 21; 1 John iii. 2. The Christian Church is called the *body of Christ*, Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12-27, &c. All Christians are members of this body; and it to be *one* with all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the *bread* is called the *body of Christ*, that is, the representation of his body, which is broken in remembrance of him.

**BOOK**, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hieroglyphic works were written on lead; the Roman laws on brass; God's on stone; and Solomon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree,) means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xix. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word, *volvo*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5. See Exod. xxxii. 32; Rev. xiii. 8; xxi. 27; xxi. 19.

**BOOKS**, mentioned, but now extant; of the wars of the Lord, Num. xxi. 14, of *Isaiah*, John. x. 17; 2 Sam. i. 18; of *Samuel* concerning the kingdom, 1 Sam. x. 25; of *David*, 1 Kings iv. 32, 33, of the chronicles of *David*, 1 Chron. xvi. 24; of the acts of *Samson*,

1 Kings xi. 41; of *Nathan*, *Samuel*, and *Isaiah*, 1 Chron. xxi. 20; of *Ahijah the Shilonite*, 2 Chron. ix. 29; of the visions of *Isaiah*, 2 Chron. ix. 29; of *Isaiah*, 2 Chron. xii. 15; of *Isaiah*, 2 Chron. xx. 31; of the sayings of the *Seers*, 2 Chron. xxxiii. 19; *Paul's epistle to the Laodiceans*, Col. iv. 16.

**BOSOR**, [taking away,] the father of Balsam, 2 Pet. ii. 15; also called *Beor*, Num. xxi. 8.

**BOTTLES** were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

**BOWELS**, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

**BREAD** is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

**BREAKING OF BREAD**, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 42; xi. 11; xvii. 35. Also, to what is emphatically styled, "the breaking of the loaf," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts x. 6; 1 Cor. x. 16; xi. 23.

**BREASTPLATE**. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15-30; xxxix. 6-11.

**BRETHREN** (in Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 31, 32; Gal. vi. 1; 2 Thess. iii. 15-16; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

**BRIDE**, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xiv. 10-15; 2 Cor. xi. 2; Rev. xix. 7-9. The heavenly Jerusalem so called, Rev. xxi. 9.

**BRIDEGROOM**, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1-13.

**BRIMSTONE** and *fire*, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psa. xi. 6; Ezek. xxxiii. 23. A symbol of destruction, Deut. xix. 23; Job xviii. 15; Rev. xix. 20, &c.

**CATAPIAS**, [a searcher,] a high priest of the Jews, and son-in-law to Annas; mentioned John xi. 50, 51; xviii. 15, 16.

**CAIN**, [possession,] the first-born son of Adam; his history, Gen. iv. alluded to, 1 John iii. 12; Jude 11.

**CALL**, to invite, from *calleo*, to call, which occurs about 150 times, and *procalleo*, to call to one, about 30 times.

**CALLED**, *Alleo*, derived from the above, occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

**CALLING**, *Alleo*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling,

**CALVARY**, or **GOLGOTHA**, [*the place of a skull*], a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xiii. 31.

**CAMEL**, [*carrier*], a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore. (See Matt. iii. 4; Matt. xi. 8;) or sackcloth. (Rev. vi. 12;) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.

**CANA**, [*rest, possession*], a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jelil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1-11.

**CANAAN**, [*merchant, trader*], the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7, xiii. 14-17; xv. 19-21; xvii. 8; Gal. iii. 16-18, its boundaries described, Exod. xxi. 31; Num. xxxiv. 1-12; Josh. i. 4; conquered by Joshua. Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names. *Canaan*, Gen. x. 15-20; vii. 31. *Land of Shinar*, Heb. xi. 9; *Land of the Hebrews*, Gen. x. 16; *Land of Israel*, He-

quently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*, Zech. ii. 12; and *Palestine*, Exod. xv. 14.

**CANDACE**, [*she possesses conviction*], the name of an Ethiopian queen, Acts viii. 27.

**CANDLESTICK**, or **LAMPSTAND**, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 20.

**CAPERNAUM**, [*the field of repentance, city of comfort*], a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24; xvii. 23; Mark i. 31-35; ii. 1; John vi. 17, 50.

**CAPPADOCIA**, [*a sphere*], a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.

**CASTOR** and **POLLUX**, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship. Acts xviii. 11.

**CAPTIVITY**. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The *Assyrian* captivity, mentioned, 2 Kings xviii. 9-13; the *Babylonian*, Jer. xxv. 12; and the *Roman* captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings and great men who had captivated others; a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.

**CEDRON**, or **KIDRON**, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 1 Sam. xv. 23; Jer. xxxi. 40; John xvii. 1.

**CENCHREA**, a port of Corinth, now called Kikriea, whence Paul sailed for Ephesus. Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Rom. xvi. 1.

**CENTURION**, a Roman commander of a hundred soldiers, Matt. viii. 5-13; xvii. 54; Luke vii. 2-10; xxiii. 47; Acts x. 27, 40.

**CEPHAS**, [*a rock, or stone*], a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.

**CESAR**, [*one cat out*], a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are *Augustus*, Luke ii. 1; *Tiberius*, Luke iii. 1; 22; *Claudius*, Acts xi. 58; and *Nero*, Acts xv. 8; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

**CESAREA**, often called *Cesarea of Palestine*, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Caesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x. 1; xi. 1-8; also Philip the Evangelist, Acts vii. 40; xxi. 8; and here Paul made one of his noblest defences, Acts xx. -xxvii. 1.

**CESAREA PHILIPPI**, a town three or four miles east of Dan, near the eastern source

of the Jordan; anciently called Peneas, now Banias. It was enlarged and embellished by Philip the Tetrarch; and called Cesarea in honor of Tiberias Caesar; and the name of Philippi was added to distinguish it from Cesarea on the Mediterranean. Mentioned Matt. xvi. 13; Mark viii. 27.

**CHALCIPOLONY.** See **PRECIOUS STONES**.  
**CHANGES of Jesus** to the apostles, Matt. x. 1. 2; to the seventy, Luke x. 1-13; to Peter, John xxi. 15-19; to the apostles before his ascension, Matt. xxviii. 18-20; Mark xvi. 15-16; of Paul to the elders of Ephesus, Acts xi. 17-32.

**Charges with them**, Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Nazarism were to offer when the time of the vow was to be accomplished; whoever paid a part of those expenses were reputed to partake in the merits of him who fulfilled the vow.

**CHARRAN**, or **HARAN**, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 100 miles E. N. E. of Antioch. Acts vii. 4.

**CHASTITY**, recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 6; an example of it in Joseph, Gen. xxxix. 7; in Job, xxxi. 1-11.

**CHERUBIM**, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. 1; x. Rev. iv. 7; or as images wrought in tapestry, gold, or wood, Exod. xxvii. 25; xxviii. 7; Ezek. xii. 25; as having a plurality of faces, Exod. xxv. 20; Ezek. x. 14; xii. 18; and wings, 1 Kings vi. 27; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and powers of creation in harmonious and perfect union, being a winged figure, like a man in form, full of eyes, and with a four-fold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 23-30; viii. 6. It is probable that the *seraphim* of Isaiah, (chap. vi.) the *cherubim* of Ezekiel, (chap. i.) and the *living creatures* of John, (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately discovered by Layard at Ninevah, were imitations of the Hebrew cherubs.

**CHIEF CAPTAIN of the Band**; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antonia.

**CHILDREN**, to be instructed, Gen. xviii. 10; Deut. iv. 9; vi. 6; xi. 18; Psa. lxxviii. 5; Eph. vi. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 6; xiii. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke ii. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3; smiting of parents punishable with death, Exod. xxi. 15; Lev. x. 9; Deut. xxi. 18. Jesus calls his disciples children, John xiii. 23. Christians called so by the apostles, Gal. iv. 19; 1 John ii. 1.

**CHILDREN** "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.

"of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

"of the prophets,"—their disciples, pupils, followers, Acts iii. 25.

"of the resurrection," Luke xx. 26. A term equivalent to "the raised up."

**CHINEROTH**, Lake of, the same as Genesareth,—which see.

**CHIOS**, [*open or opening*,] an island of the Aegean sea, over against Smyrna, now called Scio. Acts xx. 15.

**CHLOE**, [*green herb*,] a Corinthian convert, mentioned 1 Cor. i. 11.

**CHORAZIN**, [*the secret*,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry. Matt. x. 21; Luke x. 13.

**CHOSEN**, *eklektos*, elect, chosen. This word is found 28 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 16, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.

**CHRIST**. (See *Anointed*.) A Greek word answering to the Hebrew word, Messiah, and signifying the anointed or consecrated one, the Messiah—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellation, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, *Christ* is sometimes used as a proper name instead of *Jesus*.

*Christi, Felix*, our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Corbala lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.

**CHRISTIAN**, *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xvi. 23; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.

**CHRYSOLITE**. See **PRECIOUS STONES**.

**CHRYSOPEASUS**. " "

**CHURCH**. See **CONGREGATION**.

**CILICIA**, [*which rolls or overturns*,] a country in the south of Asia Minor, at the east of the Mediterranean Sea: its capital was Tarsus. Acts xxi. 30.

**CIRCUMCISION**, a *cutting around*, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.

**CITY**, *Babylon*, the Great City, Rev. xxi. 2.

- xiv. 8; xvi. 19; xvii. 15; xviii. 10, 16, 18, 21; *Jerusalem*, the Great City, Rev. xxi. 10; the Holy City, Rev. xxi. 2; xxi. 19. A city is the symbol of a corporate body, under one and the same police.
- CLAUDA**, [*a lamentable voice*], a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xviii. 16. It is now called *Gozze*, and is occupied by about thirty families.
- CLAUDIA**, [*lame*], a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.
- CLAUDIUS**. See *Cressa*.
- LYSIAS**, the Roman tribune, mentioned Acts xxi. 33; xxii. 24; xxiii. 20.
- CLEAN** and **UNCLEAN**, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. 1; Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 45; xx. 25-26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.
- CLEMENT**, [*mild, gold, merciful*], mentioned Phil. iv. 3.
- CLEOPAS**, [*the whole glory*], the husband of Mary, John xix. 25, called also *Alphaeus*,—which see. The one mentioned in Luke xiv. 18, was probably a different person.
- CLOUD**, an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Isa. xlviii. 11, 12; xlvii. 2; and of Christ, Rev. xiv. 14-16.
- "of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.
- CLOVEN TONGUES**, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.
- CNICUS**, [*dedicated to Venus*], a city and promontory of Asia Minor, Acts xxvii. 7.
- COAL**, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.
- COAT**. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat
- was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxiix. 7; John xix. 13. Such coats are still worn by Arabs, and are considered of great value.
- COCK-CROWING**. In Matt. xxvi. 34, our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xii. 34; John xiv. 28. But according to Mark xiv. 30, he says, "before the cock crow twice, thou shalt deny me thrice." These passages may be reconciled by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labor, was called by way of eminence, "the cock-crowing," and to this alone, Matthew, giving the general sense of our Savior's warning to Peter refers; but Mark more accurately recording his very words, mentions the two cock-crowings.
- COHORT**, a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.
- COLLECTION** for poor believers, Acts xxi. 29; Rom. xv. 26-28; 1 Cor. xvi. 1; 2 Cor. viii. 1-4; ix. 1.
- COLCERSE**, [*punishment, correction*], a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 62, while Paul was yet living. It was soon rebuilt. It is now called *Clonos*.
- COLOSSIANS**, Epistle to, written by Paul, from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—viz., the call of the Gentiles to a participation in the *hope of the glad tidings*, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.
- COLT**, [*the foal of an ass*]. The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophecy identically imports a previous understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 33, 34,) "and they," (the owners,) "let them go," Mark xi. 6.
- COMFORTER**, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 26; xv. 26, xvi. 7. 1 John ii. 1. *Comforter* is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.
- COMMON**, profane, ceremonially unclean.

The Greek term *koinos*, properly signifies *what belongs to all*, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 11.

**COMMON**, "had all things common, Acts ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

**CONCISION**, (*cutting*), a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 2.

**CONGREGATION**, *ekklesia*, occurs 114 times, and is derived from *ekkaloun*, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

**CONSCIENCE**, occurs in the common version 30 times, and once in the plural form, 1 Cor. v. 11, for which we have in the original, *sunesis*, compounded of *sun*, together, and *eides*, to see or know,—in Latin *conscientia*: whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xiv. 16; *weak*, 1 Cor. viii. 7; *deceit*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

**CONTENTMENT** recommended, Prov. xxv. 8, 9; Heb. xiii. 5; 1 Tim. vi. 6; Instances of, Gen. xxviii. 9; 2 Sam. xix. 35—37; 2 Kings. iv. 13; Phil. iv. 11.

**CONVERSATION**, edifying, recommended, Matt. xii. 35; xiv. 14—32; Col. iii. 10; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 26; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

**COOS**, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrates*, the famous physician, and *Appellus*, the eminent painter, were natives of this island. It is now called Stanchio.

**COPPER**, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *brass* occurs in the common version, it should be rendered *copper*.

**CORBAN**, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11—13.

**CORINTH**, (*which is call'd, beauty*), a celebrated city of Greece, in the north part of

the Peloponnesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years. Acts xviii. 1.

**CORINTHIANS**. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success. Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His chief design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul, having tested his power in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

**CORNELIUS**, [*of a horn*], a pious Roman centurion, stationed at Cesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

**CORNELI-STONE**, a massive stone, usually distinct from the foundation, Jer. li. 38; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Bealbek, twenty-eight feet long, six and a half feet wide, and four feet thick.

**COUNCIL**, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the *Sanhedrim*.



- This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.
- COVENANT**, *diatheke*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xvii. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The new and better covenant, mentioned Heb. viii. 6, 8, 10.
- COVETOUSNESS**, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7. xiii. 9; censured, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lviii. 17; Jer. vi. 12. 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.
- CRESCENS**, [*growing, increasing*], a person mentioned 2 Tim. iv. 10.
- CRETANS**, inhabitants of Crete, Titus i. 12.
- CRETE**, [*Ashy*], an island at the mouth of the Aegean sea, between Rhodes and Peloponnesus. Acts xviii. 7. It is now called *Candia*.
- CRISPUS**, [*carid*], the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 6; and baptized by him, 1 Cor. i. 14.
- CROSS**, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, +, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.
- CROWN**, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxi. 11; 2 Sam. i. 10; xii. 20. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxi. 5. Christ is said to have a "crown of gold," and "many crowns," Rev. xii. 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, 1 Pet. v. 4, also incorruptible, 1 Cor. ix. 25.
- CRUCIFY**, to put to death by the cross. Figuratively, it means to subdue our evil propensities.
- CRUCIFIXION**, HOUR OF.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning. Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.
- CRYSTAL**, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *fiat* in Gen. xxi. 40; Job xxi. 10, and Jer. xxv. 10; and *ice* in Job vi. 16, xix. 24, and Psa. cxlvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xlii. 1.
- CUBIT**, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.
- CUMMIN**, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxviii. 25; Matt. xliii. 23.
- CUP**. This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. xi. 13; xlii. 2; 1 Kings vii. 23. In a figurative sense, as an emblem of prosperity, See Psa. xi. 6; xvi. 5; xliii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Psa. lxxv. 8; Rev. xiv. 8, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.
- CURSE**, after the fall, Gen. iii. 14-19; of Cain, ix. 11; subjoined to the law, Deut. xxvii. 15-26; of the Israelites, if disobedient, Lev. xxvi. 14-39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Psa. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *blow*. It is actually often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 13.
- CYPRIUS**, [*fair, fairness*], a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 10; the gospel preached there, Acts xi. 19; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 39; xvii. 4.
- CYRENE**, [*a wall, coldness*], a city of Lybia in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 1; xi. 10.
- CYRENIUS**, [*one who governs*], a governor of Syria. Luke ii. 2.
- DALMANUTHA**, [*bucket, branch*], a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.
- DALMATIA**, [*deceitful lamps*], the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.
- DAMARIS**, [*little woman*], an Athenian lady, who was converted by Paul, Acts xvii. 34.
- DAMASCENES**, [*of Damascus*], 2 Cor. xi. 33.
- DAMASCUS**, [*similitude of burning*], the most ancient city on record, and long the capital of Syria: first mentioned in Gen.

xiv. 15; xv. 2: and now probably the oldest city on the globe. It is about 160 miles from Jerusalem, and contains at the present time some 80,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.

**DANIEL**, [*Judgment of God*], called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 606. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14: xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book. Matt. xxiv. 15: of which there is the strongest evidence, both internal and external.

**DAWKNESS**, supernatural, Exod. x. 21—23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

**DAVID**, [*beloved*], king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B. C. 1053; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his *public official acts*.

**DAY**. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxiv. 8: and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment: and "last days," to the time of Messiah's reign, Isa. ii. 2; Micah i. 1.

**DEACON**, *diakonos*, minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

**DEAD SEA**, **SEA OF SODOM**, **SALT SEA**, or **LAKE APHALTITES**, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

**DEAD PERSONS**, insensible, and know not anything, Job iii. 13; xiv. 21; Psa. vi. 5; 1 Peter ii. 10—12; xiv. 17; xlvii. 4; Eccl. ix. 5; Job vii. 12; xxxviii. 18; shall be raised,

Job xix. 26, 27; Psa. xlix. 50; John v. 25; Rev. xx. 12. Instances of the dead raised; by Elijah, 1 Kings xvii. 17—23; by Elisha, 2 Kings iv. 18—37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1—44; by Peter, Acts ix. 40, 41; by Paul, xix. 10—12.

**DEATH**, how it came into the world, Gen. ii. 17; iii. 10; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlix. 6—20; lxxix. 45; Eccl. viii. 8; ix. 4: called a sleep to believers, John xi. 11—14; Acts vii. 60; xiii. 36; 1 Cor. xv. 18, 51; 1 Thess. iv. 13—16. Is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—6; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xv. 6, 14; xxi. 8.

**DEBTS** to be faithfully paid, Psa. xxxvii. 21; Prov. iii. 27, 28: to be avoided, Rom. Rom. xiii. 8: used figuratively for our sins, Matt. vi. 12: a parable on the subject, Matt. xviii. 21—35.

**DECAPOLIS**, [*ten cities*], a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

**DELUGE**. See **FLOOD**.

**DEMAS**, [*popular*], a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philem. 24.

**DENA**, [*belonging to coin*], a silver-smith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

**DEMON**, from *daimon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *dæmonion*, knowing; Eusebius, from *dæimono*, to be terrified; and Proclus, from *daio*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those angels whom the philosophers call *dæmons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolos*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as Dr. George Campbell well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, and the suggestions held by the former in regard to the disposal of them after their expulsion, I accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

**DEMONIACS**, demonized persons, or those who were supposed to have a demon or

- demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.
- DENARIUS**, the principal silver coin of the Romans, and in value worth from 16 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, v.
- DERBE**, (*astrog*), a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 10 or 20 miles east of Lystra.
- DESERTS**, applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.
- DEVIL**, from *diabolo*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. ii. 26; Titus ii. 3—and applies it to both males and females.
- DIADEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.
- DIAMOND**. See **PACIFICUS STONES**.
- DIANA**, or **ARTEMIS**, (*luminous, perfect*), a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashteroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building and was one of the seven wonders of the world.
- DIDYMUS**, (*a twin*), the surname of Thomas. John xii. 2.
- DIONYSIUS**, (*divinely touched*), a member of the Arreopagus at Athens, and a convert of Paul. Acts xvii. 34, and burnt as a martyr, A. D. 93. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOFREPES**, (*nourished of Jupiter*), mentioned 3 John 9.
- DIP**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 26.
- DISCIPLE**, a learner, or follower of another, John ix. 35. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John x. 18; Acts vi. 1.
- DISPENSATION**, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nomos*, to administer—economy, the management of a family; hence arrangement, dispensation, or administration, a more general sense—occurs 19 times.
- DOG**. To call a person a *dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's bread to dogs," Matt. xv. 26. The bad properties of dogs are stupidity, lurking, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to caviling, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xxi. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syriac, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 1d.
- DRAGON**, signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Groto* by the East Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and *pax* forms, as a persecuting power, is represented by this symbol.
- DRESS**, injunctions concerning it, Deut. xxii. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.
- DRINK**, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a cup, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "eat the flesh and drink the blood of the son of man," is to imitate, that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.
- DRUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; examples, Gen. ix. 21; xix. 33, 35; 1 Sam. 23, 36; 1 Kings xvi. 9; xx. 16.
- DRUSILLA**, (*watered by the dew*), the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.
- DUST**. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xxi. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, Rev. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.
- EARNEST**, *arraboon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts* of the Spirit, which God bestowed on the *apostles*; and in 2 Cor. v. 5, Eph. i. 13, 14, to *believers generally*, on whom after baptism, the apostles had laid their hands; which were an earnest of far superior blessings in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession!"
- EARTH**. The original word in both Hebrew

and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the world, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral world, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.

**EARTHQUAKE**, in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 26; Rev. vi. 12.

**EAST**, towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xxi. 7; Isa. xli. 11; Matt. ii. 1, 2.

**EAT**. See **DINE**. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted his custom, Amos vi. 4-7; Eath. i. 6; vii. 8; John xii. 3; xiii. 28.

**EDIFICATION**, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. vii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-26; 1 Thess. v. 11; Heb. x. 24.

**EGYPT**, (*that binds or oppresses*), bounded by the Mediterranean sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the base of kingdoms, as declared in prophecy, Isa. xlii. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 3000 years. Symbolical now for wickedness, Rev. xi. 8.

**ELDER**, *presbyteros*, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbiterion*, presbytery.

*Presbiterion*, occurs three times; in Luke xii. 66, and Acts xiii. 6, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from

*Presbiteros*, an *Elder*, which occurs 67 times, and is applied to *seniors*, or persons advanced in years, ancients, ancestors, fathers; or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called *Elders*, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contradistinguished several times. See Acts xv. 2, 4, 6, 23. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1-7; Titus i. 5-9.

**ELECTION**, *eklogos*, choice, chosen, approved, beloved; it occurs only 7 times. See **CROSS**.

**ELIJAH**, or **ELIAS**, [God is my Lord;] a

prophet of Israel, a native of the town of Ilisha, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix., xxi. 17-29; 2 Kings i. 11. 1-14; ix. 26; x. 10, 17; 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-6; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.

**ELISABETH**, [*oath of God*], the wife of Zacharias, mother of John the Baptist, Luke i. 8.

**ELISHA**, [*salvation of God*], a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 16-21; 2 Kings ii. 3, 11-27; iv. 1-12; Luke iv. 27.

**ELIUD**, [*God is my praise*], Matt. i. 14.

**ELMODAN**, [*God of measure*], Luke xii. 37.

**ELYMAS**, [*a magician*], or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.

**EMBALMING**, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. i. 2, 3, 26; 2 Chron. xvi. 14; John xix. 39, 40.

**EMERALD**. See **PACIFICUS STONES**.

**EMNAUS**, [*people despaired*], a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.

**ENEAS**, [*laudable*], Acts ix. 33.

**ENEMIES**, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 44; Luke vi. 27-36; Rom. xii. 14-21; examples, Job xxi. 29-31; 1 Sam. xxiv. xxvi; Psa. xxxv. 4-15; Luke xiii. 24; Acts vii. 60.

**ENMITY**, spoken of, Gen. iii. 13; Rom. viii. 7; James iv. 4.

**ENOCH**, [*dedicated, disciplined*], son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-4; Luke iii. 37; Heb. xi. 5; Jude 14, 15.

**ENON**, [*cloud, his fountain*], a place near Galilee, west of the Jordan, where John baptized. John iii. 23.

**ENVY** condemned, Psa. xxxvii. 1; Prov. xiii. 31; Rom. xiii. 13; 1 Cor. xiii. 3; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.

**EPAPHRAS**, [*agreeable*], mentioned Col. i. 7; iv. 12.

**EPAPHRODITUS**, [*agreeable, handsome*], one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25; iv. 18.

**EPENETUS**, [*laudable*], Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

**EPIHESIAN**, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory*," and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Scythians, bondmen or freemen,—were but one body, animated by one spirit, cheered by one hope, governed by one Lord, while one faith was mutually entertained and confessed, one immersion initiated both into the Anointed,

and the one God was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

**EMESUS**, a city of Asia Minor, situated on the river Chyster, 35 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 435 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

**EPHRAIM**, [*fruitful*] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xii. 36.

**EPICUREANS**, [*who give assistance*] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xviii. 18.

**EPISTLE**, or **LETTER**. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design, and parties* addressed.

The arrangement of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction."

EPISTLES OF PAUL.		A. D. 32
1 Thess.,	from Corinth,	52
2 Thess.,	" "	53
Galatians,	" "	53
1 Corinthians,	" Ephesus,	57
Romans,	" Corinth,	57
2 Corinthians,	" Philippi,	58
Phrygians,	" Rome,	61
Philippians,	" "	62
Colossians,	" "	63
Philemon,	" Italy,	63
Hebrews,	" Macedonia,	64
1 Timothy,	" "	64
Titus,	" Rome,	65
2 Timothy,	" "	65

The other epistles were written between the years 61 and 66; those of John being the latest. Critics and chronologists have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

*Epistles of "commendation"* were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 3 Cor. xiii. 1.

**EQUITY**, the great or golden rule, Lev. xix. 16; Matt. vii. 12; xii. 29; Rom. xiii. 8; James ii. 8.

**ERASTUS**, [*lovely*] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 32; Rom. xvi. 23; 2 Tim. iv. 20.

**ISAAC**, [*formed, finished*, or according to name, covered with hair], eldest son of Isaac by Rebecca, Gen. xiv. 21—34; xvi. 34, 35; xviii. xviii. 6—9, &c.; Heb. xii. 20; xii. 10, 12.

**ISAI**, [*near me*] son of Naggo, one of the ancestors of Jesus, Luke iii. 38.

**ESPOUSALS**, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only *betrotting*, or making a matrimonial engagement. Matt. i. 19; Luke i. 27; 2 Cor. xi. 2.

**ESRON**, [*the dart of joy*] mentioned Matt. i. 3.

**ETERNAL**, *aionios*, rendered in the common version eternal, and everlasting, is the adjective form of the word *aion*, age, and must be related to it in meaning. There is no equivalent word in English by which *aionios* can be exactly rendered. See *AG.*

**ETHIOPIA**, (in Hebrew, *Cush, blackness*, in Greek, *æthi*.) a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assuan, Ezek. xlix. 10; xli. 6; Acts viii. 27.

**EUBULUS**, [*prudent*] mentioned 2 Tim. iv. 21.

**EUNICE**, [*a good victory*] the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 6.

**EUODIAS**, [*sweet acorn*] a female disciple at Philippi, Phil. iv. 2.

**EUNUCH**, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3—6; Matt. xix. 11, 12; Acts viii. 27.

**EUPHRATES**, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophetically alluded to, Jer. xiii. 1—3; Rev. ix. 14; xvi. 12.

**EUROCLYDON**, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xviii. 14. It is called by sailors a *Leventer*.

**EUTYCHUS**, [*fortunate*] a young man at Troas, who fell from an open window of the third floor, while Paul was preaching, into the court below. Acts xx. 9—12.

**EVANGELIST**, [*a publisher of glad tidings*] a name which was given to those who went from place to place to preach the gospel, Philip, one of the seven deacons, is termed the *Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Evangelistæ* (Evangelists) are expressly distinguished from *poimenæ kai didaskaloi*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

**EVE**, [*living*] the name of the first woman, and mother of the human race, Gen. i. 26—31; ii. 18—25; iii. iv. 1, 2, 25; v. 3; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

**EVENING**. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 3; Deut. xixiii. 4, &c., it reads in the original "between the evenings," and means the *twilight*. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

**EVIL**, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xiv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man," James i. 13. *Ho pemonos*, the evil one, is a term in many places equivalent to *ho diabolas*, or *ho Satan*. See Matt. v. 37; vi. 13;

**zill. 10; Luke xi. 4; Eph. vi. 16; 2 Thess. iii. 2.**  
**EXACTION** censured, Deut. xv. 3; Matt. xviii. 28; Luke iii. 13.  
**EXAMINATION** of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vii. 3; Luke xv. 17, 18; 1 Cor. xi. 28.  
**EXCLUDE, or EXCOMMUNICATE**, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits,—(1.) The fellowship of the church. Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.  
**EXHORTATION**, *paraklesis*, exhortation, consolation, comfort, occurs 29 times. A Christian duty. Acts xi. 23; xiii. 15; xv. 32; Rom. xii. 8; 1 Cor. xiv. 3.  
**EYE**. In most languages this important organ is used by figurative application, as the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 16; "bountiful eye," Prov. xiii. 9; "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, eyes denote his infinite knowledge, Prov. xv. 3; Psa. xl. 4; watchful providence, Psa. xxxii. 8; omnipotence, Heb. iv. 13; Rev. ii. 18; v. 6. As applied to man, they denote the understanding, Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be opened, when the mind is ravenously instructed in spiritual things, Acts xxvi. 18; and sealed up, blinded, closed, or darkened, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or blinded, that it cannot discern between good and evil. Isa. xlv. 18; Acts xxviii. 27; Rom. xi. 10.  
**FABLES**, religious tales of human invention; the traditions of elders; the doctrines of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.  
**FACE**, in scripture, is often used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxi. 10; lxvii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.  
**FAIR HAVENS**, an unsafe harbor in Crete, N. E. of Cape Leon, or Matala. It bears the same name to this day. Acts xxvii. 8.  
**FAITH**, *πίστις*, belief, trust, confidence, occurs 244 times, and the verb *πιστεύω*, I believe, 246 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God," Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 13; Mark xvi. 16, 18; Acts xxvi. 6, 21; xxviii. 20, 23, 31.  
**FAN**, an instrument for separating chaff

from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.  
**FASTING** mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5-14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.  
**FATHER**. This word, besides its obvious and primary sense, bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote; is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xx. 9.  
**FAULT**, treatment of, in a brother, Matt. xviii. 15-17; Gal. vi. 1, 2; to be mutually confessed, James v. 16.  
**FELIX**, (*Aagpy*), the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.  
**FELLOWSHIP**, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other, 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 4; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 6; iv. 15; Heb. xiii. 16.  
**FESTIVALS**, occasions of public religious observances, recurring at certain set times, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of *Pentecost* or of *Weeks*, fifty days after the Passover. 4. The Feast of *Trumpets*, held on the first and second days of Tisri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tisri, or September. 6. The Feast of *In-gathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debts, Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin: one of which is mentioned, John x. 22: the Feast of the *Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus;

Another feast was that of *Lefe*, or *Perim*, when the entire book of Esther is read in the synagogue.

**FLATUS**, (*flatus*, joyful,) successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xiv. 27; xxi. xxvi.

**FIERY DARTS**, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.

**FIG-TREE**, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having *leaves* but no *fruit*; (for on the fig-tree *fruit* appears before the leaf:) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

**FIGURE**, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.

**FILTH**, excrement; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to be led. Hence the allusion.

**FIRE**, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifice, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Ps. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a paxibolical way is called Gehennom."

**FIRST**. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,

**FIRST-BORN** or "FIRST-BORN" of every creature "may mean the *chief* of the whole creation." Col. i. 15.

**FIRST-FRUIT**. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him. Exod. xxiii. 16, 19. Christ is called the *first-fruit* of them that slept. 1 Cor. xv. 20; and the family of Stephanus, the *first-fruit* of Achaia. 1 Cor. xvi. 15.

**FISHMEN**, most of the apostles probably

were, Matt. iv. 8; Mark i. 16; Luke i. 1.

**FISHES**, miraculous draughts, Luke v. 6; John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 13-21; xv. 22-30; John vi. 5-14.

**FLAX**, "smoking flax," Matt. xxi. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

**FLESH**, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 12, 17, 19; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Ps. cxlv. 21; Isa. xl. 6, "Flesh and blood" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

**FLOOD**, or **GENERAL DELUGE**, occurred A. M. 1656. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

**FOLLOW**, "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *whithersoever* they should lead. See 2 Sam. xv. 21.

**FOOD**. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 24-26; Deut. xiv. 2, 3. Nearly every creature pronounced unclean was held sacred by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primal food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.

**FOOL**. The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.

**FORBEARANCE** recommended, Matt. xv. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 12; 1 Thess. v. 14; manifested by God to man, Ps. i. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.

**FOREHEAD**. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the

forehead the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c. with the sign of ownership.

**FOREKNOWLEDGE**, *prognosis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *prognosis*, I foreknow, occurs five times, Acts xxi. 5; Rom. viii. 29, 31, 32; 1 Pet. i. 20; 2 Pet. iii. 17. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."

**FORGIVENESS** promised, Isa. lv. 7; Luke i. 77; xiv. 47. Acts ii. 28, &c.; enjoined Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii. 13; James ii. 13.

**FORNICATION** means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 1, 9; Ezek. xvi. 26.

**FORTUNATUS**, [*lucky, fortunate*], a disciple mentioned 2 Cor. xvi. 17, who visited Paul at Ephesus.

**FOX**, a wild animal, probably a jackal, mentioned historically, Judges xi. 4, 5; 1 Sam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xiii. 32.

**FRANKINCENSE**, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 2.

**FROGS**, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

**FRUGALITY** recommended, Prov. xviii. 9; John vi. 12.

**FRUITS** used figuratively for proofs, Matt. iii. 8; vii. 16; 2 Cor. ix. 10; Gal. v. 22, 23; Phil. i. 11; James iii. 17.

**FULNESS OF TIME**, *plerooma tou chronou*, the fulness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Mess. ah.

**FULNESS OF THE GENTILES**. The completion of the salvation of the Gentiles, during the present dispensation.

**FURLONG**, the eighth part of a mile, Luke xxiv. 13; John vi. 19; 21. 18.

**GABBATHA**, [*high, elevated, or the pavement*], a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the pretorium.

**GABRIEL**, [*the mighty one of God*], the angel mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; 12. 21.

**GADARA**, the chief city of Perea, in Coelobryta, a few miles east of the Lake Tiberias. Mark v. 1.

**GADARENERS**, the inhabitants of Gadara. Luke viii. 26.

**GAIUS**, [*lord, earthly*], the name of one or two eminent Christians, mentioned Acts xii. 29; xxi. 4; 1 Cor. i. 14; 3 John i. 1.

**GALATIA**, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycania, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia. It took its name from the Gauls who settled there 280 years B. C.

**GALATIANS**, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation at Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.

**GALILEE**, [*Galilee*, *Accl.*] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xxiii. 6; Acts ii. 7.

— See of. See GENNESARETH.

**GALL**, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.

**GALLIO**, [*who lives on milk*], proconsul of Achaia, A. D. 53, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.

**GAMALIEL**, [*recompense of God*], the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.

**GARDEN**, a place planted with beautiful plants and fruit bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortifications of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 1; xix. 41.

**GARMENTS**. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially cravattings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or hair-cloth. Hence garment is used as a symbol of the condition or state a person is in. To be clothed in white, denotes prosperity or victory. To put on clean garments after washing signifies freedom from care and evil, together with honor and joy.

**GATE**, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The gates of death is a metaphorical expression expressive of imminent danger of death. The gates of hades is used in a similar manner for councils, designs, or authority. Matt. xvi. 18.

**GAZA**, [*strong, or a post*], a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.



**GEHENNA**, the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Geheenna*, then, as occurring in the New Testament, symbolizes death and utter destruction, but in no place signifies a place of eternal torment.

**GENEALOGY**, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

**GENERATION**, *genes*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genes* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee genes autes*, as it is found in that passage, means the generation or persons then living contemporary with Christ.

**GENNESARETH**, [*garden of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 50 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Savior and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.

**GENTILES**, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

**GENTLENESS**, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue, James iii. 17. Recommended, 2 Tim. ii. 24; Titus iii. 2. Christ an example, 2 Cor. x. 1; the apostles, 1 Thess. ii. 7.

**GERGESÈNES**, [*those who come from pilgrimage*,] a people mentioned Matt. vii. 28; probably the same as Gadarenes.

**GETISEMANE**, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xii. 16. The remains of its stone wall are yet seen, and eight ancient olive trees. Matt. xxvi. 30-46.

**GIFT OF THE HOLY SPIRIT**. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same gift," x. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10; Rom. v. 15, 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4,—in all 11 times.

**GLORY**. It is believed that the classical

Greek writers never use *dosa*, in the sense of light and splendor, though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xiv. 17; xl. 34, 35. The *Seknach* was a peculiar display of the glory of God, Exod. iii. 2-5; xiii. 21, 22; Lev. xvi. 2; 2 Chron. vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; 1 Cor. i. 23; 2 Thess. i. 7; 1 Cor. xi. 7, &c.

**GLUTTONY** censured, Deut. xxi. 20; Prov. xiii. 1, 20; xxv. 10; 1 Pet. iv. 3.

**GNASHING OF TEETH**, rage, Psa. xxxv. 16; Acts vii. 54; anguish, Psa. cxlii. 10; Matt. viii. 12; xiii. 42, 50; xxii. 13.

**GNAT**, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "And guides I who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

**GOD**, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (or *Yehovah*), and *Elohim*. Dr. Havernick defines *Jehovah* to be the *Existing One*, and considers *Elohim*, though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, however, he regards as the revealed *Elohim*, the Manifest. Only Personal, and Holy *Elohim*; *Elohim* is the Creator, *Jehovah* the Redeemer, &c. In a subordinate sense the term *Elohim*, or gods, is applied to angels, 1 Pet. xvi. 7; Heb. i. 6; to judges or great men, Exod. xiii. 28; Psa. lxxiii. 1; Job x. 31, 35; 1 Cor. viii. 8; and to idols, Deut. xxxii. 17.

**GOG** and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. xxi. 8.

**GOLD**, employed as a comparison, Psa. xix. 10; as a simile, Job xxii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

**GOLGOTHA**, [*a heap of skulls*,] See CALVARY. **GOMORRAH**, [*rebellious people*,] See SODOM. **GOSPEL**, *euangelion*, good news, good tidings. Gospel is a Saxon word, meaning *God's apell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 76 times; *euangelists*, to proclaim good news, 60 times; from which also *euangelists*, evangelists, one who tells glad tidings, Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.

**GRACE**, *charis*, favor, and occurs 156 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert."

**GRASS**, in the common version, generally signifies *herbage*, or all shrubs not included under the term tree. Matt. vi. 30; Rev. vi. 7. Grass "cast into the oven." Shaw tells us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens.

**GRAVE**. See *TOMB* or *SEPULCHRE*.

**GREECE**, in Hebrew *Javan*, Isa. lxxvi. 10; a country in the S. E. of Europe, extending 420 miles from north to south, and 350 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21-25; x. 20; xl. 2; Zech. ix. 13; Acts xx. 2.

**GREEKANS**, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xl. 10-21. Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 16; 1 Cor. i. 22-24.

**GUEST-CHAMBER**, Mark xiv. 14; Luke xiii. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.

**HABAKKUK**, (*a favorite*), a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.

**HADES**, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally *that which is in darkness, hidden, invisible, or obscure*. As the word *hades* did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades* in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16, &c.) may signify *heber*, the *grave*, as the common receptacle of the dead, yet it has the more general meaning of *death*; a *state of death*; the *dominion of death*. To translate *hades* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *hell*, to cover, attached to it. The primitive signification of *hell*, only denoting what was *secret* or *concealed*, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

**HAGAR**, (*a stranger*), a native of Egypt, and servant of Abraham, Gen. xii. 10; xvi. 1, &c.; Gal. iv. 22-31.

**HAGGAI**, (*solemn feast*), the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

**HAIL**, a symbol of violent enemies, Isa. xxviii. 2, 5; xxx. 30, 31; xxxii. 10; Rev. viii. 7.

**HAIR**, precepts regarding it, 1 Cor. xi. 14-16; 1 Tim. ii. 9; 1 Pet. iii. 2. "Cutting off the hair," was a sign of distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

**HALLELUJAH** or **ALLELUIA**. See **ALLELUIA**. **HAND**, the organ of feeling, rightly denominated by Gaen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the right hand of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To *lay the hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

**HARLOT**, or **PROSTITUTE**, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*. **HARVEST**, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix. xiii; John iv. 35.

**HATE**. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an inferior degree to Jacob. So Luke xiv. 26, is to be understood.

**HATRED** condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

**HEAD**, frequently denoted *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. i. 10.

**HEAR**, to receive the sounds by the ear. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 19; (2.) To yield a willing assent, with a firm purpose to believe and obey it. John viii. 47. God is said to hear prayer when he grants our requests.

**HEARING**, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

**HEART**, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart" every evil is said to proceed, Matt. xv. 18, and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the heart mentioned in Scripture is *faith*, Acts xv. 9.

**HEAVEN**. The Jews spoke of three heavens;—(1.) The atmosphere, or lower re-

- gion of the air, in which birds and vapors fly. Job xxv. 11; Matt. xvi. 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave. Matt. xiv. 20. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. *Heaven* is always the symbol of government; the higher places in the political universe. The "kingdom of *heaven*," is the same as the kingdom of God. Matt. x. 7; Luke ix. 3; and is Messiah's reign on earth. See Psa. lxxii; Dan. vii. 14, 27; Matt. xxv. 31-34.
- HEBELT**, [*one that passes*,] the grandson of Shem, Luke iii. 35, and from whom it is supposed that Abraham and his posterity derived the name of Hebrews.
- HEBREWS**, [*descendants of Heber*,] the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.
- Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 63-65. It was addressed to believing Hebrews irrespective of any particular place, and apparently designed to save them from the sin of apostasy, through the persecutions to which they were subjected by their unbelieving brethren. Hence the writer shows the superiority of Christianity to Judaism; that Christ was far superior to Moses; affords a more secure and complete salvation; and that in point of dignity, perpetuity, sufficiency, and suitableness, the Jewish priesthood and sacrifices were far inferior to those of Christ, who was the substance and reality, whilst these were but the type and shadow. These and similar comparisons and arguments are used, and the examples of ancient worthies adduced, to fortify the minds of those who were suffering persecution, and to induce them to hold fast the confession of the hope without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.
- HEIR**, one who is to succeed to an estate. Christians are heirs of God both by birth and by will; an important and delightful consideration.
- HELL**, [*ascending, climbing up*,] the father of Joseph, the husband of Mary. Luke iii. 23. See **HELLAS** and **GALENA**.
- HELLENIST**, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.
- HELMET**, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's *helmet*; the hope of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.
- HERESY**, *haeresis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a *sect*, or *heresy*, by Tertullian and the profane Jews. Acts xiv. 5, 14.
- HERETIC**, *aretikos*, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.
- HERMAS** and **HERMES**, [*mercury, gain*,] two disciples mentioned Rom. xvi. 14.
- HERMOGONES**, [*begotten of Mercury*,] and **PHYGELLUS**, [*a fugitive*,] disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.
- HEROD**, [*the glory of the skin*,] Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70. He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipater*, son of Herod the Great, tetrarch of Galilee and Peraea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobulus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, (*Antiq.* xix. 8.) in the 54th year of his age. (4.) *Herod Agrippa II.*, son of the preceding—the one called *Agrippa*, before whom Paul made his defence, Acts xxvi.
- HERODIAN**, [*son of Jesse*,] Paul's kinsman, Rom. xvi. 11.
- HERODIANS**, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description it is not easy to say for want of materials to determine. Mentioned, Mark iii. 6; xii. 13; Matt. xii. 10; Luke xx. 20.
- HERODIAS**, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipater.
- HIERAPOLIS**, [*holy city*,] a city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pamali Kalasi*.
- HIRE**, "no man has hired us," Matt. xx. 7. Morier, the traveler, says that he saw, in the east, laborers with spades, &c., in their hands, standing in the market-place, before sun-rise, in order to be hired for the day, to work in the surrounding fields.
- HIRELING**, a man employed to take care of sheep, to whom wages were paid. A so indicates a pastor who cares more for the fleece than the good of the flock. John x. 12.
- HOLINESS**, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.
- HOLY**, persons, places, and things so called, which are *separated* to the Lord. Exod. xix. 6; 1 Lev. xvi. 33; Num. xxi. 6; 1 Pet. ii. 9; while Jehorah is called "the Holy One of Israel," 2 Kings xix. 32; Psa. lxxii. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."
- HONESTY** enjoined, Lev. xix. 13, 33; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.
- HONEY**, one of the blessings of Canaan. Deut. xxxii. 13; Judges xiv. 8-13; 1 Sam. xiv. 25; Matt. iii. 4.
- HONOR**, *timeos*, occurs 63 times, and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.
- HOP**, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 1-17. The *hope* of life in the age to come is founded on Christ. Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 10; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 12; xv. 4, 13; Heb. xii. 2.

**HOORN**, a symbol of strength, and a well-known symbol of a king.

**HOORSE**, a symbol of war and conquest; the state, color, or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

**HOSANNA**, a form of acclamatory blessing or wishing well, signifying, *Save now! Succor now! Be now propitious!* Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"

**HOSEA**, [a *savior*,] the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 740 and 744 B. C. Paul quotes from his prophecy in Rom. ix. 25.

**HOSPITALITY**, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 8; Heb. xiii. 2; 1 Pet. iv. 9.

**HOURLY**. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 10; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

**HUMILITY** taught, Micah vi. 8; Matt. xviii. 4; xxi. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom. ii. 3, &c.

**HUNGER**, an established symbol of affliction. To "*hunger and thirst* no more," denotes a perpetual exemption from all affliction.

**HUSBANDS**, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19; 1 Pet. iii. 7.

**HYACINTH**. See **PRECIOUS STONES**.

**HYMENEUS**, [nuptial, marriage,] mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

**HYMNS** or **PSALMS**, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," common to both the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."

**HYPOCRITE**, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.

**ICONIUM**, [*I come*,] a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 1, 10; xvi. 2; 2 Tim. iii. 11.

**IDLENESS** censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 36, in the Greek means false, slanderous, pernicious word.

**IDOL**, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged in. 1 John v. 21.

**IGDIEA**, [*red, earthy*,] a country lying in the north of Arabia, and south of Judea. Mark iii. 18.

**IGNORANCE**, voluntary, censured, John i. 19; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13; but not when there are means of information, John iii. 19; v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5, &c.

**ILLYRICUM**, [*joy*,] a province lying N. W.

of Macedon, along the eastern coast of the Adriatic Gulf, and now called Scutaria. Rom. xv. 19.

**IMMANUEL**, [*God with us*,] a name given to our Lord Jesus Christ, Isa. vii. 14; Matt. i. 23.

**IMMORTAL**, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.

**IMMORTALITY**, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 15—applied exclusively to God, and the glorified bodies of the saints. See **INCORRUPTIBILITY** and **LIFE**.

**IMMUTABILITY**, unchangeableness, ascribed to God, Psa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

**IMPOSITION OF HANDS**, OR **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. xix. 15; Mark vi. 5; Luke ix. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xix. 6; xxviii. 8. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.

**IMPUTE**, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 10, &c.

**INCENSE**, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 31; Luke i. 9.

**INCORRUPTIBLE**, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 53; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.

**INCORRUPTIBILITY**, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 42, 50, 53, 54.

**INFIRMITIES**. (1) Bodily weakness, Matt. viii. 17; Isa. liii. 4. (2) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xv. 1.

**INGRATITUDE** censured, Psa. vii. 4; cvi. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xviii. 9-20.

**INN**, in our Bible, generally means a *caravansera*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

**INSCRIPTION** OR **SUPERSCRPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 30. The history of Greece for 1318 years, is inscribed on the Arundel marble.

- Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xliii. 8.
- INTERCESSION** of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 10; vi. 18, 19; Col. iv. 3, &c.; instances, Gen. xviii. 23—33, &c.
- IRON**, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xxvi. 19, of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. iii. 11.
- IRONY** or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xvi. 2, 3; Mark vii. 9.
- ISAAC**, [*laughter*,] the promised son of Abraham, born A. M. 2107, Gen. xlvii. 10, 11; xxi. 6—8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxii. 2, was as the result unequivocally shows, merely to *prove or test* Abraham, in order that his faith, love, and obedience, might be manifest; and *not*, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.
- ISAIAH**, [*the salvation of the Lord*,] the prophet, the son of Amoz, prophesied about 60 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The *Book of Isaiah* is remarkable for the elegance and sublimity of its language, and the many and wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.
- ISARIOT**, [*a man of murder*,] the name of the disciple who betrayed Christ, Matt. x. 4.
- ISRAEL**, [*who prevails with God*,] a name given to Jacob, Gen. xxxii. 28; also the common name of the Hebrew people and country.
- ISRAELITES**, the descendants of Jacob, Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 74, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28—30; Deut. iv. 27, 28; xxviii. 15—68; Hosca ix. 17; and their restoration also foretold, Deut. xxx. 1—6; Isa. i. 26; iv. 2—6; xl. 1; xiv. 1—3; xlviii. 2, &c.; Jer. xli. 14, 15; xlii. 8; xlii. 21, &c.; Hosca iii. 5; Amos ix. 14, 15, &c.; &c.; the same represented by the revival of dead bones, Ezek. xxxviii; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. li; ix. 1—7; xxv. 6; xlvii, &c.
- ISSACHAR**, [*price, reward*,] the fifth son of Jacob and Leah, Gen. xlii. 14—18; born A. M. 2107.
- ITALY**, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.
- ITUREA**, [*which is guarded*,] a province in Syria, mentioned Luke iii. 1.
- JACINTH**. See **PARVUS STONES**.
- JACOB**, [*he that supplants*,] the youngest son of Isaac and Rebecca, born A. M. 2107, Gen. xxv. 26.
- JACOB'S WELL**, a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.
- JAIRUS**, [*diffuser of light*,] chief of the synagogue at Capernaum, Mark v. 22—43; Luke viii. 41—50.
- JAMBRES**, [*the sea with poverty*,] a magician in Egypt who withstood Moses, 2 Tim. iii. 8.
- JAMES**, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 44. Acts xii. 2.
- *the Less*, an apostle, and the kinsman of our Lord, Gal. i. 10. He was the son of Cleopas or Alphaeus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.
- Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.
- JANNA**, [*who speaks*,] the father of Melchi, Luke iii. 24.
- JANNES**, [*who speaks*,] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.
- JARLED**, [*he who decrees*,] one of the antediluvian patriarchs, Gen. v. 15—20; Luke iii. 37.
- JASON**, [*he that cures*,] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5—9; Rom. xvi. 21.
- JASPER**. See **PARVUS STONES**.
- JEPHTHAH**, [*he that opens*,] his history, Judges xi.; xii. 1—7; Mentioned Heb. xi. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law, Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to perpetual virginity; and with this idea agree the statements, that "she went to bewail her virginity;" that the women went four times in every year to mourn or talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."
- JEREMIAH**, [*exaltation of the Lord*,] the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 625, and prophesied about 42 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.
- JERICHO**, [*his moon*,] a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm

trees, and was once a large city, but now a mean village.

**JERUSALEM**, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Acra, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

**JESSE**, [*to be, or who is*,] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xvi.; Luke iv. 32.

**JESTING**, not to be used, Eph. v. 4.

**JESUS**, [*a savior*,] the Son of God, the Messiah, the Savior of the world. This name is composed of *Yah*, or *Jan*, *I shall be*; and *Sava*, *Powerful*;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Iesus* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Iesus* is the salvation of Jan, i. e. salvation of God." The "name of Jesus," (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to hyper pan onoma*, ver. 9; viz. the supreme divinity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

**JEW**, a name formed from that of Judah, as applied in its first use to one belonging to the tribe or country of Judah, or rather persons to a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xiv. 8. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 6, 10.

**JEZABABBA**, [*grace or gift of the Lord*,] the wife of Chuzai, Herod's steward; who after being seduced by our Savior followed him, Luke viii. 3. Also the son of Rhesa, Luke iii. 27.

**JOEL**, [*he that utters*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petraea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

**JOEL**, [*that wills, commands*,] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 750 B. C. His prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 10.

**JOHN**, [*the gift or favor of God*,] was a *Propheta* brother of James, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been

situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the isle of Patmos, where according to Irenaeus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his *Gospel* and three *Epistles*. He died at Ephesus at the age of 100 years, in the third year of Trajan.

**JOHN**, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions* of their Master, John wrote chiefly of his *person and office*, and in refutation of errors which had sprung up.

— *Epistles* of. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

— *THE BAPTIST*, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery. Matt. xiv. 3–12.

— surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

— a member of the Sanhedrim, and a relative of the high-priest, Acts i. d.

**JONAH**, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 845 to 850, 2 Kings xiv. 26. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39–41; xvi. 4; Luke xi. 29, 30.

**JOPPA**, [*beauty, comeliness*,] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 36–43; x. 5–8, 23.

**JORDAN**, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Merom and Gennesareth, and after a course of 130 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond

the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.

**JOSEPH.** (*increase, addition.*) the son of Jacob and Rachel, and brother to Benjamin, Gen. xxx. 23—24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.

—the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. Being the nearest of kin to Hei, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, by birth, son of Jacob, and the *legal* son of Hei; or, as we call it, *son-in-law*; hence called by Luke, the son of Hei, in virtue of his being Mary's husband.

—of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xliii. 50, 51.

—called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

—or **JOSEB**, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xvii. 16; Mark vi. 3; xv. 40, 47.

—or **JOSEB**, surnamed Barnabas, Acts iv. 36.

**JOSHUA.** (*the lord, the savior.*) the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes, and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 15; 2 Kings xliii. 5; Zech. iii. 1, 3, 6; vi. 11.

**JOHNEY,** a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles, Acts i. 11.

**JOY,** when to be shown, Luke x. 70; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16—18, &c.

**JUBILEE,** an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

**JUDAH,** or **JUDAS,** (*confessing, praise.*) that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 16 and xlvii. 1.

**JUDAS** (the same meaning as Judah,) Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.

—or **JUNE**; called also Thaddeus, or Lebbaeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.

**JUDAS** of Galilee, mentioned Acts v. 37.

—surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 37, 38, 39.

—a Jew of Damascus with whom Paul lodged, Acts ix. 11.

**JUDGES.** Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 400 years which elapsed from the death of Joshua to the accession of Saul. Acts xlii. 20.

**JUDGMENT,** the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading, Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the *judgment hall*, John xviii. 22; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xvii. 19.

**JULIA,** [*downy*], one whom Paul salutes, Rom. xvi. 16.

**JULIUS,** [*downy*], the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

**JUNIA,** [*youth*], a female relative of Paul's, Rom. xvi. 7.

**JUPITER,** [*the father who helps*], the most powerful of the heathen deities, Acts xiv. 12, 13; xix. 23.

**JUSTIFICATION.** This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in reference to God, Rom. ii. 13; Gal. iii. 8. Believers are said to be justified by Christ, Acts xvi. 30; by *faith*, Rom. iii. 24; by *faith*, Rom. iii. 28; by his blood, Rom. v. 9; by the name of the Lord Jesus, 1 Cor. vi. 11; by works, James ii. 24. The original words translated "*justification*" in the common version, are *dikiosis* and *dikaismo*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

**JUSTUS,** [*just, upright*], mentioned Acts xviii. 7; Col. iv. 11.

**KEDRON,** [*the furrow*], a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.

**KEY.** A symbol of power and authority. Rev. i. 18; Isa. xlii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

**KEYS** "of the kingdom of heaven." Matt. xvi. 19. These were given to Peter, who had the authority, power, and honor of first opening the door of the Gospel to both Jews and Gentiles, Acts ii. 14—42; 3.

**KING,** a title applied in the Scriptures to men, Luke xlii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13—17; to God, 1 Tim. i. 17; vi. 15, 16; and to Christ, Matt. xxvii. 11; Luke xix. 38; John i. 49; vi. 15; xviii. 37—37; to men as invested with regal authority by their fellows; to God as the sole proper sovereign and ruler of the universe; and to Christ as the Son of God, the King of the Jews, the sole Head and Governor of his Church.

**KINGDOM.** (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament, according to Dr Geo. Campbell, it is generally synonymous with *reign*. *Basileia*, with

the Greeks, denoted either Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 9, 22; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke xi. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 43; John iii. 3, 8; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 1 Thess. i. 4, 6.

**KISS**, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26; 1 Pet. v. 14.

**KNEELING**, a posture for prayer, Psa. xcv. 6; Eph. iii. 14; examples of it, 1 Kings vii. 64; Dan. vi. 10; Luke xii. 41; Acts ix. 40; xi. 20; xxi. 5.

**KNOW**, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."

**KNOWLEDGE**, wherein it consists, 1 John ii. 3, iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. xiii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.

**LABOR**, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men. Gen. iii. 19; recommended, Acts x. 36; Eph. iv. 28; 1 Thess. ii. 9; iv. 11, &c.

**LAMB**, the well-known type and symbol of the Messiah. See Gen. xii. 7, 8; Exod. xii. 3-6; Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6-13, &c.

**LAMECH**, [*poor, made low*], one of the ante diluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 38. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.

**LAMPS**. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of old rags, squeezed hard against one another in a round figure, like a great sausage. Those who hold them have in the other hand a pitcher with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not "quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1-4.

**LANGUAGES** or **TOXOTIS**, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts viii. 17; x. 46; xix. 6; 1 Cor. xii. 10.

**LAODICEA**, [*great people*], a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14-22.

**LASCIVIOUSNESS** censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19, &c.

**LASEA**, [*a rocky country*], a city near Fair

Havens, in the island of Crete, Acts xviii. 8.

**LAW**, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Psa. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xiii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 3-17; Rom. vii. 7, 12, 14, &c.

**LAWSUITS** among Christians, to be avoided, Matt. v. 38-42; 1 Cor. vi. 1-7.

**LAWYERS**, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xl. 40-42.

**LAZARUS**, [*the help of God*], an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb. John xi. Also, the name of a beggar mentioned in a parable. Luke xvi. 10.

**LEAVEN**. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or *yeast* is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.

**LEBBEUS**, [*strong-hearted*], a surname of the apostle Jude.

**LEGION**, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 600 foot soldiers, and 300 horse. Mark v. 9; Luke vii. 20; Matt. xxvi. 53.

**LEPER**. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper: it was unlawful to eat with persons who had the leprosy.

**LEVI**, [*aid, associated*], the third son of Jacob and Leah, born in Mesopotamia, B. C. 1760. Gen. xxix. 34. Also the name of Matthew, Mark ii. 14.

**LEVITES**, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.

**LIBERTINES**. Jews who were free citizens or burghesses of Rome, Acts i. 9.

**LIBYA**, [*the heart of the sea*], a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.

**LIFE**, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7-9; short and uncertain, Job vii. 16; xiv.



- 7-9; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xxiix. 5; xc. 5, 6, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 23; Mark viii. 25; Luke ix. 24; xvii. 32; John xii. 24; future and eternal life described, Luke xx. 36; 1 Cor. xv. 12-57; Phil. iii. 20, 21, &c.
- LIGHT** created, Gen. i. 3-5, 14-19. Applied to God, 1 John i. 5; to Christ, John i. 9; to God's Word, 1 Aa. cxix. 103; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.
- LIGHTNING**, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxviii. 3-8; Psa. cxviii. 12, &c.
- LILY**, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 28, was probably the *anemone lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.
- LINEN**, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.
- LINUS**, (*sets*.) a person mentioned by Paul, 2 Tim. iv. 21.
- LION** "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.
- LOAF**. The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark viii. 14.
- LOCUSTS**, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.
- LOINS**, the lower region of the back. The orientals who wear long robes, are obliged, when they apply themselves to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 28; Eph. vi. 14.
- LOIS**, (*better*.) Timothy's grandmother, 2 Tim. i. 5.
- LONG HAIR**. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted one hundred and ten tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."
- LORD**, (*proprietor*.) a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed *Loah*, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.
- LORD'S DAY**, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Dionysius of Corinth, as quoted by Eusebius.
- LOT**, (*wrapped up*) the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xii. 8, 9. Mentioned 2 Pet. ii. 7.
- LOTS**, things cast or drawn in order to determine a point in debate. Lev. xvi. 8; Josh. vii. 18; Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xxvii. 35.
- LOVE** of God, its nature, John iii. 16; xiv. 23; Rom. v. 8; viii. 39; 1 John iii. 1, 2, &c.; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 35, &c. Love to God required, Deut. vi. 5; x. 12; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 19, 21; v. 1-3; to Christ, its nature, Matt. x. 37-43; John xiv. 13, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 9, 10; xiii. 3; 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCIUS**, (*luminous*.) a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.
- LUCRE**, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.
- LUKE**, (*luminous*.) a native of Antioch, and a physician. He was Paul's companion and assistant, Philom. 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.
- The Book of Luke's Gospel appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.
- LUKEWARMNESS** censured, Matt. viii. 21; Luke ix. 57-61; Acts xxvi. 29; Rev. iii. 12.
- LUNATICS**, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See **DEMONIACS**.
- LYCAONIA**, (*she wolf*.) a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6-20.
- LYDDA**, (*naturite*.) a town about 14 miles from Joppa, 31 miles west from Jerusalem. Acts ix. 32, 35.
- LYDIA**, (*magnet*.) a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.
- LYING**, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 6; iii. 1-7; Rev. xxi. 8, 27; examples, 2 Kings v. 23; Acts v. 1-11.
- LYSANIAS**, (*that drives away sorrow*.) tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

**LYSIA** or **LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xvii. 5.

**LYSIAS**, [*dissolving*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xii. 31-40; xiii. 23-30; xiii. 15-10.

**LYSTRA**, [*that dissolves or disperses*,] a city of Lycania in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6-23.

**MACEDONIA**, [*adoration*,] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9-xvii. 14; and visited Amphipolis, Neapolis, Apollonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of Roumelia.

**MAGDALA**, [*magnificent*,] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.

**MAGI** or **WISSE MEN**, Matt. ii. 1-12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.

**MAGICIANS**, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.

**MAGISTRATES** to be obeyed by Christians, Rom. xiii. 1-7; Titus iii. 1; 1 Pet. ii. 13-17.

**MALICE** forbidden, 1 Cor. v. 3; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.

**MALACHI**, [*messenger*,] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; iv. 27.

**MALCHUS**, [*king*,] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.

**MALE** nor **FEMALE**, Gal. iii. 28. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were also limited.

**MAMMON**, a Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.

**MAN**, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10-23; Gal. v. 17; Eph. ii. 1-3; his mortality, Gen. iii. 19; Job vii. 10-14; Psa. lxxi. 9; cxlvi. 3; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 30; iv. 14; v. 25; v. 30, 40; x. 27, 28; xi. 25. 1 Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unrenewed; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.

**MANAEN**, [*a comforter*,] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.

**MANNA**, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.; Num. xi. 7-9; Psa. lxxviii. 23-25. Referred to, John vi. 31, 43, 58; Heb. ix. 4; Rev. ii. 17.

**MARANATHA**. See **ANATHEMA**.

**MARK**, [*polite, shining*,] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant, Acts xii. 25; xiii. 5.

The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weiss, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eyewitness of our Lord's life.

**OF CHARACTER**: "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. vii. 3; xiii. 16; xiv. 9; xx. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.

**MARKS** "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.

**MARRIAGE**, its institution, Gen. ii. 21-24; its nature, Matt. xix. 4-9; 1 Cor. vi. 10; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 28; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xii. 1-12; xiv. 1-10; sanctioned by his presence, John ii. 1-10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke x. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.

**MARS HILL**. See **ANAGORAS**.

**MARTHA**, [*who becomes bitter*,] the sister of Lazarus and Mary, Luke x. 38-43; John xi. 1-42; xii. 2.

**MARTYR**, properly means a *witness*, and is applied in the New Testament:—1. To judicial witnesses, Matt. xxiii. 16; xvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xiv. 43; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xiii. 20; Rev. ii. 13; xvii. 7.

**MARY**, [*exalted*,] Six persons of this name are mentioned in the New Testament:—1. The mother of Jesus. She was the daugh-

- ter of EIL, of the royal family of David, Matt. i. 16; Luke i. 27; 11. 6. 2. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke viii. 2; John xix. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Jesus, Simon, and Salome, called the brethren of our Lord; from which it has been thought that Cleopas, and Joseph, the husband of the virgin Mary, were brothers. 5. The mother of Mark, Acts xii. 12. 6. A resident at Rome, Rom. xvi. 6.
- MASTERS**, their duty, Eph. vi. 9; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. vii. 5-10; Luke vii. 2-10; Acts x. 2.
- MATTATHA**, [*gift*] son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.
- MATTATHIAS**, [*the gift of the Lord*], two persons of that name, ancestors of Jesus, Luke iii. 25, 26.
- MATTHAN**, [*the vine*], son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary, Matt. i. 15, 16.
- MATTHAT**, [*gift, he that gives*], son of Levi, and father of Meli, Luke iii. 24.
- MATTHEW**, [*gives, a reward*], also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark i. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.
- The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 35-41, in Hebrew, and shortly after in Greek. About A. D. 154 a Greek copy was found in the East Indies, and in the year 483 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.
- MATTHIAS**, [*the gift of the Lord*], one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts i. 23-26. Nothing is known of his subsequent career.
- MEASURING** into the Bosom. The eastern garments being long and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 28.
- MEDIATOR**, *Medites*, occurs Gal. iii. 10, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.
- MEEKNESS**, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21; it is of unspeakable value, 1 Pet. iii. 4; shown conspicuously in Christ, 3 Cor. x. 1; Matt. xii. 29; Christians exhorted to it, Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2.
- MELCHIZEDEK**, [*king of righteousness*], king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; 1 Sa. ix. 4; Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded; hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.
- MELITA**, [*affording honey*], an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 10 miles long, and 12 broad. Here Paul was shipwrecked, Acts xxviii. 1.
- MERCURY**, [*to buy, or sell*], one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.
- MERCY**, an attribute of God, 2 Sam. xxiv. 14; Isa. i. 19; Eph. ii. 4; Titus iii. 5; 1 Pet. i. 3; the duty of man, Luke vi. 20; x. 36-37; Rom. xii. 8; its reward, 1 Sa. xxiii. 27; Matt. v. 7; Luke vi. 35; James ii. 13.
- MERCY-SEAT** or **PROMISSORY**, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.
- MESOPOTAMIA**, [*between two rivers*], the famous province between the Tigris and Euphrates, called in the Old Testament *Padan-aram*, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diambekur* and *Assyria*.
- MESSIAH**. See **ANointed** and **CHRIST**.
- MICAH**, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 6, &c., as well as many important circumstances connected with his millennial kingdom and glory.
- MICHAEL**, [*who is God*], the name given to one of the chief angels, who, in Dan. x. 13-21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7-9.
- MILE**. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each, and reckoning each foot at 11.65 inches, the mile would be little more than 1614 yards, or 146 yards less than ours. It was equal to 8 Greek stadia.
- MILETUS**, [*red, scarlet*], a seaport town of Asia Minor, 36 miles south of Ephesus. Mentioned Acts x. 15-23.
- MILL**. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xii. 4. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed,

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. *Matt. xxiv. 41.*

**MIND**, put for the will, renewed, *Rom. viii. 6, 7*; unrenewed, *Rom. i. 23*; *viii. 6, 7*; *Col. iii. 18*; *James i. 8.*

**MINISTER**, *Diakones*. See **DRACON**. One who acts as the less (from *minus* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*), or superior.

**MINSTRELS**, flute-players, and singers at funerals, *Jer. ix. 17-21*; *Matt. ix. 23*. The custom was borrowed by the Jews from the Greeks.

**MIRACLE**, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rests.

**MIRROR**. The oldest mirrors were made of metal. It was from such, contrived by the women, that the brazen laver was made, *Exod. xxxviii. 8*. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America, the Mexicans were found to possess mirrors made of black vitrified lava, highly polished. The North Americans were found with mirrors of copper and silver.

**MITE** or **LARON**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, *Luke xii. 63*.

**MITYLENE**, [*paria*], the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, *Acts xxi. 14*.

**MNASON**, [*a diligent seeker*], mentioned *Acts xxi. 16*.

**MODERATION** enjoined, *1 Cor. vii. 10, 21*; *Phil. iv. 8*.

**MODESTY** recommended, *Eph. v. 3, 4*; *1 Tim. ii. 9*.

**MONEY**, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin mentioned *Matt. xvii. 27* was probably a shekel, or half an ounce of silver, in value, about 60 cents. A pound was equal to 60 shekels. A penny or denarius, one-fourth of a shekel, &c.

**MONEY-CHANGERS**, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, *Matt. xxi. 12*; *John ii. 14, 15*. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," *ver. 13*.

**MONTH**, a space of time, which, if measured by the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. The Hebrew months commonly answer to two or four months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurman's Astronomical Chronology:—

Name of Month.	Beginning with	Days.
Abib—Exod. xiii. 4.	1mo. March 22nd.	31
Zif—1 Kings vi. 1.	2mo. April 21st.	30
Sivan—Ezther viii. 9.	3mo. May 10th.	31
Tammuz—Ezth. viii. 14.	4mo. June 19th.	30
Ab.	5mo. July 18th.	31
Elul—Nehemiah vi. 15.	6mo. August 17th.	31
Ethanim—1 Kings viii. 2.	7mo. September 15th.	30
Bul—1 Kings vi. 38.	8mo. October 13th.	31
Chisleu—Zech. vii. 1.	9mo. November 13th.	30
Tebeth—Ezther ii. 16.	10mo. December 13th.	31
Sebat—Zechariah i. 7.	11mo. January 11th.	31
Adar—Ezther iii. 7.	12mo. February 10th.	28
Nisan—Ezther iii. 7.	1mo. March 11th.	31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

**MOON**, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, *Gen. i. 14*. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night; numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by months; but the prophecy of the Witnesses by days: the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

**MOSES**, [*drawn out of the water*], the law-giver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, *Exod. vi. 20*. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

**MOTHER**, the female parent. Being "without father and without mother," *Heb. vii. 3*, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitian cities; to the church of God; and to antichrist.

**MOUNTAIN**. The principal mountains mentioned in Scripture, are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See *Psa. xxi. 7*; *Isa. li. 2*; *xi. 9*; *Jer. lii. 23*; *Isa. lvi. 2*; *Zech. iv. 7*; *Rev. xxi. 4*; *xvi. 20*. "Flee to the mountains," *Luke xxi. 21*. The mountains of Palestine have many caves, affording a safe retreat from enemies,

Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

**MOURNING** for sin, the evidence of repentance, *Psa.* xxviii. 6; *li.* 2; *Matt.* v. 4; *1 Cor.* v. 3; *James* iv. 9; for the dead, law concerning, *Deut.* xiv. 1; instances of, *Gen.* l. 3; *Matt.* ix. 23.

**MOUTH**, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," *Gen.* xiv. 17, is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, *Exod.* iv. 10; *Jer.* xv. 10, in which sense it has a near equivalent in our expression "mouth-piece."

**MURDER** forbidden, *Exod.* xx. 13; *Deut.* v. 17; laws respecting it, *Gen.* ix. 6; *Lev.* xv. 17; instances, *Gen.* iv. 8; *2 Sam.* iii. 27; *x.* 8-13, &c.

**MURMURING** censured, *1 Cor.* x. 10; *Phil.* ii. 14; *Jude* 10; instances among the Israelites, *Exod.* v. 20, 21; *xiv.* 11; *xv.* 13, 24; *xvi.* 1; *Num.* xi. 1; *xiv.* 1, 2; *xvi.* 41; *xli.* 6.

**MUSTARD-TREE**, or **SINAPI**, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *Kardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. *Matt.* xiii. 31.

**MYRA**, [*flow.*] one of the chief towns of Lycia, in Asia Minor. *Acts* xxvii. 5.

**MYRRH**, a favorite perfume, a gum obtained from the myrrh tree, *John* xix. 39.

**MYRIA**, [*criminal.*] a province occupying the N. W. angle of Asia Minor, south of Bithynia, *Acts* xvi. 7, 8.

**MYSTERY**, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the Kingdom of God so called, *Matt.* xiii. 11; *Mark* iv. 11; *Luke* viii. 10. The calling of the Gentiles is called a mystery, *Col.* i. 26, 27. The first and leading sense of *mysterion* is *arcanum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

**NAATHON**, [*that foretells.*] mentioned *Luke* i. 13.

**NAIN**, [*beauty.*] a town of Palestine, situated about 8 miles S. E. of Nazareth. *Luke* vii. 11-15.

**NAKED**. This word is often used in a modified sense, to describe a person only partly clothed, *Micah* i. 8; *John* xii. 7. All orientals wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

**NAME**, when applied to God, often means his nature and attributes, that is, God himself, *Psa.* xx. 1; *Prov.* xviii. 10. His name to be revered, *Exod.* xx. 7; *Lev.* xix. 12; *Psa.* cxi. 9; *Matt.* vi. 9; also the name of Jesus, *Phil.* ii. 10; Christians baptized in the name of Jesus, *Matt.* xxviii. 19; *Acts* ii. 38; *xix.* 5; *Rom.* vi. 3; *Gal.* iii. 27; prayer to be offered to Jehovah in his name, *John* xvi. 23.

**NAPHTALI**, [*my wrestling.*] the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in *Josh.* xix. 32-39. Alluded to *Matt.* iv. 13-16.

**NARCISUS**, [*astonishment.*] a Christian at Rome, saluted by Paul, *Rom.* xvi. 11.

**NATHAN**, [*given.*] the son of David and Bathsheba, the father of Mattathias, *Luke* iii. 31. Also, a prophet in the time of David, *2 Sam.* vii. 3, &c.

**NATHANIEL**, [*given of God.*] honorably mentioned, *John* i. 45-51. Probably the same as Bartholomew, one of the twelve apostles.

**NAZARENE**, [*kept flower.*] an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament.

**NAZARETH**, [*guarded flourishing.*] a small city in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nessera*. Here Jesus dwelt from his childhood up, for nearly 30 years. *Luke* ii. 61; *iv.* 16-20.

**NAZARITE**, [*a separated one.*] a Jew who made a vow to observe uncommon devotion, either for a given period or for life, *Num.* vi. 1-21.

**NEAPOLIS**, [*new city.*] a maritime city of Macedonia, near the borders of Thrace, now called Napoli. *Acts* xvi. 11.

**NEW TESTAMENT**, or **NEW COVENANT**. See **COVENANT**.

**NICHOLAS**, [*conqueror of the people.*] a proselyte of Antioch, and one of the seven deacons, *Acts* vi. 5.

**NICODEMUS**, [*innocent blood.*] a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. *John* iii; further mentioned, *John* vii. 50; *xix.* 39.

**NICOLAITANS**, [*conquerors of the people.*] This word only occurs twice, *Rev.* ii. 6, 15 and it is not known from whom the name is derived. Ireneus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to

Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express *charge* of the Apostles and Elders, Acts xv.

**NICOPOLIS**, [*restorers city*,] a city of Thrace, now Nicopol, on the river Nestus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.

**NIGER**, [*black*,] the surname of Simon, one of the teachers in the church at Antioch, Acts xlii. 1.

**NIGHT**, the time between evening and morning, and is a symbol of ignorance, Rom. xlii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 3; Isa. xv. 1; Luke xlii. 20.

**NINEVEH**, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 29th year of the reign of Josiah, B. C. 672, it was utterly overthrown by the Medes, Matt. xli. 41.

**NINEVITES**, the inhabitants of Nineveh, Luke xi. 30.

**NOAH**, [*repose*,] the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1066. Amidst the general corruption of the human race, he alone was found righteous, Gen. ix. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28-32; vi.-ix.; honorably mentioned, Ezek. xiv. 14-20; Heb. xi. 7.

**NUMBERS**. *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three*—a *third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it, Jer. xlii. 35. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fullness and perfection. *Ten*—Many, as well as that precise number, Gen. xxi. 7, 41.

**OATH**, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13. Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenæus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

**OBEDIENCE**, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; 1 Sa. i. 8, 13; 11. 10; Isa. i. 11-15; Matt. ix. 13; xii. 7.

**OFFEND, OFFENCE**. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23; xvii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause. 1 Pet. ii. 8; Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9; ix. 16-27; x. 32, 33; how to be taken, Matt. xviii. 15-19.

**OFFERINGS**, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 15-17; Ezra ii. 68, 69; Mark ii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17-19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.

**OIL**, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1-4; anointing, Exod. xxx. 22-38; xxxviii. 19. See *LAMPS*.

**OINTMENT**, oil perfumed, used to anoint the head, &c., 1 Sa. cxxiii. 2; Eccl. i. 1; Isa. i. 6.

**OLD AGE**, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.

**OLIVE-TREE**, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua, Isa. lxi. 3; Jer. xl. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elaios*, mercy, is derived from *elaia*, an olive.

**OLIVET, OR MOUNT OF OLIVES**, a mountain or ridge lying to the east of Jerusalem, some 6.5 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke xix. 41-44; xxiv. 50, 51.

**OLYMPAS**, [*heavenly*,] a Christian at Rome, saluted by Paul, Rom. xvi. 15.

**OLYMPIC GAMES**, allusions to them, 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.

**OMEGA**, the last letter of the Greek alphabet, proverbially applied to express the end. See *ALPHA*.

**ONESIMUS**, [*profitable, useful*,] mentioned Col. iv. 9; Philemon 10-21.

**ONESIPHORUS**, [*profit-bringer*,] a Christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

**ONYX**. See *PUNCTIOUS STONES*.

**ORACLE**, something delivered by supernatural wisdom. The "most holy place"

In the temple was called the oracle, because there the priest inquired of God, 1 Kings vi. 5-19. The Scriptures, called the oracles of God, Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.

**ORDAIN**, *horizo*, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. *Pro-ordao*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poise*, to make or appoint; and we have *kathiste-mi*, to constitute. *Poise* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed. *Kathiste-mi* occurs Titus i. 4, "Ordain elders," i. e. appoint. *Ginomai* is also used to make or ordain an apostle, Acts i. 23.

**ORDINANCE**, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.

**OSTENTATION**, to be avoided, Prov. xxv. 16; xxvii. 8; Matt. vi. 1.

**OUTER**, external. "Outer darkness" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God, Matt. viii. 12.

**OX**, laws concerning it, Exod. xxi. 28-36; xxiii. 4; Deut. xxi. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.

**OZIAS**, [strength from the Lord,] son of Joram, Matt. i. 8.

**PADAN-ARAM**, [of the field of Syria,] rendered by the Seventy, Mesopotamia. See **MESOPOTAMIA**.

**PALM-TREE**, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 16; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 300 uses.

**PALSY**, (from *paralis*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 5, 10.

**PAMPHYLIA**, (a nation made up of every tribe,) a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.

**PAPHOS**, [which boils,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6-13.

**PARABLE**. The word parable is derived from *parabolae*, which comes from *parabollein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Isa. xlix. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xiv. 7, 8; Judges ix. 7-15; 2 Kings xiv. v. 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7;

Job xvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.

**PARADISE**, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradise* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus: "A *paradise*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollux. Sanscrit, *paridraha*; Armenian, *paridra*; Arabic, *faridra*; Syriac, *faridra*; Chaldee of the Targums, *pardessa*." Josephus calls the gardens of Solomon, *paradisa*, and Herodotus, quoted by Josephus, says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primeval term, Isa. ii. 8; Ezek. xxviii. 13; xxxi. 9, 16, 18; xxvii. 35; Joel ii. 3.

**PARCHMENT**, prepared sheep skin, and formerly much used for writing on, mentioned 3 Tim. iv. 13.

**PARENTS**, to be honored, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xlviii. 19; Deut. iv. 9; vi. 2, 7; vi. 17; Matt. xxiii. 10; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.

**PARNENAS**, [that abides,] one of the seven deacons, Acts vi. 8.

**PARTHIANS**, (Armenians,) called Persians or Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

**PARTIALITY**, unfair and unjust treatment of others, to be avoided, Matt. xxiii. 16; James ii. 1, 9; Jude 16.

**PASSOVER**, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb, Exod. xii. 11, 12, &c. This was kept on the 14th day of Nisan or Abib. Sometimes it denotes the yearly festival, called the *Feast of the Passover*, (Deut. xvi. 1; Num. xixiii. 16, 17,) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxii. 1; though, strictly, the Passover and the feast of unleavened bread, (or *unfermented things*, more properly,) are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 16.

**PATARA**, [trod under foot,] a seaport of Asia Minor, in Lycia, 100 miles S. E. of Ephesus. Acts xxi. 1.

**PATIENCE**, recommended, Luke xxi. 19; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 35; xlii. 1; 1 Cor. i. 3, 4; v. 7; 1 Pet. ii. 19, 20; 2 Pet. i. 6.

**PATMOS**, [marital,] an island in the Egean Sea, 10 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is

a small, oblong and rocky island, about 15 miles in circumference, and used, under the Roman empire, as a place of banishment.

**PATRIARCH**, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 3; and hence we speak of the patriarchal age. Heb. vii. 4.

**PATROBAS**, [*paternak*,] mentioned Rom. xvi. 14, 15.

**PAUL**, [*a worker*,] was a native of Tarsus, a city of Cilicia, Acts xxi. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxi. 15-18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

**PEACE**, to be cultivated, Psa. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 15; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James i. 17, 18.

**PEARL**, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvil. 4; xvil. 12-16; xxi. 12.

**PENTECOST**, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the fiftieth day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxi. 9-21; Deut. xvi. 9; Acts ii. 1; xx. 16.

**PERFECT**, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psa. xix. 7; to be aimed at by Christians, Luke vi. 20; 2 Cor. xiii. 9, 11; Eph. v. 1-8; Col. iv. 12; 1 Thess. iii. 10, &c.: will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.

**PERGA**, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 25.

**PERGAMON**, [*height*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 60 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.

**PERSECUTION**, how to behave under it, Matt. v. 44; x. 32; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 23; Mark viii. 25; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.

**PERSEVERANCE** in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John c. 26, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.

**PERSIS**, [*that eats*,] mentioned Rom. xvi. 12.

**PESTILENCE**, a name given in Scripture to any prevailing contagious disease.

**PETEL**, [*a rock, or stone*,] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to

the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.

— **Epistles** of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

**PHARISEES**, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

**PHEBE**, [*shining*,] a servant of the congregation at Cenchrea, Rom. xvi. 1, 2.

**PHENICE**, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.

**PHENICIA**, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

**PHILADELPHIA**, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.

**PHILEMON**, [*that kisses*,] a friend of the apostle Paul's, and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Horæ Paulinæ*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesigned coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.

**PHILETUS**, [*amiable*,] an apostate Christian, mentioned by Paul in connection with Hymeneus, 2 Tim. ii. 17.

**PHILIP**, [*lovely*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.

— one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8. — son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke xii. 1, and from him Cesarea Philippi received its name, Matt. xvi. 13.

— another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3. **PHILIPPI**, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large



- city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.
- PHILIPPIANS**, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.
- PHILOLOGUS**, [*a lover of learning*,] mentioned Rom. xvi. 15.
- PHILEGON**, [*zealous*,] mentioned Rom. xvi. 14.
- PHYRGIA**, [*dry, barren*,] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.
- PHYGELLUS**, [*fugitive*,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.
- PHYLACTERIES**, [*safeguards*,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 10; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.
- PILATE**, [*who is armed with a dart*,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.
- PILLAR**, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xvi. 11, xxviii. 4, 6; Psa. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.
- PISIDIA**, [*pitch*,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycania, and north of Pamphylia. Its present name is Natolia.
- PLOW**, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.
- POLYGAMY**, laws against, Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-8; Rom. vii. 3; 1 Cor. vii. 2.
- PONTUS**, [*the sea*,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- POOL**, mentioned John v. 1-7; ix. 7.
- PORCIUS**, [*a lover of pork*,] Porcius Festus succeeded Felix in the government of Judea, Acts xiv. 27.
- POTTEL**, one who makes earthenware; a type of the sovereignty of God, Jer. xlviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S-FIELD**. See **ACHELDRA**.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellences. Psa. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xv. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. *Praise of men*, no proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 2.
- PRAYER**, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 19, &c.; instances of *private prayer*, Dan. vi. 10; Matt. xiv. 23; Acts ix. 11; x. 9; *social*, Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 5; forms of prayer, Num. vi. 22-27; x. 35, 36; Deut. xxi. 8; xxvi.; Matt. vi. 9-13.
- PREACH**, or **PROCLAIM**, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerusso*, from *keros*, a herald, or public crier, is found 63 times, and always indicates to make proclamation as a herald.
- PRETORIUM**. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark xv. 16; John xviii. 28, 33; xix. 9; also to the one he built at Caesarea, Acts xxiii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.
- PRIEST**, a man who officiated or transacted with God on behalf others, steadily, or for the occasion. Those under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; x. 6.
- HIGH**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii.; Jesus Christ, the Melchisedek High-priest, Psa. cx. 4; Heb. iv. 14; v. 4, 5; vi. 20; vii.-x. 22, &c.
- PRINCE**, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 13; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day; then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river;" then "all kings shall fall down before him: all nations shall serve him."
- PRISCILLA**, [*ancient*,] wife of Aquila, and probably like Phoebe, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, [*he who presides over the choir*,] one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13-16.
- PROMISES** of God, many and various, and exceeding great and precious, 2 Pet. i. 4; are sure in Christ Jesus, 2 Cor. i. 20; are

incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8. **PROPHET.** This word and the word *prophecy* have two meanings: the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv. 6; Rom. xii. 6.

**PROPIATION,** that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.

**PROSELYTE,** a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 43.

**PROSEUCHA,** a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 13 must be understood, also Acts xvi. 14.

**PROVIDENCE,** a care for the future. The Greek word *pronoia*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal*; in reference to moral beings, *special*; and in reference to holy or converted beings, *particular*. Everything's an object of Providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29–31.

**PRUDENCE** recommended, Prov. xii. 10, 23; xiii. 16; xiv. 8; Matt. x. 16; James iii. 13.

**PSALMS,** Book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. *Psalms*, denote such sacred songs or poems as are sung to instruments, and may here refer to those of David; *hymns* signify songs in honor of God; and *songs* means any regular poetic composition adapted to singing, and here restricted to those which are spiritual. This admonition is in opposition to the practice of the heathen, who, in their Bacchanalia, or feasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.

**PTOLEMAIS,** [*seaside*,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its siege by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

**PUBLICAN,** a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvi. 17; xxi. 31; Luke v. 27; xii. 2.

**PUBLIUS,** [*common*,] governor of Melita, at

the time of Paul's shipwreck on that island, Acts xviii. 7, 8.

**PUDENS,** [*ashamed*,] 2 Tim. iv. 21.

**PURPLE,** a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.

**PURITY** of heart and action required, Rom. vi. 12; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 6; 1 Pet. ii. 11; 2 Pet. iii. 14.

**PUTEOLI,** [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xviii. 2.

**QUARRELS** to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 10; iv. 1–7.

**QUARTERION,** a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarterions mentioned in the text should be appointed for the purpose.

**QUARTUS,** [*the fourth*,] a disciple, mentioned Rom. xvi. 23.

**QUEEN** often means in Scripture a king's mother. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus. Psa. xlv. 9.

**QUICKSAND.** In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Claudia on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.

**RABBI,** a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 38, 40; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7–12.

**RABBONI,** signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 61; John xi. 10.

**RACA,** a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.

**RACE,** a rapid course, generally implying contest. The numerous allusions to Grecian footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to con-

tend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."

**RACHEL**, [*a sheep*], daughter of Laban, sister of Leah, and wife of Jacob, Gen. xxix. d. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasse, the children of Joseph, Jer. xxxi. 15; Matt. ii. 18.

**RATHAB**, [*proud*], a woman of Jericho; her history, Josh. ii. vi. 25-25; an example, Heb. xi. 31; James ii. 25.

**RAVING** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.

**RAIN** was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dew, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.

**RAMATH**, [*elevated*], a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.

**RASHNESS** censured, Psa. xxxi. 23; cxvi. 11; Prov. xiv. 29; Acts xix. 36.

**RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xvii. 4-6; and are cared for by God, Job xxxviii. 41; Psa. cxlvii. 9; If he cares for ravens, how confidently may his people trust him! Luke xii. 24.

**RECONCILIATION**, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.

**REDEEM**, to buy back what was sold, pledged, or forfeited.

**REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.

**REDEMPTION**, means deliverance, from *latria*, which occurs in Luke i. 68; ii. 38; Acts vii. 35; Heb. ix. 12. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.

**REFORM**, *metanoeo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoeo* signifies to *think after*, or to change one's mind so as to influence the conduct. *Dounai metanoian*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoian *epi tois pepragmenois*," to publish a pardon to those who lay down their arms.

**REGENERATION**, denotes a new birth, a renovation, or complete change for the better. The original word, *palingenesia*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a figurative expression, and in figurative language there must be a correspondence in the figures used. The phrase "born again," *gennethee anothos*, occurs John iii. 3, 5, 7.

**REMSSION** is synonymous with forgiveness, and is applied to the release of captives or slaves, and the discharge of debtors on the sabbatical year, Deut. xv. 1; Luke iv.

13, 14. The noun, *aphesis*, remission, occurs 17 times, and the verb, *aphemi*, occurs 166 times: rendered to forgive, remit, set free from, dismiss, in all versions.

**REMPHAN**, [*prepared*], the name of an idol, which some think to be Saturn, Amos v. 26; Acts vii. 43.

**REPENT**, *metanoeomai*, I repent, or am concerned for the past, occurs Matt. xxi. 29, 32; xviii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.

**REPROOF**, how to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 25; Luke xviii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xiii. 1; xiii. 18; xv. 6, 10, 31, 32; xix. 20; xxviii. 23; xxix. 1; Eccl. vii. 5.

**REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iv. 11, 13; iv. 1-11.

**RESTITUTION**, means the restoring of any thing to its former state. Acts iii. 21. The original word signifies, to dispose, order, or settle anything in a good state, which has previously been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also, the returning of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law of Moses, Exod. xxi.; Lev. xxi.; Deut. xix. It was done at the reformation under Nehemiah, Neh. v. 10, 11; and by Zaccheus, who following the Roman law, agreed to restore *fourfold*. Luke xix. 8.

**RESURRECTION** of Christ, foretold, Psa. xvi. 10, 11; Matt. xxi. 40; xvi. 21; xvii. 35; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.; preached by the apostles, Acts ii. 24-36; iii. 15; iv. 10; v. 20, 31; xi. 40-42; xiii. 30-37; xvii. 18, 31; xxv. 10; xxvi. 6, 23; 1 Cor. xv. 3, 4; the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12-18; 1 Thess. iv. 14-17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; vi. 39, 40, 54; xi. 25; xiv. 19, &c.

**RETALIATION**, law of, Exod. xxi. 24, 25; Lev. xxiv. 20; Deut. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. xii. 7; 1 Thess. v. 15; 1 Pet. iii. 9.

**REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 95. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3000 years; and embracing the downfall of Pagan Rome; the rise, progress, and overthrow of the apostasy; the second appearing of Jesus Christ as the king of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself; and gives a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult book to understand, and perhaps an accurate knowledge of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it, like other prophetic writings, was designed to be understood perfectly only when accomplished.

**REVILING** forbidden, Matt. v. 22; 1 Cor. vi.

**NO:** Christ our example, 1 Pet. ii. 23: iii. 9: 2 Pet. ii. 11: Jude 9.

**RHEGIUM**, [capture,] now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 18.

**RHESA**, [will,] an ancestor of Jesus, Luke iii. 37.

**RHODA**, [a rose,] a servant of Mary, the mother of John Mark, Acts xii. 13.

**RHODES**, (a rose,) an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 66 years. Acts xii. 1.

**RICHES**, their uncertainty, Matt. vi. 19: Luke xii. 16-31; James v. 1-3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1-4; blessing if well used, Luke xvi. 9; 1 Tim. vi. 17-19; true riches, Matt. vi. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.

**RIGHTeousNESS**, Christ is to his people, Jer. xliii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous to inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 13; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 25; Jude 21.

**RIGHT HAND** is, in Scripture, a symbol of power. Exod. xv. 6; Psa. xxi. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor to be placed at the right hand. Psa. cx. 1.

**RISE** "up in the judgment," Matt. xii. 42. The judge did not pass sentence in a sitting posture, but rose up for that purpose; and the witnesses rose up from their seats, when they gave evidence against criminals.

**RIVER** of life, Rev. xxi. 1.

**ROCK**, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means a stone, and the original word for rock, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone, and on this *petra*, rock, will I build my church." Mark the construction of the language. "*Thou*" is in the second person, and "*this*" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art the Christ, the son of the living God." and this was the *petra* on which he declared that he would build his church, and against which the gates of *hades* should not prevail. 1 Cor. iii. 11.

**ROD**, a symbol of power and rule, Psa. ii. 9.

**ROMANS**, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

**ROME**, (strength,) a city of Italy, on the Tiber, 13 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the

residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.

**RUBY**. See PEARCIOUS STONES.

**RUFUS**, (red,) the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.

**SABAOTH**, (armies,) Rom. ix. 29; James v. 4.

**SABBATH**, [rest,] so called, because on the seventh day God rested from his works. Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and engraved on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath." The Savior having "blotted out the hand-writing of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19-20.

**DAY'S JOURNEY**. Acts i. 12. Jewish tradition allowed a man to travel on the Sabbath only one mile.

**SABBATH YEAR**, the seventh year, in which the land was to have rest, Exod. xxi. 3; Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.

**SACRIFICE**, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin. Gen. xxi. 54; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. "Ify him, let us offer the sacrifice of praise," Heb. xiii. 15.

**SADDUCEES**, [just, justified,] a famous sect among the Jews, so called. It is said, from their founder, Sadoc, who flourished about 700 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit. Matt. xiii. 23; Acts xiii. 8.

**SALAH**, [mission,] a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.

**SALAMIS**, (salaken,) one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5.

**SALATHIEL**, [I have asked of God,] or SUBATHIEL, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

**SALEM**, [peace,] the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psa. lxxvi. 2.

**SALIM**, (a fox,) the well-watered place where John baptized, John iii. 23.

**SALMON**, (peaceable,) the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.

**SALMONE**, (peaceable,) a promontory forming the eastern extremity of the island of Crete, Acts xxi. 7.

**SALOME**, [*peaceable*], the wife of Zebedee, and mother of James and John. Matt. xvii. 30; Mark xv. 40; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.

**SALT**, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltiness." Schoetgenius has largely proved in his "Hore Hebraica," that such as had become insipid was used to repair roads.

**SALUTE**, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knee, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.

**SALVATION**, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 30. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 13; 2 Cor. ii. 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 8, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 13; Heb. v. 9; 3 Tim. ii. 10.

**SAMARIA**, [*watch-tower*], a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.

**SAMARITANS**, inhabitants of Samaria. John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews. Luke ix. 57, 58; John viii. 43.

**SAMOS**, [*full of gravel*], an island in the Archipelago, on the coast of Asia Minor, Acts xx. 15.

**SAMOTHRACIA**, an island in the Egean Sea, Acts xvi. 11.

**SAMSON**, [*his son*], a judge of Israel, of the tribe of Dan, Judges xiii. 3-25; Heb. xi. 32.

**SAMUEL**, [*asked of God*], the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 120th year of his age.

**SANCTIFY**, to separate anything to God. *Hagiazō* occurs 28 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazō* will be found in John xvii. 17, 19. x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

**SANCTUARY**, a holy place, Exod. xxv. 8; Heb. ix. 3.

**SANDALS**, soles of leather or wood fastened

to the feet with strings. Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.

**SANHEDRIM**, more properly **SANHEDRAI**, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 73 judges. Matt. xxvii. 1; John xi. 47.

**SAPPHIRA**, [*that relates or tells*]. See **ANANIAS**.

**SAPPHIRE**. See **PRECIOUS STONES**.

**SARAH**, [*a princess*], the wife of Abraham, and mother of Isaac. Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.

**SARDINE**, or **SARDIUS**. See **PRECIOUS STONES**.

**SARDIS**, [*prince of joy*], a city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.

**SARDONYX**. See **PRECIOUS STONES**.

**SAREPTA**, [*a goldsmith's shop*], a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 10; Obad. 20; Luke iv. 26.

**SATAN**, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. His *Satanos* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a generic sense, as 1 Kings xi. 14, 25; 1 Sam. xxix. 4; Nam. xxii. 22; Psa. cix. 6. In many others in a specific sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job. i. 6-12; ii. 1-7; Matt. iv. 10; Mark i. 13; Luke i. 13, &c. His character is denoted by his titles—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John viii. 44. His agency is evil—both moral and physical. See Luke xxi. 3; Acts v. 3; 7 Acts ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xii. 10; Acts x. 33; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers, in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.

**SAUL**, [*demanded*], son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. ix. 1, 3, &c. Paul, the apostle, called Saul prior to his conversion.

**SAVIOR**, a term applied to Christ, who came "to save his people from their sins." He is therefore called *Jesus*, which signifies a Savior.

**SCEPTRE**, a staff, rod, or wand, signifying authority or royalty. Psa. xiv. 6; Rev. xii. 15.

**SCEVA**, [*disposed*], a Jew who lived at Ephesus, Acts xix. 14-16.

**SCHISM**, or **DIVISION**, condemned, 1 Cor. i. 10; iii. 3; xi. 18; xii. 25; 3 Cor. xiii. 11.

**SCORPION**, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when

coiled up it is difficult to distinguish one from the other.

**SCRIBES**, writers and expounders of the law.

**SCRIPTURES**, [*writings*,] a name applied by way of dignity to the contents of the Bible, and which are given by inspiration, 2 Tim. iii. 16; Matt. xxii. 29; Mark xiv. 49; Acts xvii. 11; xviii. 24; 1 Pet. iii. 16.

**SEA**, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.

**SEAL**, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 65.

**SECUNDUS**, [*the second*,] a disciple mentioned Acts xx. 4.

**SELUCIA**, [*beaten by waves*,] a seaport of Syria, 13 miles west of Antioch, Acts xiii. 4.

**SELF-DENIAL**, a Christian duty, Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.

**SEPOLCHRES**, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxi. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. iii. 31; Isa. xxii. 16; Matt. xxvii. 60.

**SERAPHIM**, [*fiery or burning ones*,] See **ANGELUS**.

**SERGIVS PAULUS**, [*maker of nets*,] the deputy Governor of Cyprus, Acts xiii. 12.

**SERPENT**. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.

**SERVANTS**, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18-25.

**SEVEN**, a sacred number among the Jews. The term often denotes a perfect or complete number, Job v. 19; Psa. xli. 6. Sevenfold, or seven times often only means abundantly, completely. Seventy times seven is a still higher superlative.

**SEVENTY** disciples sent out by Jesus, Luke x. 1-30.

**SHAVING**, a rite of purification, Acts xviii. 18; xxi. 24.

**SHEBA**, [*captivity*,] a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psa. lxxii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 42.

**SHEEP**, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats.

**SHEKEL**, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possibly double that sum.

**SHEPHERD**. Christ is styled a shepherd, 1 Pet. ii. 25; the good shepherd, John. x. 11; the chief shepherd, 1 Pet. v. 4; and the great shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds, Eph. iv. 11, where the common version has *pastors*; and as such they are to feed the flock, 1 Pet. v. 2.

**SIDON**, [*Avasting*,] a great commercial city, and the capital of Phenicia. It is situated on the Mediterranean, about 15 miles north of Tyre. It contains 16,000 inhabitants, and is now called *Saida*. Luke iv. 28.

**SILAS**, [*considering*,] a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 23.

**SILOAM**, [*sent*,] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

**SILVANUS**. See **SILAS**.

**SILVER**. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

**SIMEON**, [*that hears or obeys*,] a good old man who was waiting for the Savior, Luke ii. 25-35. Also, one of the twelve patriarchs.

**SIMON**, [*that hears or obeys*,] the brother of Jesus, Matt. xiii. 55; Mark vi. 3.

— the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

— surnamed Peter. See **PETER**.

— the Pharisee, Luke vii. 36-50.

— the leper, Matt. xxi. 7; Mark xiv. 3.

— the father of Judas Iscariot, John vi. 71; xii. 4.

— the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

— the tanner, Acts ix. 43; x. 6, 17, 32.

— Magus, Acts viii. 9-24.

**SIN**, to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be 'the transgression of the law, 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.

**SINAI**, [*a bush*,] the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Serbal*, a mountain which towers up in solitary grandeur to the height of 2,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Serbal* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

**SINCERITY** required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 23. The Greek word *sinceritas*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.

**SINGING** is not only authorized as a part of divine worship by example, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. i. 16; and should be done properly, 1 Cor. xiv. 15.

**SMYRNA**, [*myrra*,] a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.

**SOCIETY** of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.

**SODOM**, [*their secret*,] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.

**SOLOMON**, [*peaceable, perfect*,] the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the

books of Proverbs, Ecclesiastes, and Canticles, besides some on botany, natural history, &c.

**SOLOMON'S PORCH**, a covered way on the east of the temple, John x. 23; Acts iii. 11.

**SOPATER**, [*defends his father*,] a Berean disciple, Acts xx. 4.

**SORCERER**, a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xlii. 8; Rev. xxi. 8; xlii. 15.

**SOSIPATER**, [*saving the father*,] Paul's kinsman, Rom. xvi. 21.

**SOSTHENES**, [*savior*,] the chief of the synagogue at Corinth, Acts xviii. 17; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

**SOUL**. The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *being*, about 160 times; and the same word is also rendered a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, the body, (dead or alive,) last, creature, and even a beast; for it is 28 times applied to beasts, and to every creeping thing. The Greek word *psuchē* of the New Testament, corresponds with *nephesh* of the Old. It occurs 103 times, and is rendered *soul* 56 times, and *life* 40 times. The same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beasts that perish. *Psuchikos*, an adjective derived from *psuchē*, occurs 6 times, and is translated natural and sensual; it is properly translated animal in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 103 times of *psuchē*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See IMMORTAL.

**SPAIN**, [*rare, precious*,] a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

**SPARKOW**, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xli. 6.

**SPEECH**, proper use of, Matt. v. 22; xli. 36; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.

**SPICES**, used in burying the dead, 3 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.

**SPIKENARD**, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 denarii, equal to forty dollars, a great sum at that time.

**SPIRIT**. The Hebrew word *ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 18 times; *wind* 95 times; *mind* 5 times, and the balance in 18 different ways. The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 335 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 20; Mark vi. 12.) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents, primarily the air we breathe. 2. It denotes a being, as angels. 3. It represents an influence from a being. 4. It indicates a state of feeling. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be ascribed under one

of these significations. Like the word *psuchē*, neither *ruach* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal.

**STACHYS**, [*spike*,] a disciple, Rom. xvi. 9.

**STARS**, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.

**STEPHANUS**, [*a crown*,] one of the first converts at Corinth, baptized by Paul, 1 Cor. i. 10; xvi. 15.

**STEPHEN**, [*a crown*,] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.

**STOCKS**, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully stretched them. Acts xvi. 24.

**STOICS**, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 350, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.

**STONES, PRECIOUS**. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

*Beryl*, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

*Chalcedony*, a precious stone, variegated with divers colors, in the form of clouds.

*Chrysolite*. The import of this term would make it the golden stone. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

*Chrysoprasus* differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

*Diamond*, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.

*Emerald*, the same with the ancient *Smaragdus*; one of the most beautiful of gems, of a bright green color, without any mixture.

*Jacinth*, a gem of a deep reddish yellow.

*Jasper*, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea green color.

*Onyx*, a species of the Chalcedony. Some call it a Sardonyx.

*Ruby*, a red purple stone, very hard and rare.

*Sapphire*, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.

*Sardius*, a gem of a reddish color, approaching a white.

*Sardonyx*, resembling both the Sardius and the Onyx.

*Topaz*, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.

**STRAINING OUT A Gnat**. An allusion to the filtering of wine for fear of swallowing an unclean insect.

**STRAIT GATE**, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which

might exclude those who were not bidden. Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.

**STREET**, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.

**SUN**, the great source of light and heat. Gen. i. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xx. 9-11; Luke xxiii. 44, 45. Used as a symbol, Psa. lxxxiv. 11; Mal. iv. 2.

**SWINE**, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxxv. 4; Matt. viii. 30-32.

**SYCAMINE-TREE**, mentioned only Luke xvii. 6. Probably the mulberry tree.

**SYCAMORE**, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.

**SYCHAR**, [a city,] a name of reproach applied by the Jews to *Shechem*, now *Naploose*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Savior's conversation with the woman of Samaria.

**SYCHEM**, [a place of figs,] the name for *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.

**SYNAGOGUE**, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. ix. 23; vi. 2, 5; x. 17; xii. 9; xiii. 54; xliii. 1-7, &c.

**SYNTACHE**, [that speaks or discourses,] a female Christian, Phil. iv. 2.

**SYRACUSE**, [that draws violently,] once a rich and populous city, on the E. E. part of the island of Sicily, 23 miles in circumference. It was built 700 years B. C. Acts xxviii. 12.

**SYRIA**, [sublime, deceiving,] In Hebrew, it is called *Assur*. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.

**SYRO-PHENICIA**, [purple, drawn to,] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.

**TABERNACLE**, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv; preparations for it, xxvi.; set up, xl. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 8 feet high, sustained by 60 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.

**TABERNACLES**, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34-43; John vii. 2, 37.

**TABITHA**, [clear-sighted,] called also *Dorcas*. A Christian widow at Joppa, Acts ix. 35, who was restored to life by Peter.

**TABOR**, [choice,] a celebrated mount in the Holy Land, rising in Jesreel, or the plain of Esdraslon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvii. 1-13; Mark ix. 1-15; 3 Pet. i. 10-18.

**TALENT**, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. x. v. 15.

**TARSUS**, [winged, feathered,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.

**TAVERNS**, THE THREE, a place about 33 miles south of Rome, Acts xxviii. 13.

**TEACHERS**, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7-9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2; vi. 3; 2 Tim. iii. 3-5, 15; Heb. xiii. 9; 3 Pet. ii.

**TEMPERANCE** recommended, Prov. xxiii. 1-8; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 3 Pet. i. 6.

**TEMPLE**, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1-15; by Hezekiah, 2 Chron. xxxi; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.-viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl. &c.

**TEMPERANCE** of Jesus, Matt. i. 1-11; Mark i. 12, 13; Luke iv. 1-12.

**TERTIUS**, [the third,] an amanuensis to the apostle Paul, Rom. xvi. 22.

**TERTULLIUS**, [a liar,] an orator who pleaded against Paul before Felix, Acts xxiv. 1-9.

**TESTAMENT**, more properly rendered *covenant*, Heb. ix. 15-20.

**TETRARCH**, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke xiii. 1; ix. 7; Acts xliii. 1.

**THADDEUS**, [that praises,] a surname of Jude, Matt. x. 3.

**THEOPHILUS**, [a friend of God,] mentioned Luke i. 3; Acts i. 1.

**THESSALONIANS**, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.

The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches, Chap. v. 17. His object seems to have been to confirm them in the faith, and to excite their piety.

The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.

**THESSALONICA**, [victory against the Thessalonians,] now Saloniki, a city and seaport of Macedonia, both in ancient and modern



- times large and commercial. It is situated on a gulf, about 200 miles from Athens.
- THEUDAS**, [*a false teacher*], a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought, Acts v. 36.
- THOMAS**, [*a twin*], or **Didymus**, one of the apostles, Matt. x. 3; John x. 16; xi. 25.
- THORNS**, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.
- THYATIRA**, [*sacrifice of labor*], a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-Sissel*.
- TIBERIAS**, [*good vision*]. The sea of Galilee. Also a city on the lake or sea of Tiberias, 55 miles north of Jerusalem, and now called Tiberias.
- TIBERIUS**, [*son of Tiber*], the third emperor of Rome, Luke iii. 1.
- TIME**, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 1 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.
- TIMOTHY**, [*honor of God*], a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1, xx. 4; 1 Tim. i. 6; iii. 15. The apostle Paul made him the companion of his journeys and labors, Acts xvi. 2, 3; 1 Tim. iv. 13; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 18; 1 Cor. iv. 17, &c.
- The two *Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper department of a Christian minister, in the method of church government and discipline, the importance of steadfastness in Christian doctrine, the perils and seductions that should come, &c.
- TITHES**, means *Tenth*s; instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xvii. 30-32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8-10; Heb. vii. 8.
- TITUS**, [*honorable*], a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.
- The *Epistle* to Titus contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete, Titus i. 6.
- TONGUE**, the duty of governing it, Psa. xxxix. 1; James iii. 2-12.
- TONGUES**, confusion of, Gen. xi. 1-9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.
- TRACHONITIS**, [*rock*], a district in the N. E. part of Palestine.
- TRADITIONS**, not to be regarded, Matt. v. 1-20; Mark vii. 1-23; Col. ii. 8; Titus i. 14.
- TRAINING** children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6-9; xi. 19; Psa. lxxviii. 6, 9; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 10; Acts x. 10; xi. 5; xxii. 17.
- TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 3; Mark ix. 2.
- TREASURY**, a place where the public money is kept or managed, Mark xii. 41. This treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.
- TROAS**, [*penetrated*], a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xx. 5, 6.
- TROGYLLIUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts xx. 15.
- TROPHIMUS**, [*well-educated*], a native of Ephesus, converted by Paul, Acts xx. 15.
- TRUTH** the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psa. xv. 3; ii. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [*delicious*], a female disciple at Rome, Rome, xvi. 12.
- TRYPHOSA**, [*thrive aiming*], a female disciple at Rome, Rom. xvi. 12.
- TYCHICUS**, [*casual*], a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.
- TYPES** of Christ, brass serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 15-35; John vi. 31-58; Rev. ii. 17; a lamb, Gen. xxii. 7, 8; Exod. xii. 3-8; xxix. 39; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6-12, &c.; Melchizedek, Gen. xiv. 18-20; Heb. v. 6; vii. 1, 14; pass-over, Exod. xii. 1 Cor. v. 7, 8; scapegoat, Lev. xvi. 20-22; Heb. ix. 30; 1 Pet. ii. 24.
- TYRANNUS**, [*a prince*], a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period, Acts xix. 9.
- TYRE**, [*stronghold*], a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Job. xix. 20; Isa. xxiii. 13; Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 1 Cor. iv. 4; Eph. ii. 2; 1 Thess. ii. 12; danger of, Mark xvi. 16; Luke xii. 46; John xvii. 24; Rom. i. 28; 2 Tim. ii. 13; Rev. xxi. 8.
- UNBELIEVERS**, Christians should not unite with them, 1 Cor. v. 14, 15, 19; to be shunned, Rom. xvi. 17; 1 Tim. vi. 3.
- UNION** to Christ, shown by comparison to a body, 1 Cor. xii. 12, 27; Eph. iv. 15; Col. i. 18, 24; to a building, Eph. ii. 20-22; 1 Pet. ii. 4-7; to a vine, John xv. 4-8; to the conjugal union, Eph. v. 23, 25; it is as the union of the Father and son, John xvii. 11, 21, 23; Rom. viii. 23, 30; 1 Cor. vi. 17.
- UNJUST STEWARD**. In Luke xvi. 8, the *lord* spoken of was not as some suppose the Lord Jesus Christ, but the *lord* or *master* of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.
- UNLEAVENED BREAD**, Feast of, or Pass-over. See **FESTIVALS**.
- UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [*places or corners*], Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.

**VAT.** The *Amphora* on referred to in Mark xii. 1, was a vessel placed under the *lecanos*, or vat, as a receptacle for the new wine or oil. A place was dug for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

**VEIL,** whatever hides anything from view. As a female covering, Gen. xiv. 46; Ruth iii. 15; 1 Cor. xi. 1-10; veil of the tabernacle and temple, Exod. xxvi. 31-37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 33; Luke xxi. 43; Heb. vi. 19.

**VENGEANCE** of God, Gen. iv. 15; Deut. xxxii. 35, 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

**VIALS** were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

**VINE,** one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and insipidated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Saviour as an emblem of himself, John xv.

**VINEGAR,** mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *acet* sort.

**VINEYARD,** a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1-7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

**VISION,** a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 1 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

**VOLUME,** something *rolled up*, as was the ancient form of books, Psa. xl. 7; Heb. x. 7.

**WALKING** with God, Rom. viii. 1, 4; 1 Cor. v. 7; xiii. 14; Gal. v. 16, 25; Col. iii. 6.

**WASH,** to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 3. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash his hands, but that he did not *plunge* them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that shoes are not being used, all sat upon the floor, and so, therefore, must be kept very clean.

**WASHING THE FEET** is among the most ancient, as well as the most obligatory, of

the rites of Eastern hospitality. See Gen. xvi. 4; xix. 3; xiv. 22; xix. 31. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii. 4-15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home barefoot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

**WATCH,** a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

**WATCHES.** The Jews in ancient times divided the night into *three parts*, the *evening*, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xli. 11; in after times, they divided the night into *four*, in imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 43. These parts of the night were usually denominated the *first*, *second*, *third*, and *fourth watches*; but they were sometimes styled the *evening*, *midnight*, *cock-crowing*, and *morning*. Matt. xiv. 25; Luke xii. 35; Mark xiii. 35.

**WATER,** miraculous changes or supplies of it, Exod. vii. 10; xiv. 21; xv. 23-25; turned into wine, John ii. 6; brought out of a rock, Exod. xvi. 6; Num. xx. 7-13; Josh. iii. 15-17; 2 Kings ii. 8, 14; 1st. 20, 22; vi. 6; John ii. 3; Jesus walks on it, Matt. xiv. 25; Mark vi. 43; John vi. 10.

**WAVERING** condemned, Gen. xlix. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 10.

**WEDDING GARMENT,** Matt. xxiii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

**WHITE STONE,** Rev. ii. 17. This important passage, alludes to a custom of making and perpetuating friendship, among the Greeks and the Romans, by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from descendants. Voting was done by casting a white stone in approval, and a black one for rejection.

**WIND.** The original word is *anemos*, and occurs 29 times. It is never translated spirit.

**WINE.** There are no less than 13 distinct Hebrew and Greek words, translated by the word *wine*, either with or without the adjectives *new*, *sweet*, *mixed*, and *strong*. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Little's Cyclopaedia*. Art. *WINE*.

**WITCII,** a person who pretends to inspira-

- tion, hence a public mocker of the Delty, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 17. Witchcraft excludes from the kingdom of God. Gal. v. 20.
- WITNESSES**, not to be fewer than two. Num. xxi. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19.
- WIVES**, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 3; 1 Pet. iii. 1.
- WOMEN**, how they should behave in public worship, 1 Cor. xii. 1—16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4, 5; how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 2.
- WORD** of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 7.
- WORLD**, the earth and all the animals and vegetables on its surface: mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word *αἰών*, age, or the plural form *αἰῶνες*, is rendered *world* no less than 33 times, and the adjective form of the word 3 times. *Οἰκουμένη*, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. *Γῆ*, earth or land, is translated *world* once in Rev. xiii. 8. *Κόσμος*, order, regularity; the world, universe, &c.; occurs 186 times, and is rendered by *world* 135 times, and once *adorning*.
- not to be conformed to, Rom. xii. 2; Gal. vi. 16; James i. 27; iv. 4; 1 John ii. 15; v. 4.
- WORSHIP** to be paid to God only, Exod. xx. 1—6; Matt. iv. 10; Acts x. 25, 26; xiv. 13—18; Col. ii. 18; Rev. xix. 10; xlii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.
- WRATH** of God on the impenitent, John iii. 20; Rom. i. 18; ii. 8; Eph. v. 6.
- YOKE** of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.
- YOUNG** persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 40—52.
- ZACCHEUS**, [pure, justified,] a superintendent of taxes at Jericho. Luke xix. 2.
- ZACHARIAH**, [memory of the Lord.] Several persons of this name. One of the chief was one of the minor prophets, son of Barachiah, who returned from Babylon with Zerubbabel, and began to prophesy about 520 years B. C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i.
- ZEAL**, commended, Matt. v. 6; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 19; improper, reprov'd, ix. 55; Rom. x. 2.
- ZEBEDEE**, [abundant portion,] the father of the apostles James and John, Matt. iv. 21.
- ZEBULON**, [habitation, dwelling,] the Tribe of, a district of Palestine, on the west side of the lake of Genesareth.
- ZELOTES**, or *ZEALOTS*, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Canaanite*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zeletes*. Luke vi. 15; Acts i. 13.
- ZENAS**, [siring,] a doctor of the law, and a disciple, mentioned Titus iii. 13.
- ZERUBBAHEL**, [a stranger at Babylon,] son of Salathiel, and of the posterity of David, Matt. i. 12.
- ZION**, or *SION*, [a monument, sepulchre, tower,] the highest mountain in Jerusalem, where was built the city of David, Isa. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.



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The time of my former journey through  
 the hills was in the autumn of 1841  
 and the weather was very fine  
 and the roads were in good order  
 and the people were very friendly  
 and the scenery was very beautiful  
 and the climate was very healthy  
 and the food was very good  
 and the accommodations were very comfortable  
 and the journey was very pleasant  
 and the result was very satisfactory  
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 and the accommodations were very comfortable  
 and the journey was very pleasant  
 and the result was very satisfactory

The first means of the London  
 Society is to visit the poor  
 and to relieve them. This is done  
 by the visiting committee  
 who go from house to house  
 and see that the poor are  
 properly cared for. They also  
 give out food and clothing  
 to the needy. The second  
 means is to educate the poor  
 by sending them to school  
 and by giving them training  
 in various trades. The third  
 means is to improve the  
 moral condition of the poor  
 by giving them religious  
 instruction and by encouraging  
 them to lead a better life.

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